

WHOLE NO. 946.

BOSTON, SATURDAY, JULY 9, 1859.

VOLUME XX. NO. 27.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.J. V. HINES,
J. PEARSON, Jr.
L. OSLER, *Committee
on
Publication.*

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\$1, in advance, for six months, or \$2 per year.

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\$10, " " thirteen " " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

BABY BUNN.

Winsome baby Bunn!
Brighter than the stars that rise
In the dusky evening skies,
Brownier than the robin's wing.
Clearer than a woodland spring,
Are the eyes of baby Bunn—
Winsome baby Bunn!

Winsome baby Bunn!
Milk-white lilies half unrolled,
Set in calyxes of gold,
Cannot match his forehead fair,
With its rings of yellow hair:
Scarlet berry cleft in twain
By a wedge of pearly grain,
Is the mouth of baby Bunn!
Winsome baby Bunn!

Weep, mother, weep!
For the little one asleep
With his head against your breast!
Never in the coming years,
Though he seek for it with tears,
Will he find so sweet a rest.
O, the brow of baby Bunn!
O, the scarlet mouth of Bunn!
One must wear a crown of thorns,
Drink its cup of gall must one!
Though trembling lips shall shrink,
White with anguish as they drink,
And the temple sweat with pain
Drops of blood like purple rain;
Weep, mother, weep.

Winsome, little baby Bunn!
Not the sea-shell's palest tinge,
Not the daisy's rose-white fringe,
Not the softest, faintest glow
Of the sunset on the snow,
Is more beautiful and sweet
Than the wee pink hands and feet
Of the little baby Bunn!
Winsome baby Bunn!

Pray, mother, pray!
Feet like these may lose the way,
Wandering blindly from the right.
Pray, and sometime will your prayers
Be to him like golden stairs
Built through darkness into light,
O, the dimpled feet of Bunn!
On their silken stockings pressed!
O, the dainty hands of Bunn!
I'd like rose-leaves in your breast!
These will grasp at jewels rare,
But to find them empty air;
Those shall falter many a day,
Bruised and bleeding by the way,
Ere they reach the land of rest!

Pray, mother, pray!

Home Journal.

Paul before Agrippa.

BY REV. JOHN CUMMING, D. D.

You will recollect that in the previous chapter where Paul was accused by the Jews before Fes-

tus, and he had answered for himself, that he appealed unto Caesar, as the ultimate and righteous tribunal before which, at least, he might expect impartiality and fair play, in those things of which he was accused by the Jews. But it appears that Festus, in arranging this, told Agrippa the interesting history of the illustrious prisoner who was kept in chains, and who had made his appeal to Caesar; Agrippa, having heard of his fame, expressed a desire to hear one so celebrated for his antecedents as a man, and so remarkable for his rhetoric as an orator; and wishing to hear him, Festus told him that he would take care that his wish should be gratified; and accordingly, in this chapter which we have this evening read, Paul is produced before Agrippa, and liberty is given him to defend himself and unfold his cause, and say a word for his Blessed Master, as it might be given to him on this occasion.

Then we read that Paul "stretched forth the hand," calling attention to what he wished to say, "and answered for himself." You will notice the simplicity, and absence of everything like panegyric with which he opens this address in contrast to that address which we read in a previous chapter, where Tertullus, a hired orator, accused Paul of many things of which he could not prove him guilty.

He tells Agrippa that he felt pleasure in being allowed to speak before him, because Agrippa, being a Jew, was acquainted with all the rites, the customs, the usages, and even the prophets of the Jews. And then he thought that his biography would probably be the most impressive and interesting argument. Facts always are so; the biographies of ordinary men are interesting; the biographies of Christian men are most instructive; the biography of one whose transition had all the speed and splendor of a lightning-flash, must have exercised no ordinary effect upon the audience to whom, and before whom, that biography was read.

Paul says that his early life was known to the Jews; that he was a strict Pharisee. The Pharisees were the most orthodox, but the most formal of the Jews; Paul tells you that he was one of the most rigid; preferring ceremony often to substance, paying tithes to men in preference to obedience to God, and in all respects a worthy disciple of that remarkable school. Then he says that the main charge brought against him was one that a Pharisee could not bring with any decent propriety or consistency; namely, that he had asserted that One had risen from the dead. The Pharisees asserted that this was a falsehood; but Paul says, they ought not to say so until they have searched first their own prophets; secondly, listened to all the facts, evidences, and credentials of the claim; and thirdly, it should not be thought a thing incredible that God should raise the dead.

Then he describes his conduct towards Jesus of Nazareth. "In the midst of Jerusalem I persecuted that name; the saints that gloried in him I shut up in prison, armed with authority. When they were put to death, if I did not throw a stone I held the upper robes of them that threw them. I punished them in every synagogue; I compelled them to blaspheme; I was mad against them." What a ruthless persecutor, what a terrible inquisitor was Saul; and yet, magnificent

truth! the blood of Christ Jesus washed that man from all his sins; and he tells us in one of his most interesting Epistles, that he is a precedent to the worst and the oldest of sinners to the latest age and remotest space in the world, that God is merciful to the very chiefest sinners, and that none are so bad and so distant that they may not instantly, if they will, have pardon and forgiveness through the blood of sprinkling.

Then he goes on to state the whole story of his remarkable conversion; a story found in a previous chapter. Of this most interesting story it has been said that Paul was deceived; that it was a thunder-storm, that he was blinded by a flash of vivid lightning; that his conscience smote him for his cruelty, that he arose after he was struck down, and accepted that very way which he set out to persecute, proscribe, and exterminate. This is an extremely improbable solution of the conversion of the apostle Paul; at all events, if flashes of lightning are such effective missionaries, one would wish it to lengthen all the day long, from the river even to the ends of the earth.

We have no experience that a flash of lightning changes the intellect, touches the conscience, transforms the heart,—achieves a moral and spiritual transformation. A flash of lightning might strike dead, it might blind for a day, it might arrest for a season; but how can a flash of lightning alter the deliberate convictions of the judgment, affect the feelings of the heart, awaken in the conscience a new sense of morality; and out of Saul the ruthless inquisitor, eliminate Paul the devoted apostle and ambassador of Christ?

I cannot conceive it possible; at least one would like to have other precedents, other instances, to show that such is its effect. Paul was not at all a man of a heated temper, or of a superstitious turn of mind, but of masterly powers, of clear, acute, logical acumen, of great resoluteness of purpose; and the very last man upon earth that a flash of lightning or a thunder-storm were likely to turn from his course or to reverse the current of his thoughts, or, to change him into the adoption of a career the very opposite of that on which he had deliberately, and after long and mature meditation, entered. It seems, therefore, altogether absurd.

Well, after he says that it was nothing strange that Christ should suffer. That expression would have been translated, "The Messiah should suffer." He was speaking to the Jews; and to them he used the language which they could most easily understand: "That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." All this, said Paul, is nothing new; you will find it in Isaiah, 60, in Daniel, in Malachi, in the first prediction of Messiah; and, therefore, the thing that I am now advocating is not an unexpected novelty, but it is the realization of a long-cherished and glorious hope.

Then Festus, evidently struck by his earnestness, said "Paul, thou art beside thyself; much learning doth make thee mad." Paul's reply was most noble; no reviling, no smart retort, no clever reply; but calm, resolute, full of truth, unflinching, and firm: "I am not mad, most noble Festus; but speak forth the words of truth and soberness." That reply alone is evidence of the

intensity of the feeling, of the depth of the conviction, of the righteousness of the cause of Paul the accused. And, therefore he appealed to Agrippa: "The king knoweth of these things, before whom I speak." And then he says, "King Agrippa, believest thou the prophets?" and he pays him the just compliment to say, "I know that thou believest." "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."

You have made a deep impression on my heart; you have thrown brilliant light upon my mind. I am on the very verge of accepting the truths you have so eloquently expounded; and were it not for one at my side, where my attachments are contradicted and rebuked by the solemn rescripts of the law, I would accept the Gospel, and be a devoted follower of the Lord Jesus Christ.

Paul's reply is, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am except these bonds."

Readings on Acts 26

Remarkable Experience.

The papers mention the decease of Mrs. Anson G. Phelps, of New York city, the widow of the senior, and the mother of the junior of that name. She was a daughter of Mr. Elisha Eggleston of Hartford Conn., and was subject, many years since to a very singular experience. When her son the late Anson G. Phelps Jr. whose recent death seems to have hastened her own, was an infant, she was brought down to the gates of death by typhus fever. Her eyesight failed; her pulse had ceased to beat; and her physician pronounced her almost gone. And thus she continued for twenty-four hours. When all were momentarily expecting her breathing to cease, she opened her eyes, and turning to her mother sitting by her bed, she said, "I shall not die, but live to close your eyes: God has heard my prayer, and I shall live for the sake of my children." From that moment she began to recover, and was spared for forty years longer to her family and to the Church.

"On her recovery she related to her husband, and to her pastor,—the venerable Dr. Spring,—what she experienced during those hours when her friends could scarcely say whether she was in the body, or out of the body. Her husband records the narrative in his 'diary,' and calls it a 'trance.' Like Paul, she felt herself carried to the third heavens, where she saw and heard things indescribable and unutterable. She there met with dear friends, and conversed with them; and united with rejoicing angels on the accession of new spirits to glory. In the midst of this rejoicing, her guide informed her that she must return to earth, as her work there was not finished. 'And without a murmur,' says the narrative, 'I winged my way back through infinite space, and found myself in the body, with all the composure of mind that the scene was calculated to make. My feeble body could hardly contain my joyful spirit.' However we may account for all this, it had upon her a most happy effect. Through all her subsequent life, she lived in the enjoyment of the full assurance of hope; and although feeling herself to be the least of all the saints,

she had not a doubt of her acceptance in the Beloved."—*New York Observer*.

Actors in the European Drama.

Louis Napoleon, Emperor of France—whose reputation is now to be tried in the fiery furnace of his own heating, mainly—is too well known to the world to need much sketching at our hands. He was 51 years old on the 20th of April last. After an adventurous youth and early manhood, he was elected representative in the National Assembly, in 1848, from which post he was soon raised to the Presidency, and thence raised himself to imperial power. He was formerly accounted hair-brained and flighty, but as Emperor has shown himself as patient and inscrutable as the stony Sphynx which stares at us from the banks of the Nile in all standard geographies. He is now anxious to add the general's fame to that of the statesman.

Francis Joseph, Emperor of Austria, was born in August, 1830, and is consequently but nearly twenty-nine years of age. He is a son of the Archduke Francis Joseph. He was declared a major, December, 1848, and succeeded his uncle Ferdinand I., who abdicated December 2d, 1848 through the renunciation, by his father, of the succession. He has shown more administrative ability than he was supposed to possess—although it is said that much of his success is owing to his mother, the Archduchess Sophia. His personal participation in the war attracts much interest.

Victor Emmanuel, King of Sardinia, was born March 14, 1820. He acceded to the throne in 1849, on his father's abdication, after being defeated by the Austrians. His reign has been eminently successful. His action during the Crimean war, in joining the Sardinian forces to the allies against Russia, and securing for Sardinia a voice in the Congress of Paris, and to settle the questions in dispute, placed Sardinia ahead of all the other Italian States, while his support of the liberal cause in Italy has won him the sympathies of the people.

Count Camille de Cavour, Prime Minister of Sardinia, is thought to have nearly as much to do with bringing on the present crisis as any other man except the French Emperor. He was born at Turin, of an ancient and wealthy, but not noble family, on the 10th of August, 1810, and is now in his 49th year. In 1847 he had already made himself a political notability in Piedmont, by becoming editor of the *Risorgimento*, a journal of daringly liberal tendencies, yet pervaded by the aristocratic spirit as regarded the tone of its articles. He assisted at the very birth of the Piedmontese Parliamentary system. In 1849 he went into Parliament; in 1850 he was called to the Cabinet; and in 1853 he became Prime Minister, continuing such without a rival influence to the present day.

General La Marmora is the actual Commander-in-Chief of the Sardinian forces. He is an old and tried soldier. When the Crimean war broke out, and Sardinia joined the Western Powers against Russia, and the Sardinian contingent was raised, he was placed in command, went to the Crimea, and behaved in the noblest manner, making himself famous as one of the Generals of Europe. Since then he has been mainly occupied in organizing the Sardinian army, which he has brought to a high state of perfection.

Gen. Joseph M. Garibaldi commands the Italian volunteers in Sardinia. He is about fifty years of age, and has seen all sorts of service in various parts of the world. His reputation as a desperate fighter is only equalled by that of his integrity as a man. He will doubtless play a conspicuous part in the coming struggle.

Marshal Canrobert commands the third corps of the French "Army of the Alps," upon which great reliance is placed. He is just fifty years of age and has gone through the whole grade of military promotions, from a boy in the military school of St. Cyr, to his present proud position. He first served with distinction in Algeria. He took part in the first opening of the Russian war in the East, and in the Crimea distinguished himself at Alma. On Arnaud's death, he became commander-in-chief; and was in the battles of Inkerman and Balaklava. Being unable to agree

with Raglan, he resigned, and was succeeded by Pelissier, who does not seem to be designed for the coming war, so long at least, as it shall be confined to Italy.

Baraguay d'Hilliers commands the first of the corps of the Army of the Alps. He is nearly ninety years of age, and served under the first Napoleon in Italy in 1796-7. He has always held a good position, though still retaining his original name devoid of titles.

Of the other names now brought before the public by the war movements, none are in the first class. Events, however, may make wonderful changes in this respect, even in a few weeks.

—*Journal.*

Foreign News.

Sackville, June 29. Steamship Arabia sailed from Liverpool at 10.30 A. M. 18th.

A dispatch from Vienna, dated 16th, says General Count Schlick has taken command of the second army, instead of Gyulai; and that the French had established a depot at Antivari, on the Albanian coast, and disembarked large quantities of gold coin there.

The last accounts from Napoleon's headquarters say he was concentrating his forces, in order to attack the Austrians with an overwhelming force.

It was believed in Paris that a decisive battle would be fought in the course of a week.

Turin, June 15. The Austrians are retreating from the Oglio, and the allied armies continue to advance. The Austrian corps d'armee which had left Ancona for Pissaro has been directed towards the lower Po, to be joined to the troops in the provinces of Venice. It is at present uncertain whether Ancona has been entirely evacuated by the Austrians.

Modena and Brescello are free.

Numerous municipalities of the Romagna have pronounced for the national cause.

Turin, June 16. The allied army passed the Sesia on the 13th, marching towards the river Oglio. The advanced guard is at Coccaglio.

The head-quarters of the King of Sardinia are at Pallazzulolo.

Garibaldi was at Brescia on the 12th.

D'Urban's corps quitted Coccaglio on the 13th, and appeared to be retiring to Aozinovi.

An Austrian official bulletin, dated Verona, 15th, says: "The different corps d'armee took possession of their allotted position, unmolested by the enemy.

The division of D'Urban alone sustained a fight at Gasticodolo with Garibaldi's bands, which, although amounting to 4000 men, with four pieces of cannon, were repulsed by the Austrians.

The official Austrian correspondence says the organization for the defence of the Tyrolean territory was progressing. Several companies had been already drawn out, and others were preparing. The mountain passes were occupied.

Vienna letters say the 4th corps d'armee commanded by Archduke Charles have begun to leave for Italy. The 3d corps, under Archduke Albert, were moving from upper and lower Austria to Trieste; the 13th corps d'armee, about to be formed, was also destined for Italy. A second extraordinary levy is to be terminated by the 15th September. The stature of men is to be reduced.

Garibaldi's corps is represented as becoming daily more formidable, and was threatening the Southern Tyrol, where the people were getting extremely impatient of Austrian rule.

A late dispatch via Berne announces that numerous Austrian corps had arrived at Grostoto, in the Valteline, and advanced towards Tirano.

The Swiss Federal Council had ordered occupation by federal troops of the pass of Muretto between the Grisons and the Val Teline.

It is reported via Vienna, that preparations were making at Mantua for attacking the allies.

The French fleet in the Adriatic received powerful reinforcements, and it was expected that a landing would shortly be attempted between Venice and Trieste. The first detachment of siege flotilla had left Toulon for the Adriatic. It is asserted that the French were about to occupy Ancona.

The Sardinian Commissioner Extraordinary in Tuscany had issued a decree opening various new ports to the reception of breadstuffs.

It is stated that the King of Sardinia has ordered the arrest of a Colonel of one of the Sardinian regiments, for having contrary to discipline and obvious policy, addressed a proclamation to the Roman Legation.

The Times' Paris correspondent speaks of dissatisfaction on the part of some Italians, at the territorial accession of the King of Sardinia. They protest against his taking possession of Lombardy, and require a confederation, not fusion.

Garibaldi, when at Milan, had interviews with the Emperor and King of Sardinia.

The Nord says: "A second series of operations by the allies will be simultaneously commenced by sea and land. The allied troops are all to be put in movement to invest the Austrian fortresses.

Prince Napoleon, with his force, will proceed without delay towards Lesseppo, to support the right wing of the French army.

A Turin journal published a proclamation by Klapka, drawn up for distribution among the Hungarian soldiers in the Austrian army.

A Polish legion is said to be forming in Italy, and a Hungarian corps at Genoa.

FRANCE. The Moniteur would soon publish a decree conferring promotions, honors and crosses on nearly a thousand persons for military services in Italy.

It is reported that Generals under Pelissier are forthwith to repair to their respective stations, and it was considered not improbable that the army now called the army of the East will soon be denominated the army of the Rhine.

The Emperor it is said has demanded 100,000 more men for Italy to besiege Austrian fortresses.

The French army of observation on the Rhine frontiers number 71,000.

AUSTRIA. An imperial decree proclaims that the public will receive for interest on the national loan now due, either bank notes at 125 florins for every hundred florins, or two government bonds, redeemable with compound interest in five years.

Commercial letters from Vienna describe the financial condition of Austria as one of complete bankruptcy.

PRUSSIA. A letter from St. Petersburg says if Prussia allows herself to be goaded into a menacing step, Russia will concentrate troops on the Gallician frontiers, and send a detachment of her fleet to Prussian Baltic ports.

TURKEY. It is said the 12th of June was the day appointed for the rising in European Turkey.

The political ferment in Servia was increasing.

GREECE. Demonstrations in honor of the French victories have taken place in Greece.

LATEST. Kossuth left London for Paris, with French passports; on Monday he will arrive at Genoa, where a becoming reception awaits him. He will have an audience of Napoleon, but no grounds exist for the report in circulation as to his plans.

An amnesty has been granted to political prisoners at Naples, on a strong remonstrance of Elliott, the British Minister.

The Times, in its City article, quotes advices from Frankfort which state that the General Confederation are understood to have resolved that 80,000 men, namely, 40,000 Prussians and 40,000 Austrians shall be stationed on the Rhine.

There were strong rumors that Prussia will issue some decisive announcement in the course of a few days.

According to prevalent conjecture, peace is to be proposed to the Emperor Napoleon on certain conditions, and if these are refused, Germany is to enter into the war. Under these circumstances there is great anxiety and stagnation in all the commercial cities.

The Times also says Russia is making vast preparations at all naval depots. The Neva division of the fleet is reported to number 80 first class ships, and the Baltic 35 sail of the line of which 14 screw steamers were at Cronstadt.

A letter from M. Texir, in the Siecle, dated Novara June 4, says: "This morning a priest,

who was arrested as a spy, has been shot." A correspondent of the Morning Post, writing from the same place says: "When the French arrived at San Martino, they met with a priest at the bridge of Buffalora, and asked him if there were any Austrians in the town? He said 'no.' They had hardly advanced 100 yards before a fire was opened upon them which killed many, and I think General Clerc fell there. The gendarmes immediately rode back and took the priest before he had time to escape, and he was killed on the spot by one of them. He had 400 Austrians concealed in his own house. The priest of Magenta gave the same answer when asked. There were at that moment 4000 Austrians in a convent. He was taken and sent into Turin tied hand and foot."

As Marshal M'Mahon entered Milan, a little girl five years of age, dressed in white, presented him with a bouquet nearly as big as herself. He raised her up, and placed her standing before him on the saddle. "The child," says a letter, "threw her little arm around the sun-burnt head of the conqueror of Magenta, and kissed him repeatedly, amidst the loudest cheers I ever heard.

The Marshal seemed delighted with the child, and fondled her most tenderly, looking frequently at her pretty features. And so they both entered Milan amidst a shower of bouquets and applause. I saw many persons affected even to tears."

The Times' Paris correspondent says: "It is pretty certain that all Italians are not overjoyed at the offhanded manner in which the King of Sardinia is proceeding on his work of liberation, and accepting gifts of territory from the hands of his Suzerain. There are many patriots who have not co-operated in this work of Italian independence merely for the territorial aggrandizement of Victor Emmanuel. What they desire is independence not only of the Austrian or the French, but equally of the Piedmontese. They cry out against the sleight-of-hand—the escamotage, as they term it—by which Victor Emmanuel is coolly taking possession of Lombardy; and I know of several Italians who leave Paris with the avowed object of resisting this invasion on the part of their Piedmontese liberators. Their motto is Confederation, and not Fusion. The Lombards will not be Piedmontese any more than Tuscan, or Modenese, or Parmesans, or Neapolitans, and it would not be surprising if civil war followed any attempts to force them into submission."

GARIBALDI'S OPERATIONS.

The following letter dated the 10th inst., has been received in Paris from Como: "Success has justified Garibaldi's campaign, and consequently it is impossible to disapprove it. Still we cannot forget the painful anxiety that rash expedition caused in our country. It succeeded, however, thanks to the bravery of Garibaldi and of his soldiers, and thanks likewise to the fault committed by Gyulai in leaving all the frontier of Ticino uncovered, and that part particularly most hostile to Austria. Garibaldi profited by that fault, and at first met no obstacle. Afterwards came the battles of Malmate, Camerata, and San Fermo, which cost valuable lives, for Garibaldi's volunteers were burning to fight, and a great number of them were killed. From that day many mothers in Lombardy have been thrown into mourning."

After Garibaldi had captured Como he was forced to quit it, and the Austrians advanced to enter it again, as they did Varese. When Gyulai published his detestable proclamation, threatening the insurgents with fire and sword, you may imagine what we suffered at Como. Visconti Venosta, the royal commissary, escaped in a steamboat. The bishop, who had been imprisoned because he advised the people to remain quiet until the allied armies approached nearer, was released at the appearance of the Austrians, and went with the Mayor to make their submission in the name of the town. But in the meantime the news of the victory of Magenta arrived, and the Austrians hastened to retreat. Garibaldi's soldiers again entered Como. At first he was not as well received as he was at Lecco, where the most enthusiastic cheers greeted him. From thence Garibaldi proceeded to Bergamo, with the hope of cutting off General Urban's retreat.

General Urban's corps, composed of 8000 men, was compelled to traverse a hostile country without provisions or supplies of any description. He endeavored to cross the Adda at Cassano, where he would have found the railway, but the last troops which quitted Milan had blown up the bridge, and he was forced to cross the Adda at Trezzo in boats. Persons who saw these troops say they were in a most lamentable condition. The country is quiet, and agricultural works are being continued as in ordinary times. Everybody is happy, and relies on France. There never was so much confidence in the future as in this country, which has seen so many changes. An universal feeling prevails that the Austrians have quitted us for the last time."

Conference in Pennsylvania.

Proceedings of the Conference of Messiah's Church of Pennsylvania, held at Shiremanstown, commencing May 24, 1859.

Concluded.

The hour of public service having arrived, it was concluded to devote the afternoon to the report of the Messianian Missionary Society. The Secretary and Treasurer presented the following reports:

Report of Secretary of Executive Board of Messianian Missionary Society of Pa.

The board has held three meetings since our last conference. The first was held Sept. 14th, 1858, at which time its officers were appointed. W. H. Swartz was accepted as a full laborer, under the direction of the board to receive \$150 per annum. J. T. Laning was received as a partial laborer, to receive \$12.50 per quarter. The churches of Morrisville and Yardleyville were accepted, under protection of the Society. The former to pay \$125 per annum; the latter \$50, for the same time.

The second meeting was called by the C. S., March 7th, 1859, for the purpose of rendering some pecuniary assistance to one who had been laboring during the winter under the direction of the C. S. \$15 were appropriated to that purpose.

The third and last meeting of board was held March 21st, 1859. Reports from the field of labor were received, which were very encouraging in character. The sum of \$39.13 was appropriated to Rev. J. Litch, as a partial remuneration for his miscellaneous labors for the cause and expenses incurred,—this being a balance of funds in his hands.

M. B. Laning was accepted by the board as a missionary to labor under its direction.

J. T. Laning offered his services to the board to preach twice every Sabbath, for the sum of \$30.00 per quarter, and was accepted.

\$5, were appropriated by the board for the purpose of purchasing of books to be used in the preparatory instruction of young men for the missionary service.

FIELDS OF LABOR, AND LABORERS.

The present laborers under the direction of the board are W. H. Swartz, J. T. Laning, M. B. Laning, with the unremitting services of our worthy C. S., Rev. J. Litch.

The labors of W. H. Swartz and J. T. Laning have been principally restricted to the vicinity of Bucks Co.; in fact most of their efforts have been expended upon the churches and communities of Morrisville and Yardleyville. J. T. Laning commenced his labors as Missionary Oct. 1st, 1858; W. H. Swartz, Dec. 1st 1858.

The result of our efforts thus far, under the Divine blessing, has been a steady growth of interest in the cause among the communities where we have labored, the encouragement and upbuilding of our brethren, and a blessed ingathering of souls in both places referred to. The details of this work of revival will be more properly given by the laborers themselves in their report to the conference as to their labors and the condition and prosperity of the churches they represent. Suffice it to say, that something over 60 souls have professed to find peace in Jesus, most of whom we have reason to believe have been hopefully converted; thus demonstrating, so far as our missionary effort is concerned, that our labor has not been in vain in the Lord. One of

these laborers has embraced the opportunity of preaching frequently in the several churches of Bristolboro', where the message has been favorably entertained, friends to the doctrine have been secured, and the way paved we trust for more effective labor in future. There has also been preaching in the villages of Oxford and Falsington, where the results were good. M. B. Laning labored during the winter in Lancaster and Cumberland Co., with a good degree of success; but as he was not at that time fully under the direction of the board, we are not, of course prepared to report particularly. The labors of our C. S. are necessarily general in their character, extending to different sections both in and out of the state, and are therefore, unsuceptible of particular description in a formal report, further than to state that his duties have been discharged in a manner entirely satisfactory to the board.

Our experience thus far has seemed to demonstrate the wisdom of employing and the solemn and imperative duty that rests upon us all as a people, of giving encouragement to young men who would enter the ministry among us.

First of all, it is apparent that if we do not admit young and inexperienced preachers, we shall never have any more old and experienced ones. Second, young men are less trammelled with domestic cares and responsibilities, and can render their services more pliantly to the work.

Thirdly, young men have their appropriate work, which their elder brethren cannot perform in their stead, for while nature has ordained that older men are fitted for counsel, it has just as infallibly decreed young men for action. Let us help to bring out the young men—facilitate as much as possible their entry upon the work for which they may seem to be adapted or possess a predilection—and let us sustain and encourage them in the work by our sympathies, prayers, instruction and counsels.

In conclusion, we desire to commend, not merely to our associates in the missionary work, but to all the brethren, in all parts of the State, the claims and advantages of our Messianian Missionary Society, believing that when they shall learn the full particulars of what has been already accomplished, under the disadvantages and trammels we have labored under, and shall more fully understand its designs and workings, they will concur with us in the sentiment that it is the instrument to which we are to look, under Divine supervision, for the consolidation, upbuilding, and efficiency of our cause.

TREASURER'S REPORT FOR 1858-9.

To the M. M. Society of Pennsylvania:

1858.

RECEIPTS.		
July 27	From members at Maytown	\$ 23.00
"	Cumberland co. (Litch)	23.25
"	Elk "	4.25
"	Centre "	9.63
Dec. 1st	Morrisville church (Laning)	31.25
"	Yardleyville "	12.50
"	Coopers church (Swartz)	7.00
1859.	E. P. Worrell & H. K. Boyer —each one dollar	2.00
Mch 21	Morrisville church	31.25
"	Yardleyville "	12.50
April 7	Churcl in Philadelphia	20.00
		\$178.63

DISBURSEMENTS.

Sept. 14	Paid J. T. Laning, on order,	12.50
Dec. 1	" W. H. Swartz,	37.50
1859		
Mch 9	Micaj. Laning "	15.00
" 21	J. T. Laning "	12.50
" "	W. H. Swartz "	37.50
" "	J. Litch, for 2 blank books	.75
Apr 11	J. T. Laning, on order,	25.00
" "	J. Litch	39.13
		\$179.88
		178.63

Balance due the Treasurer, \$ 1.25

THOS. WARDLE, Treasurer, Philadelphia, Pa.

Resolved, that the success which has thus far attended the efforts of this society, calls for devout gratitude to the great Head of the church, in whose name we have set up our banner; and lays us under renewed obligations to devote ourselves to the work of spreading the great and solemn truth that the coming of the Lord draweth nigh.

After the reading of the reports the above was adopted, and the remainder of the afternoon devoted to addresses of a missionary character by brethren Litch, Laning, and Gates, after

which the meeting went into an election of officers for the ensuing year; which resulted as follows:

President, H. Rupp; Vice Presidents, I. R. Gates, J. D. Boyer; Recording Secretary, Wm. Prideaux; Corresponding Secretary, J. Litch; Treasurer, T. Wardle.

Board of directors, S. Prior, John Heagy, H. Swartz, H. M. Stoufer, J. L. Fulton, Daniel Rupp, J. T. Laning, H. K. Boyer, C. F. Luce, S. Brainard, M. Myres, M. T. Frank, D. B. Winslow, John Brooks, M. L. Jackson, M. Moyer.

FRIDAY AFTERNOON 1 O'CLOCK.

The following brethren were appointed in trust to complete revision of discipline and formation of Liturgy. J. T. Laning, J. Litch, and Wm. Prideaux.

Resolved, that the thanks of this conference are due, and are hereby tendered, to the brethren and friends of this community, for their kindness and hospitality in entertaining the members of this conference during its session.

Resolved, that we are highly gratified in the action of the brethren of the conference of Messiah's church in Canada, in seeking to promote friendly feelings with the representatives of the same common cause in this State, by sending a delegate to this conference with a message of fraternal greetings, and that hereby we bid them God speed; trusting that we shall ever labor unanimously together, until we shall see eye to eye, when the Lord brings again Zion.

Resolved, That we reciprocate the action of the conference of Messiah's church in Canada by appointing a messenger to represent us at their next session.

Bro. Gates was appointed as that messenger.

On Motion, conference adjourned, to meet on the Tuesday before the last Wednesday in May, 1860.

Wm. PRIDEAUX, } Secretaries.

H. SWARTZ, }

for the rain, and a way for the lightning of the thunder."

The dependence of the harvest on the latter rain, made its bestowal at that season a subject of much solicitude and joy. Thus Job says (29:23) "They waited for me as for the rain; and they opened their mouth wide, as for the latter rain." Solomon says, (Prov. 16:15), the king's "favor is as a cloud of the latter rain." And Joel (2:23), calls on Israel to "rejoice in the Lord; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month;" so that "the floors shall be full of wheat, and the fats shall overflow with wine and oil."

Asking for rain would be followed by God's bestowal of it; according to the promise: "so the Lord shall make bright clouds, and give them showers of rain." The word "bright" is in the margin, "lightnings"—the same word being so rendered in Job 28:25. Abundant showers were usually accompanied by lightning. Thus in Jer. 10:13, "When He uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures."

As Jehovah is the one, "who giveth rain upon the earth, and sendeth waters upon the fields" (Job 5:10) it would be in vain to seek for it from any other source:

" For the idols have spoken vanity,
And the diviners have seen a lie,
And have told false dreams;
They comfort in vain:
Therefore they wandered away like a flock,
They were afflicted, because there was no shepherd."

v. 2.

The word rendered "idols" is teraphim, heathen gods of some kind—the meaning of the word being very little known—to which the Jews had resorted for aid and guidance before their captivity. And now they are reminded that no help was obtained from such source,—the idols, which are put by metonymy for the priests who gave answers in their name, giving only dark and empty responses. Thus Jeremiah asks (14:22,) "Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Lord our God? therefore we will wait upon thee; for thou hast made all these things." The idols are elsewhere (Hab. 2:18) called "dumb idols;" for (Psa. 115:5), they "have mouths and speak not."

There is a metaphor in the use of the word "seen," which illustrates that the diviners had imagined lies—their utterances proving false. Israel's trusting in such guidance, was an abandonment of Jehovah; and so it is said they went their way, i. e. in their own way, which is a substitution for their forsaking God, as a flock of silly sheep, without guidance, find themselves lost in the mountains and exposed to beasts of prey. This Simile illustrates the condition of Israel, when left to be led into captivity and afflicted, because they had sinned, and because they had no guide; of which, "Shepherd" is an expressive metaphor. Thus the Lord says of Israel in Ezek. 34:5,6. "They were scattered because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea my flock was scattered upon all the face of the earth, and none did search or seek after them."

Because of this, the Lord says:
"Mine anger was kindled against the shepherds,
And I will punish the he goats;
For Jehovah of hosts hath visited his flock,
the house of Judah,
And hath made them like his majestic horse in
the battle."

v. 3.

Those who had the care and guidance of Israel their priests and rulers, are by a like metaphor, denominated shepherds; the Lord was more displeased against them, than against the people; and this prophecy indicates that they were proportionally punished. The more sinful of the people are by another metaphor, denominated

"goats;" but these being punished, the Lord had visited the repentant portion of Israel,—i. e. he had given them manifest tokens of his restored favor, and had made them like the goodly war horse, courageous and prosperous in battle—illustrative of the success of their arms, as brought to view in the previous chapter.

"From him will come forth the ruler,
From him the chief,
From him the battle bow,
From him every oppressor together." v. 4.

The word rendered "corner," in our version, also signifies a "prince," as it is rendered in Isa. 19:13, or "chief," as in 2 Sam. 14:38. The rulers of the people sustained a relation to them analogous to that of the "corner" stone to a building; and also like that of a "nail" to the tent which it fastens, or to the articles suspended upon it. Thus the Lord said by Isaiah of Eliakim (22:21-24,) "I will commit thy government into his hand and he shall be a father to the inhabitants of Jerusalem. . . . and I will fasten him as a nail in a sure place; and they shall hang upon him all the glory of his father's house." The terms "corner" and "nail" therefore in the common version are metaphors denominative of their rulers, on whom they were dependant; and their coming forth from him—the house of Judah being the antecedent—indicates that they should be raised up from among themselves, and not the foreign princes domineering over them.

The "battle bow," was a war weapon,—their military deliverers, by a metaphor being thus denominated, who also were to be from themselves.

The word rendered "oppressor," like the Greek word for Tyrant, which was formerly significant simply of a king, may be used in both a good and a bad sense. It occurs in Isa. 60:17, "Make thine exactors righteousness," where it is doubtless used for princes or governors; so that the sense of it here probably is, that out from their number should come forth the corner, nail, and battle-bow, which have been shown to be denominative of rulers, and "every ruler together." And Newcome so renders it.



ADVENT HERALD.

BOSTON, JULY 9, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE SOJOURNER AND CITIZEN.

A Sojourner is one who abides temporarily in a place, without any permanent habitation or fixed residence there, with no ownership of the soil, and with no civil or political rights. A Citizen on the other hand, is entitled to all the immunities of the country, regards it as his home, and has permanent occupancy of the soil.

It is thus with Christ's church in respect to this world. It is not their home, but they sojourn here. Our Savior said: "These are in the world. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world," John 17:11-16. And Paul said: "Our conversation (lit. our citizenship,) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body," Phil. 3:20,21. Till that anticipated change, the church waits "the redemption of the purchased possession," Eph. 1:14; and then their citizenship will rightly commence.

Abraham a Sojourner in Canaan.

"By faith Abraham, when he was called to go out into a place which he should after receive for an

inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

This Scripture contrasts the relation which Abraham, Isaac and Jacob, sustained, to the land which they "should after receive for an inheritance,"—when they were mere sojourners in it, with that relation, which their faith enabled them to lay hold of, that they will sustain to it when they shall have come into its eternal possession.

The patriarchs, to whom the land of promise had been granted by a deed of gift,—the word of God being confirmed by his covenant oath—occupied no fixed residence in it. Abraham, on leaving "Ur of the Chaldees to go into the land of Canaan" first "came into Haran and dwelt there" (Gen. 11:13) "many days" (Judith 5:8) until the death of his father Terah; which, according to Abulfaragi, was from the 60th year of Abraham's life, to his 75th. "And from thence, when his father was dead, he removed" into the land of Canaan (Acts 7:4), which the Lord had promised to show him. (Gen. 12:1)

"Abram was seventy and five years old when he departed out of Haran, and came into Canaan. He "passed through the land," with his flocks, herds, tents, and dependents, to "the place of Sichem, unto the plain of Moreh," about 35 miles north of Jerusalem.

From thence he removed to "a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east;" which places, Bethel and Hai,—Aiath, Ai, or Ai,—as it is variously called—were about nine miles to the north of Jerusalem, and a mile apart. Abram built an altar there as he had done in the plain of Moreh; but he tarried but a short time, "going on still toward the south," (Gen. 12:4-9.)

There was then a famine in the land; and "Abram went down into Egypt to sojourn there." He made no long stay in Egypt, but returned "into the south" of Canaan; and "he went on his journeys from the south, even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai," (13:1-3.)

It did not seem to be the will of Jehovah that he should tarry long in any one place; for he said to him (vs. 17,18) "Arise walk through the land in the length of it and in the breadth of it; for I will give it unto the. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron," about twenty-two miles south of Jerusalem, "and built there an altar unto the Lord."

When Abram had dwelt in the land about eight years, according to Dr. Hales, from his first coming into Canaan, the cities of the plain of Jordan were taken captive by the king of Elam, but were delivered by Abraham, who dwelt in Mamre (14:13). And "after Abram had dwelt ten years in the land of Canaan," he took Hagar to wife, and Ishmael was born, when he "was fourscore and six years old," (16:3,15,16.) Thirteen years later, when Abram was ninety and nine, he still dwelt in a tent "in the plains of Mamre; for as "he sat in the tent door in the heat of the day" (18:1, 2,) he saw the angelic messengers, who were on their way to Sodom, and "he ran to meet them from his tent door."

Sodom was destroyed the next morning; "and Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar." (20:1)—in the extreme southwest of Canaan, about twenty-five miles from Hebron, then in possession of the Philistines. The next year Isaac was born, when Abraham was aged one hundred; and "Abraham sojourned in the Philistines' land many days," (21:34)—about two miles from Gerar, in the southern border of Canaan, at a place where he dug a well, and named it "Beer-Sheba," (21:31.)

When Isaac according to Josephus (art. 1,13,2) had reached the age of twenty-five years,* when Abraham would be 125, the Lord directed the aged patriarch to offer his son for a burnt-offering in the land of Moriah, on the very spot where afterwards, Solomon erected the temple—about 45 miles distant, from Beer-Sheba, where Abraham dwelt, and which he reached on the third day. A lamb substituted as an offering for Isaac, Abraham returned to Beer-Sheba, (22:19.)

When Abraham was 138 years old, his wife Sarah aged 127, "died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her" (23:1,2); which indicates that he was not with Sarah when she died—perhaps absent with his flocks. He said to the sons of Heth, "I am a stranger and a sojourner with you;" and, needing a burial place, for Sarah, he "purchased the field of Ephron, which was in

* Bochart makes him twenty-eight, the Hebrew word *naar*, translated lad, in v. 5, being used for one of that age.

Machpelah which was before Mamre," with the cave therein, 23:4, 17.

Three years later when "Isaac was forty years old" (25:20) and Abraham 140, "Isaac came from the way of the well Lahai-roi; for he dwelt in the south country" (24:52), where he met his wife Rebekah; and as they had the occupancy of "Sarah's tent," (v. 67), it may be inferred that Abraham dwelt there—that well being the same as the well "Beer-lahai-roi, between Kadesh and Bered" (16:14), where the angel of the Lord found Hagar, "by a fountain of water in the wilderness, by the fountain in the way to Shur."

Again Abraham took a wife, Keturah; and that Isaac resided with him, is evident from Gen. 25:56; which records that "to his other sons Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country"—giving all that he had to Isaac, who was his sole heir of the land of promise. And Abraham died at the age of 175—thirty-five years after Isaac's marriage, and was gathered to his fathers and; Isaac dwelt by the well Lahai-roi, v. 11.

"And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar," "and Isaac dwelt in Gerar," 26:1,6. As "the Philistines envied him," because of his great store of flocks, herds and servants, "Abimelech said unto Isaac, Go from us; for thou art much mightier than we. And Isaac departed thence and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them," vs. 14-18—the last of which was Beer Sheba.

When Isaac was 137 years old, and Jacob was 77, Esau was supplanted, and Jacob fled to Padan-aram, to his uncle Laban—stopping all night at Bethel on the way. Twenty years he continued with Laban, and then returned to Canaan (31:38.) He first stopped at Succoth, just south of the sea of Galilee on the east of Jordan (33:17). Then he removed to Shalem (v. 17.) a city of Shechem,—the Salim where John baptized, and where probably Melchisedec was king,—and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent," of the children of Hamor, and "erected there an altar."

His sons having a difficulty with the city, slaughtered all the males; and then they removed to Bethel, 35:6. "And they journeyed from Bethel," and when near Bethlehem, Rachel died on the way. And Israel journeyed, and spread his tent beyond the tower of Edar," vs. 16-21—dwelling there awhile. Then "Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned."

Twenty-three years after Jacob left Laban, Isaac died at the age of 180 years. And ten years later Jacob removed to Egypt, when 130 years old, and theredied; and there his children continued 215 years, till the commencement of their forty years' sojourn in the wilderness.

It is therefore truthfully said that Abraham "sojourned in the land of promise, as in a strange country dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise," For God "gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child," Acts 7:5. He lived in the land "which he should after receive for an inheritance," — sojourning there, not as its present possessor but as a pilgrim and stranger, looking to a future and permanent occupancy of it, "For he looked for a city which hath foundations, whose builder and maker is God."

"Eschatology."

We are indebted to a friend for a copy of a work with this title; to which is added: "On the Scriptural Doctrine of the coming of the Lord, the judgment and the resurrection. By Samuel Lee."

Of Samuel Lee, this is the first we ever heard; but we have given his work a careful reading, and are sorry to say that we rise from its perusal with no very exalted opinion of the man or of his work.

He first makes a distinction between the coming of the Son of man and the coming of the Lord. The former he thinks to have been fulfilled at the destruction of Jerusalem, and the last to have respect to each individual at death. Thus he denies any personal coming of Christ, except as death reveals him. The resurrection he regards as only a future life—a life commencing at death; and the judgment, only that which then transpires. To sustain this theory, Mr. Lee takes up the passages that refer to those events in the future, and empties them of all significance according to any common use of language. What better this is than denying their express affirmations, we know not. To our mind, he who attempts to evade the meaning of express de-

clarations, is no better than one who expressly denies them.

To show how our author reasons, we will adduce a few specimens. Thus, in Dan. 12:2,3, to "sleep in the dust of the earth," he makes to be dead in trespasses and sins; but by what species of trope, trespasses and sins are denominated the dust of the earth, he has not condescended to inform us! Nor does he inform us how the resurrection of some from trespasses and sins, can be to shame and everlasting contempt.

His only argument that it is not a literal resurrection, is the claim that the chronology of it, is only just subsequent to the time of Antiochus Epiphanes; which betrays equal blindness of interpretation respecting the preceding prophecy.

Again, John 5:21-29: "All that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This is very summarily disposed of. He says, "By all that are in their graves, is meant the dead, or those in the unseen world;" and coming forth, is with Mr. Lee, merely passing on to a condition of weal or woe—without any opening of the tomb, or re-appearance on earth of its occupant.

Also "if Christ be not raised," is with him only if Christ be not alive! But as this principle of exegesis would divest any Scripture of its significance, we forbear further comment, on this neological, anti-scriptural production.

The Kingdom.

Please give an exposition of Matt. 21:43.

Hill, N. H.

H. ADAMS.

"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The Saviour, in the preceding parables, had just likened the Jews to husbandmen, to whom the Lord's vineyard was entrusted, and to builders to whom was committed the erection of the Lord's spiritual temple—to be built on Jesus Christ the Chief Corner-stone. But by their unfaithfulness they were to be no longer intrusted with the cultivation of this vineyard—the building of this structure. The interests of the kingdom, for which the kingdom is put by a metonymy, were to be no longer in their keeping, or in the guardianship of the Jewish nation, but were to be committed to an holy people, to be raised up from among all nations, who should extend the knowledge of the kingdom to all lands. The kingdom itself, when consummated, will belong to these, instead of being the possession of the literal seed of Abraham.

To Correspondents.

J. Litch—Will be given.

Geo. Phelps— "

A. Clapp— "

A. Brown—on file for insertion.

A. Spencer—Will answer your inquiry shortly.

J. A. Varney—Will give your view. But you are in error in supposing that any one of the modern kingdoms of Europe can be the beast on which the woman sitteth—they being symbolized by the ten horns. If France were the beast, what would be its ten horns?

C. Churchill—Will give your view, though we see no evidence for any of the positions you have taken.

D. Campbell—We have nothing to add why the Lord's prayer should not be used in public. We are commanded to pray after that manner, but not to use that precise formula. It is a very excellent form of prayer, and is exceedingly appropriate for all occasions, but we know of no reason to compel its invariable use, or to prohibit it.

J. T. Curry—Is on file for insertion.

J. Kendall—Will write you in respect to your enquiries as soon as a leisure moment intervenes.

A Proposed Tour.

By a notice in another column, it will be seen that Elders Osler and Pearson have planned a short tour, in which they intend to combine recreation from usual duties, with labor in other fields for the advancement of the cause. They need rest from their usual pulpit duties, but do not feel like idling away their time, and so will labor in their Master's vineyard while absent as the way shall open before them.

The places that can avail themselves of their services will be especially fortunate; and as they wish to make the most of their vacation for the advancement of the cause, they will consent to temporary separation, when they can be instrumental of more good by preaching in two places at the same time. We learn that whatever excess of receipts there shall be to them, on their tour, over necessary expenditures, will be devoted for the benefit of the A. M. Association. Our cordial wishes for their success will accompany their progress.

The Waning of the Papacy.

Every arrival from Europe tends to confirm the fast-maturing conviction of intelligent thinkers, that the power of the Papacy is fast waning, to rise no more forever. The intelligence we are able to present this week is as interesting and significant as any that has come to hand since the commencement of European hostilities—though less marked with battle and bloodshed. The Austrians are fast retreating before the arms of the allies, who are rapidly acquiring the sympathy of all Europe. Unsupported by his former ally, the Pope will be left to the tender mercy of the regenerators of Italy. The change in the British ministry, has taken from Austria the sympathy of that government, and transferred it to Napoleon III. And the Russian government has issued a circular to its various diplomatic chiefs, at the several courts of Europe, declaring that Austria is in the wrong, and France in the right in the Italian struggle; announcing that it places entire confidence in the declaration of Napoleon that he meditates no interference with the German states; and intimating that should the German states interfere in the present struggle, Russia will stand by France in the contest.

The following important manifesto has been issued by Napoleon to the Lombard Italians, since entering Milan, in which he declares that he meditates no self-aggrandisement, and seeks only the liberation of Italy. And even the London Times, the bitter reviler of Napoleon, is compelled to acknowledge that these declarations of the Russian government, and of Napoleon, must be acquiesced in as truthful, though it (the Times) cannot understand how Napoleon can content himself with such a position. The following is the

PROCLAMATION BY THE FRENCH EMPEROR.

Italians:—The fortune of war having brought us into the capital of Lombardy, I am about to tell you why I am here. When Austria unjustly attacked Piedmont I resolved to support my ally the King of Sardinia, the honor and the interest of France making it a duty for me to do so. Your enemies, who are also mine, endeavored to diminish the sympathy which was felt in Europe for your cause by making it to be believed that I only made war from personal ambition, or to aggrandize the territory of France. If there are men who do not comprehend their epoch, I am not of the number. In the enlightened state of public opinion there is more grandeur to be acquired by the moral influence which is exercised than by fruitless conquests, and that moral influence I seek with pride in contributing to restore to freedom one of the finest parts of Europe. Your reception has already proved to me that you have understood me. I do not come here with the preconceived system of dispossessing the Sovereign nor to impose my will on you. My army will only occupy itself with two things—to combat your enemies and maintain internal order. It will not throw any obstacle in the way of the legitimate manifestation of your wishes. Providence sometimes favors nations as well as individuals by giving it a sudden opportunity for greatness, but it is on condition that it knows how to profit by it. Profit, then, by the fortune which is offered to you to obtain your independence. Organize yourselves militarily. Fly to the standard of King Victor Emmanuel, who has already so nobly shown you the path of honor. Remember, that without discipline there can be no army. Be to-day only soldiers, and to-morrow you will be the free citizens of a great country.

NAPOLEON.

Head-quarters, Milan, 8th.

The War in Europe.

By the Arabia's mails we hear that the allies have passed the river Serio, and their advanced guard has crossed the Oglio. The head-quarters of the King of Sardinia are at Palazzolo, on the latter river. The allied army has arrived at a point which intersects Garibaldi's line of operations. The latter was at Brescia, twenty miles east of Palazzolo, on the 12th. Austrian accounts say that he was beaten by D'Urban at Castinodolo (a few miles southeast of Brescia) but gives no date or particulars. It is certain that D'Urban was in full retreat, with his troops in a most pitiable plight. It is difficult to keep the track of Garibaldi's movements. One account says that his corps was threatening the Southern Tyrol, the population of which are of the Italian race, and unlike their neighbors of the mountain region, are said to have Italian sympathies. This would indicate that Garibaldi has left Brescia for the northward.

It is not probable that the allies will meet with any further opposition until they reach the line of the Mincio, where the real difficulties of their task will commence, and where a decisive battle must be fought. The Emperor of the French is preparing for the struggle, having ordered the Prince Napoleon, who has for some weeks been inactive in Tuscany, to advance his division to the support of the right wing of the allies. We have nothing definite

as to the French movements in the Adriatic, which menace the Austrian rear.

The struggle has been attended with a great sacrifice of human life upon both sides. The Austrians have already ordered a new conscription to fill the gaps in the army, and the Emperor Napoleon has made a requisition for one hundred thousand additional troops.

The evacuation of the States of the Church by the Austrians, has decidedly embarrassed the allies. The republican feeling in these States is intense, and has been restrained only by the Austrian garrisons. The latter having retired, republican enthusiasm manifests itself in demonstrations over the victories of the allies, which the French troops cannot restrain with a very good grace. Should there be a general rising in these States, as is by no means improbable, it would introduce an embarrassing element into the contest, the allies probably not being prepared as yet to deal with the Pope and his double power.

The affairs of Northern Europe wear a threatening aspect. It is reported, though not on the best authority, that the Prince Regent of Prussia has caused it to be intimated that if the French army cross the Mincio the act will be considered as menacing to the German Confederation. The disposition of the German States will soon be put to the test, for it is morally certain that the allies will not stop in their course of conquest until they have driven their foes beyond the Adige. The reports from Frankfort state that the German Confederation are understood to have resolved that 80,000 men, namely 40,000 Prussians and 40,000 Austrians, shall be stationed on the Rhine. The French are meeting this demonstration by strengthening their "army of the East," which it was thought would soon be denominated the army of the Rhine. The change of name would be a significant one, and would be the premonition of a general European war. Unless the German Confederation madly plunges into the contest, the war may be confined to Italy. But this new element in the struggle would change the whole aspect of affairs, and in the end materially alter the map of Europe.

The Paris correspondent of the Liverpool Journal writes an interesting letter, in which he attempts to reveal things behind the scene. He says the reason of Louis Napoleon's return to Paris is the condition of parties in Italy.

"Some declare that the fear of Garibaldi alone has caused this sudden measure of returning from Milan, until Victor Emmanuel and the Italian chief shall have arranged their small plans together. Dissension is in the camp; Garibaldi is incapable of accepting the name of Louis Napoleon in any arrangement to be entered into even against the Austrians. Louis Napoleon dreads like death the interference of Garibaldi. He knows well enough that the treatment received by the Italian patriot at the hands of French Republicans, has created eternal hatred and mistrust of all things French. A terrible scene took place at Alessandria between the Emperor and Garibaldi, wherein the latter spoke out and unbarred his mind. He vowed eternal suspicion and hatred to France; owned his adherence to the Republic—the Red Republic, indeed,—and scoffed at the idea of annexation to Sardinia. The hurry with which the trick of annexation was performed, before Garibaldi could arrive at Milan, gives some alarm for the consequences. Garibaldi is open and sincere in his design of protecting the Republic and eschewing the protectorate of France. Milan will not be able to contain two suns in the same hemisphere. Garibaldi has adopted the irresistible policy of ignoring the very existence of the French army in Italy, and will not fight in concert with the cunning foreigner, whom he avows to be more dangerous than even the Austrians themselves. It is wise, therefore, of Louis Napoleon to withdraw for a while, as the populace of Milan would be sure to show a marked difference between the reception of the Emperor Napoleon and that made to their idol."

Another paragraph in relation to the death of Gen. Espinasse may not be without some foundation: "It is said that General Espinasse met his death by unfair means in the melee, and that his untimely end was anticipated and talked of in the army before going into action. The story of the cannon ball and the horse's head being carried off by the same stroke is all an invention. General Espinasse was shot down by a stray bullet in the back of the neck while giving an order to his aid-de-camp, who, placed immediately in front of the General, was shot dead likewise at the same moment. The two shots came so quickly one upon another that it is thought they were both fired from the same revolver. This is the rumor: I leave its responsibility to those who are spreading it with great assiduity. It is well known that Espinasse was hated most intensely in the army. His behavior in the coup d'état, of which he was foolish and vain glorious enough to boast, had ren-

dered him a marked man, and for a long time he had shared in those secret threats, received in anonymous communications, which have tended during the last few months to dispirit the Emperor's mind, and make him fly to this war with Austria as a relief from remorse and the Carbonari."

DEATH OF PRINCE METTERNICH.—The steamer Bremen, at New York, brings intelligence of the death of Prince Metternich, the celebrated Austrian statesman. This man, who for forty years was the most powerful minister in Europe, was born at Coblenz in 1772. In 1790 he obtained the office of master of the ceremonies at the coronation of Leopold II. The next year he became Austrian ambassador at the Hague. His diplomatic career began at the Congress of Rastadt, where he appeared as deputy from the Westphalian nobility. In 1801 he was appointed ambassador at Dresden, and in the winter of 1803-4 was at Berlin, where he negotiated a treaty between Austria, Prussia and Russia. In 1806 he was sent to Paris, and in the next year closed at Fontainebleau a highly favorable treaty for Austria. On the commencement of the war between Austria and France in 1809, he left Paris and joined the Austrian court at Comorn, and, after the battle of Wagram, became minister of foreign affairs. Metternich conducted the negotiation which resulted in Maria Louisa's becoming the bride of Napoleon, as the price of peace for Austria.

We see by the N. Y. Independent that Rev. L. E. Bates has resigned the pastoral care of the Congregational church in West Camden, and accepted a call from the First Presbyterian church of Redfield, Oswego Co., N. Y.

We were in hopes that some Advent church would have given him a call before he was otherwise secured.

Strumous or Scrofulous affections are the curse, the blight, the potato rot of mankind. They are vile and filthy as well as fatal. They arise from contamination and impurity of the blood, and are to be seen all around us everywhere. One quarter of all we meet are tainted with them, and one quarter of these die of them: die foolishly too, because they are curable. Ayer's Sarsaparilla cures out the Scrofulous corruption from the blood, renders it pure and healthy, and effectually expels the foul contamination from the system. No longer groan under your Scrofulous disorders, since the irresistible Ayer has provided his masterly combinations of curative virtues that he calls Sarsaparilla.—Democrat, Waterbury, Ct.

RESIST THE BEGINNINGS.—The Arabs have a fable of a miller, who was one day startled by a camel's nose thrust in the window of the room where he was sleeping. "It is very cold outside," said the camel. "I only want to get my nose in." The nose was let in, then the neck, and finally the whole body. Presently the miller began to be extremely inconvenienced, at the ungainly companion he had obtained in a room certainly no large enough for both. "If you are inconvenienced, you may leave," said the camel, "as for myself, I shall stay where I am."

The moral of the fable concerns all. When temptation occurs, we must not yield to it. We must not allow so much as its "nose" to come in. Everything like sin is to be turned away from. He who yields even in the smallest degree will soon be entirely overcome; and the last state of that man is worse than the first.

BATHED IN MOLTEN LEAD. Some scientific contemporary says: "We have often astonished the uninitiated by passing the fingers and a portion of the hand through melted lead. This may be done with impunity if the hand is slightly moist—not wet. In many persons the natural moisture of the hands is sufficient. The melted metal is repelled by the slight moisture, and the hand can be passed through it without danger or inconvenience. A peculiar liquid velvety sensation is felt, which is not unpleasant; and one writer says that the hands can be bathed in a jet of melting iron at a temperature of 1600 degrees, without any ill results."

Each one of us, if true to his religious convictions is to those within the circle of its influence, as the light at the harbor's mouth to the storm-tossed mariner, showing him the dangers to be shunned, and gleaming far up into the safe and quiet haven. If false to those convictions, he is like the wrecker's light, decoying the sons of the ocean to a rock-bound coast and to death.

PEACE.—The world has been crying peace, peace for ages, and yet there is no peace. England has cried peace in India for more than a hundred years, and when almost convinced that peace was an established fact, she was suddenly aroused by one of the most terrible wars ever hurled upon her. Europe

has been crying peace, yet in spite of all her efforts to preserve it the harsh rumble of war has already startled the nations from their short repose.

Rev. Dr. Stearns of Newark, N. J., writes from Sweden:

"I am assured there is not a parish in Sweden where the religious awakening is not taking place, and persons of every grade and position in life are coming under its influence. Instances of sudden conversions, sudden and remarkable as some of those in the New Testament, have been related to me, and attended with circumstances of which we have no experience in our country; and there is a freshness and simplicity in the new religious life here, which contrasts strangely with the old fixed and conventional forms in which we are accustomed to see it. It charms and wins upon your affections like the smile of an infant."

THE LETTER M.—Lady Huntington once remarked—that she had cause to bless God for the letter M., without which the text, 1 Cor. 1:26, would have read, "Not any mighty, not any noble are called."

SCRIPTURE TROPES.

W.

PREPARED BY WYOMA, AND EDITORIALLY CORRECTED.

WINGS, n. Lit., the feathered arms of birds: "Gavest thou goodly wings to the peacock, or wings and feathers to the ostrich?" Job 39:13.

— A Metaphor, expressive of the means or faculty for rapid motion, or sudden disappearance: "He did fly upon the wings of the wind," Psa. 18:10. "Riches certainly make to themselves wings: they fly away as an eagle towards heaven," Prov. 23:5.

— An Elliptical Metaphor, expressive of means of protection or comfort: "Hide me under the shadow of thy wings," Psa. 17:8. "To you that fear my name shall the sun of righteousness arise with healing in his wings," Mal. 4:2.

WINK, v. Lit., motion of the eyelids.

— A Metaphor expressive of exercising forbearance: "The sins of this ignorance God winked at," Acts 17:30.

— A Substitution for insinuation, or expressions of deceit, or anything that may be signified by a motion of the eyelid: "He winketh with his eyes; he speaketh with his feet," Prov. 6:13, 14. "He that winketh with the eye, causeth sorrow," Prov. 10:10.

WINTER, n. Lit., the coldest of the seasons: "Thou hast made summer and winter," Ps. 74:17.

— A Metaphor, expressive of time that is inopportune, or unpropitious: "Lo, the winter is past, the rain is over and gone," Cant. 2:11—there being here an ellipsis.

WIFE, v. Lit., to cleanse or make dry by rubbing: "After that he poureth water into a basin, and began to wash his disciples' feet and to wipe them with the towel wherewith he was girded," John 13:5.

— A Metaphor illustrative of utterly desolating, or of disregarding: "I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down," 2 K. 21:13. "Remember me, O my God for this, and wipe not out my good deeds that I have done for the house of my God," Neh. 13:14.

— A Substitution for the removal of sorrow: "The Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth," Isa. 25:8.

WOLF, n. Lit., a rapacious animal of the order Carnivora: "The wolf also shall dwell with the lamb," Isa. 11:6.

— A Metaphor: "Her princes within her are roaring lions; her judges are evening wolves."

— An Elliptical Metaphor denominative of wicked men who divide or make havoc of the church—"I know that after my departing shall grievous wolves enter in among you, not sparing the flock," Acts 20:29.

WOOD, n. Lit., the substance of trees.

— An Elliptical Metaphor expressive of anything perishable in Christ's spiritual building: "If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble," Acts 3:12.

WORD, n. Lit., an utterance: "There hath not failed one word of all his promise," 1 K. 8:56.

— A Synecdoche for words: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it; that ye may keep all the commandments of the Lord your God"—Deut. 4:2.

— A Metonymy for wisdom or learning expressed in words: "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds," Acts 7:22.

— An Elliptical Metaphor denominative of Christ: "In the beginning was the Word, and the Word was with God, and the Word was God," Jno. 1:1.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The War.

Just before the last great battle shall be fought, in which the Beast and False Prophet shall be taken and cast into the pit, thrones are to be prostrated, accompanied by a terrible concussion of empires.

In a world like ours, scenes of surpassing sorrow and commotion might naturally be expected near the end of time. But the Book of God assures us, that it will be even so. We need not therefore the aid of philosophy, or the sagacity of statesmen, or the bewildering pageantry of courts, or the canting phrases of diplomacy, to confirm us in the faith, that there will be on the earth distress of nations with perplexity; men's hearts failing them for fear and looking after those things that are coming upon the earth.

As for the war in Italy, it may be, or it may not be the beginning of the end. Ever since, and even before the publishing of the impassioned protest of the Marquis d'Azeglio against Austrian misrule, no intelligent person after reading the pamphlet, could suppose that the Lombardo-Venetian provinces would long consent to the annihilation of their right to nationality. Other nationalities in Europe, now in the dust, have long been sighing for a political resurrection. The doctrines of the revolutionists are—Down with aristocracy, prelacy and hierarchies! Prostrate all social, civil, political and ecclesiastical institutions! Let them all tumble to ruins, and when reconstructed, let man be free!—But who cannot see that in the midst of the ruin of former things, general anarchy would ensue? The basest elements of society being in the ascendant, all the horrors of the "time of trouble" would most certainly be realized on earth, while all God's people would be safe in their chambers! The different phases of the Italian question therefore produce an intense interest. Could all the Italian states be united in a confederation independent of Austria or France, with a king or president as executive, no doubt a majority would be satisfied, provided all religions are tolerated. But this never can be—hence if the revolutionists are successful, they will never rest satisfied until every existing institution is disintegrated! Terrible beyond conception will the state of society be, when all the elements of nations and societies are dissolved! They can never, no never be re-organized in this mortal state. The only hope then will center in the introduction and establishment of the immortal kingdom. Poland and Hungary, and other nationalities and races will swell the lashing billows of madness, and all wicked states and empires will perish in the final storm!

The Teutonic nations and the Slavonic mind are in harmony upon natural rights; but whether the German states or a Pan-Slavonic movement will sympathize with victorious and blazing Italy, remains a problem. After the defeat of Charles Albert on the 25th of July and the 4th of August, 1848, at Custozza and Milan, the revolutionists would not then have been discouraged, had not the ultra war party again been beaten at Mortara and Novara in 1849, which established the despotism of Austria in Northern Italy.

It has been evident for some very few years past, that the present king of Sardinia is growing in favor with his people, and from present appearances he may have Piacenza, Parma, Modena, Lombardy and Venice as adjuncts of his flourishing kingdom. But the way-marks to the last mile-stone are not yet set; the fires of revolution must first consume Austria, and the indignant Prussians may drive the recreant Prince Regent into a night darker than St. Helena. Before, and since the failure of Lord Cowley's mission to Austria, Louis Napoleon, knowing that the educated classes in France were against him, and being intoxicated with the traditional glory of the Empire, concluded to transfer the game of the stag and hounds from the Tuilleries to the plains of classic Italy. Nations often get intoxicated with concep-

tion grandeur, and the last election in the Danubian Principalities looks like a death-blow to the Turkish Empire. Napoleon and Alexander are clever men, and the latter may have said to the former, "Rule thou in the East and I in the North. My father was willing to divide the estate of the sick old man with England, but I, more subtle than my father, will divide with you." But let the Emperor of the French, the Emperor of Russia and the King of Sardinia beware of making shipwreck of any professions favorable to the re-establishment of nationalities, else the prediction of Sciolaga the victim of the late king of Naples will prove too true, and scores of Mazzinis and Garibaldis will rise up in all the splendor of a terrible conflict among the different races of Europe, and Austria, crushed by the falling hail-storm, will be glad of a central point even in her Teutonic provinces. What is foreshadowed by the impending alliance between the king of Sardinia and the princess Romanoff, the niece of the Czar, no one can even surmise with probability any more than what is to be understood by the Moldo-Wallachian union, or the increase of the Russian Mediterranean fleet, or in the Servian and Montenegrin revolutions. There is however one thing about which there is an abundance of daylight. The late treaty of Paris, so far as the independence of Turkey is concerned, is absolutely nullified. This looks as though the Turk would soon sink in the abyss and of course must be accompanied by the scarlet woman. The moneyed classes in Europe desire peace; the old dynasties desire peace; and even Napoleon would rejoice in the re-establishment of peace, provided he could be assured of his crown and throne. But the fiery billows of war, despite of diplomacy will roll over the world and pave the way for the establishment of an eternal peace; not indeed ratified at Paris, London or Vienna, but in the palace of the King of kings, with the immutable seal of the Eternal.

As matters stand in Europe now, it is difficult to conceive how France and Austria can manage the affairs of the Papacy. Austria has necessarily abandoned her secret treaty policy with the smaller Italian states, and must of course soon be driven out of Popedom by the force of revolution or by a son of the church. The intrigues there of Count Colorado and the Cardinal Antonelli will be nullified and the way opened for the sudden fall of mystic Babylon. England and Prussia will strive hard to avert the dreadful calamity; but should they fail, and complete the loosing of the winds of the war-angels, God will then finish the work and cut it short in righteousness; for a short work will the Lord make upon the earth.

N. BROWN.

Kingston, N. H.

Bro. Bliss:—In reading the Herald of June 25th I was much encouraged, and by the communication of Bro. Pearson I was prompted, as a humble member of the Committee on Publication, to add my most hearty approval of the timely, frank, fearless, and healthy utterances of our organ on "the history of the past, the events of the present, and the prospects of the future." When I think of the relation which the Herald sustains to thousands in this country, many of whom have it as their only religious instructor, in connection with the word of God; and as it is the exponent and defender of truths most lamentably neglected; I am made to rejoice that the work that is being accomplished by it will abide. No one is better prepared to appreciate the influence of a wisely conducted periodical than the pastor of a church, whose duty it is to watch the growing faith and steadfast hope of those among whom he lives, and for whose perfection and salvation he labors. I am too firm a believer in the perseverance of the saints, to suppose for a moment that as a sentinel who has been on the watch-tower for more than seventeen years, anxious to hail and announce each new occurring sign of Jesus near, you will now fail to be argus-eyed, while the great prophetic field is made gory by the collision of those horns, which excited such deep emotion in the seer of Shushan. While there are many anxious hearts looking to you for an answer to the query, "Watchman, what of the night?" I hail with grateful satisfaction such responses as appear in the Herald. To look with unconcern on the events at present transpiring in Europe, shews a most culpable ignorance of inspired predictions. To be unduly excited, or to magnify those occurrences into the fulfillment of predictions, applicable to other things, for the purpose of exciting others, is fanaticism. But to watch with prayerful vigilance and discrimination, the political, moral and religious aspects of the times, is, I apprehend, the befitting attitude of those who desire to stand with girded loins, and burning lamps, waiting for the breakings forth of his glory, "who in his times shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords."

L. OSLER.

Dear Bro.:—It may interest the readers of the Herald to hear of the interest of the Advent church in Hartford. For many years a goodly number of brethren and sisters have unitedly been laboring and striving together to maintain the advent cause in

this place. By preaching from different ministers on Sundays, and Tuesday and Friday evening prayer meetings, we have kept up a very good interest, though we did not increase much in numbers.

We have had an interesting Sunday school and Bible class, which have, by the blessing of God, been a great help to us.

Last winter we felt that we ought to make some extra effort to increase the interest among us, and, if possible, to have sinners converted. We first organized ourselves into a church of about fifty members; and then, in addition to the labors of Br. W. S. Campbell and others, who had been preaching to us for some time, we invited Bro. Himes to spend a few weeks with us. He came and preached three Sundays and most of the time week days afternoon and evening; many of us were revived and blessed under his labors, and one precious soul was hopefully converted. The meetings were followed by Bro. Litch and G. W. Burnham. And now, for five or six weeks, we have enjoyed the labors of brother Edwin Burnham, and have crowded congregations on the Sabbath of intelligent listeners. We are very much revived, and several young friends have been converted. Two Sundays ago yesterday Bro. B. baptized three persons in the Connecticut river; and next Sunday he is expecting to baptize six or eight more. The Lord is evidently reviving his work among us. We are praying and hoping for a glorious revival. Bro. B., in addition to his preaching Sundays here, is preaching every weekday evening in the towns in the vicinity to full houses. The Advent cause never stood so prominent and so well in this place as now. We are seeing the fruits of our labors and are rejoicing in the Lord our Saviour. Yours, AARON CLAPP.

Hartford, June 27th, 1859.

Bro. S. H. Withington, in sending the name of a new subscriber, writes: "Bro. H. B. Hyde, who has lately embraced the advent faith under the labors of Bro. Chapman, has a classical education, and is preparing himself for the ministry. You will hear from him soon. He is an unassuming, modest, praying man, and has an excellent talent for the pulpit. We all feel truly to thank the Lord for raising us up such a man, for his labors are greatly needed here in Western N. Y. He is perfectly sound on the great doctrines of our faith, and has no fellowship with those side questions that so many have been pressing to the distraction of the churches."

May the Lord raise up many such. The field is all white for the sickle—may the reapers not be lacking.

Bro. E. Wolcott writes from Oceanport, N. J.:

"Was much pleased with the Herald the past week, and hope you and the ministering brethren will continue to herald forth to inquiring ones the signs of the times. Truth forever! yet life and death questions in importance are not to be compared to that which centres in the movements of this time. O that God's children may see the storm of his wrath before it bursts upon a wilfully ignorant world. Yours in hope of life eternal at the coming and kingdom of Jesus Christ."

A Bro. in sending double the amount of his subscription, writes:

"I would gladly send a larger amount now, if able,—will at a future time, if prospered. I can assure you, I have a great interest in the cause you advocate, and that I prize the Herald far above all other periodicals. I should much rather treble my subscription for it than be without it."

Yours in hope. J. A. W."

A brother who discontinued the Herald at the commencement of the year writes:

"I have done without the Herald for the last six months, on account of being poor; but the Lord has given me health to labor, and I now send you one dollar to pay for the Herald for six months in advance. The Herald and my Bible, are all the preaching I get that says a word of Eden restored."

Yours in hope. L. H."

Had we the means, no one should be deprived of the Herald for want of ability to pay—it should be as free as the air of heaven to all the Lord's poor. But necessity is a stern master with us, as well as with others.

A Bro. who thought he should be compelled to discontinue, writes:

"I did think I would pay up to July 1st and discontinue; but I can hardly consent to that when I take a second thought. It has been so long our weekly visitor, that you may continue to send it. In hope of eternal life at Christ's appearing."

E. M."

We hope our brother will continue to find the Herald a constant and profitable visitor each successive week, till the Lord may direct otherwise.

A clergyman writes:

"Wife says your paper has improved a hundred

fold in value to the family of late. She refers to the children's page. My little Kate, four years old seizes the sheet when it comes and gets her mother, or brother to read her, her part of the Herald.

Yours truly, C. N. S."

"We like the paper, and feel as though we could not part with it." T. B.

"Enclosed you will find—I wish it were more. I trust it will be supported as long as needed." E. R."

"I like your suggestion that subscribers double their annual subscription; and so please find— W. B."

I have taken the Herald since 1841, (with the exception of about one year and a half) and have ever esteemed it one of the best religious papers, and should feel quite lost without it. A. M. P.

CORRECTION.—In the published report of the Conference of Messiah's Church of Pennsylvania, the name of delegate from Marsh Creek should have been J. Eckley, instead of T. Hagley. Also, Central Church, Wm. T. Irwin, instead of U. J. Train.

M. L. JACKSON.

Milesburg, Pa.

FATHER MILLER'S PORTRAIT.—Bro. Himes—dear Sir:—I second the suggestion of Bro. Shipman, and send you two dollars towards the one hundred. I do hope there will be others that will do something without delay, so that all can see the good old Father Miller, in full stature, who enter the Herald Office. I never saw him nor heard him preach, but I read his memoir, and I believe, from the heart, that he was one called of God to declare the good news of the everlasting Gospel. May all respond at once.

I will do something for the Office soon, if God will give me my health; and I believe that we all should do what we can to promote God's kingdom, and do all the good we can while here we stay.

Yours looking for Christ,

P. W. HIGGINS.
Wellfleet, Mass. May 20, 1859.

"If I go away I will come again."

How cheering are these words to the Christian! "I will come again, that where I am ye may be also." Then will our trials and troubles cease; then will all sorrow be at an end. O blessed day for the faithful Christian! Then will we hear that welcome sound, "Come ye blessed of my Father."—Then we shall be rewarded for all our trials and sorrows here. Often do I say,

"How long, O Lord my Savior,
Wilt thou remain away?"

But ah, what a day of wailing for those that know not God. Then it is too late for repentance—they must then meet an offended God, and hear that awful sentence, Depart!

O that God's people might rise from stupidity, and be instrumental in bringing souls to Christ, and save them from an awful ruin that is coming on a wicked world.

M. J. W.

The Millennium.

Dear brethren:—I have read the long and tedious discussion in the Herald for the last year, upon the millennium, or 1000 years of Rev. 20: and am reluctantly compelled to say, (if I say any thing about it,) that I have not received that light and instruction from it, that I expected at the beginning. Many things have been said that should not have been said: Two theories have been advocated with zeal and warmth, which are directly opposed to each other; neither of which appears to me, to be in accordance with the teachings of divine truth. One of them certainly must be wrong, both of them probably are wrong, and two wrongs will never make one right. Truth suffers from error at all times, and especially when error emanates from those to whom we look for, and from whom we have a right to expect correct instruction. When the heads of a family differ, the children are very likely to take sides one or the other, though both may be wrong.

And when two leaders start out on a wrong track; their followers invariably maintain the same position they held at the beginning. And though they strive long and hard for the mastery; yet are they not crowned because they strive not lawfully. I do not expect to review the discussion, to show the inconsistencies of the arguments on either side. But what I wish is to set the truth in order before all men; that all who read may see that the teachings of the Bible are not inconsistent.

The coming of the Son of man in the clouds of heaven; the gathering of the elect from the uttermost parts of earth, to the uttermost parts of heaven; the resurrection of those that are Christ's at his coming; and their being caught up in the clouds to meet the Lord in the air; are events that are most assuredly pre-millennial; no other construction of

the language used in connection with those events will bear the the test.

The time, and the manner of the coming of Christ, and the first resurrection prove beyond all successful contradiction that it is at the beginning of the 1000 years of Rev. 20. That it is in the days of the voice of the seventh angel when he shall begin to sound. That it is at the close of the sixth trumpet, and the beginning of the seventh. That it is at the close of the second woe; and at, or immediately preceding the third.

The great millennium so long desired; so long prayed for; the day of which so many have sung with holy delight; the day supposed by some to be a day of great peace and prosperity to the church militant; in the which the whole world, or nearly, if not quite all, will be converted to God; so that man will no longer have need to say to his fellow man, know ye the Lord; for all shall know him, from the least of them even unto the greatest of them. The rich and abundant stores of earth that have been so long hid, will be uncovered, the treasures of darkness will be given to the people of God; and the earth will yield her increase, and bring forth fruit in rich abundance to a people whose days shall be as the days of a tree, and who shall long enjoy the work of their hands. The great millennium, which by others has been looked forward to, as the final consummation of all bliss; as the end of all sorrow; as the restitution of all things spoken of by the prophets; as the creation of all things new; and the reign of Christ, with the resurrected saints on the new earth, for a 1000 years; while the rest of the dead live not; and while Satan is so bound as that he can have no influence over them; is none other than the great day of the Lord; the great Sabbath of rest that remains for the people of God. Not an eternal Sabbath; I know of no such Sabbath. But the great seventh millennium, or Sabbath of a thousand years.

This great Sabbath was instituted in the beginning, and I have no doubt that the six days of creation, were six days of a thousand years each, and the Sabbath, the seventh thousand years, and as such will continue to be sanctified while eternal ages are onward rolling.

The Sabbath was not only made for man, but it was made before man. Take the 26, 27, and 28th verses from the first chapter of Gen. and place them between the sixth and seventh verses of the second chapter and the whole is plain. The heavens and the earth and all the host of them were created in six days, and God rested the seventh day and sanctified it, yet there was not a man to till the ground, and man was made after the Sabbath.

This great day, is the day in which the children of the resurrection will enter into their chambers, and shut the doors about them, until the indignation be overpast. A day in the which they that are Christ's shall live and reign with him, in the place that he has gone to prepare for them; when he shall come again and receive them unto himself, that where he is there they may be also. And if the heavens are to receive Jesus Christ, until the times of the restitution of all things spoken of, and if the children of the first resurrection are to live and reign with Christ a thousand years while the rest of the dead live not, and in the which the heavens shall

pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Then they must live and reign with him in heaven a thousand years, and not on the earth. Nevertheless we, according to his promise look for new heavens and a new earth wherein dwelleth righteousness.

But if we look for such things according to his promise, we shall look for them when the last enemy is destroyed, when death and hell and the worshippers of the beast, the false prophet, and the dragon, are cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever: which is the second death. Then it is that the first heaven, and the first earth shall pass away, and the new heaven and the new earth be created; and not at the first resurrection, or at the second.

It is at the first resurrection that the wise virgins are taken to the marriage of the king's son, and the foolish virgins left in outer darkness, thrust out of the kingdom and the door shut.

It is at the first resurrection, at the sounding of the seventh trumpet, that the man-child is brought forth who is to rule the nations with a rod of iron, and dash them in pieces like a potter's vessel. And the man-child is caught up to God and to his throne.

And it is at that time that the woman that brought forth the man-child is overcome and slain by the third woe; and they are gathered together as prisoners are gathered in the pit, and shut up in the prison, and after many days shall they be visited. Compare Rev. 20, with Isaiah 24. And Rev. 7, with Ezekiel 9.—It is immediately after the first

resurrection, that the devil who has the power of death, finishes his work, slays utterly all that are left on the earth, and having no more that he can do, himself is bound, and no doubt his angels are bound with him, and cast into the bottomless pit for a thousand years. It would appear very strange that Christ should come and raise his chosen ones to whom it is the Father's good pleasure to give the kingdom when it is restored to Israel; and instead of taking them away from the evil that is shortly coming on the earth, should take them into the midst of devouring fire, where the elements are melting over their heads with fervent heat, the earth also, and the works that are therein burning beneath their feet. Brethren such a view would be unreasonable, unscriptural, dishonorable to Christ; and a greater degree of punishment to the children of the first resurrection, than those receive who are gathered in the pit, and shut up in the prison. No man would believe such a theory for a moment could he be made to see how inconsistent it is with scripture, reason, and common sense. Neither Christ nor angels, men or devils, live or reign on the earth during the 1000 years of Rev. 20.

The great day of the Lord, is not a day of peace and prosperity to the church on earth, nor is it a day in the which the resurrected saints will reign with Christ on the earth. But they shall live and reign with him in heaven, in the place or mansion that Jesus has prepared for them.

They shall reign on the earth, the new earth for ever and ever. But their reign on the earth does not commence with the thousand years of Rev. 20: but when the kingdom is restored to Israel. The child Jesus is set for the fall, and rising again of many in Israel. And when he shall set his hand again the second time to recover the remnant of his people, then kings shall come to their light, and princes to the brightness of their rising.

I will now refer you to some of those plain passages of scripture, which I think have direct reference to the great day of the Lord, or 1000 years of Rev. 20; the intermediate day from the first, to the second resurrection. See Zephaniah 1:14 to the end; Isaiah 2:12 to the end;—Joel 2:1, 2,—Amos 5:18-20, Jeremiah 4:20 to the end; Isaiah 2:12 to the end; 2 Peter 3:10, and Rev. 6:12 to the end.

Such I conceive to be the prophetic description of the great day of the Lord, which shall come as a thief, and as a snare on all them that dwell on the earth, such the 1000 years of Rev. 20 which is ushered in by the coming of Christ, the first resurrection, the birth of the man-child who is to rule the nations with a rod of iron, dash them in pieces as a potter's vessel, even as I, (Christ,) receive of my Father. And as it was in the days of Noe, and of Lot, so shall it be in the days of the coming of the Son of man. The righteous will then be taken away from the evil to come, and the wicked will be left, and slain by the third woe, when the dragon comes down to them in great wrath, knowing that he hath but a short time; and they live not again for a thousand years. See Isaiah 24:17 to the end.

W. B. WOODCOCK.

Connersville, Fayette County, Ind.

To be continued.

Beauty.

WRITTEN FOR A YOUNG LADY'S ALBUM.

There's beauty in the sunlit cloud,
Just at the dawn of even,
When Phœbus throws his parting ray
Upon the Western heaven.

And when the radiant beams of morn
Light up the eastern sky,
Bright dewdrops, sparkling in the sun,
Delight and charm the eye.

The lovely flowers display their tints,
And scent the ambient air
With odors sweet, and exquisite,
How beautiful and fair.

The joyous birds, of southern climes,
Arrayed in plumage gay,
Make all the woods and vales resound,
With their melodious lay.

From India's mines we've precious gems,
With brilliant colors set,
And from the ocean's briny deep,
Most costly pearls we get.

But none of these, nor earth's best gifts,
With her can ever vie,
Whose youthful heart, adorned by grace,
Is fitting for the sky.

A. WELDON.

Fingal, C. W.

APPROACHING CHRIST.—Christ must be preached in all the glories of his person. Not in the dry metaphysical language of the schools; but in the glowing language of the Scriptures—Christ the wisdom and the power of God—the first-born of creation!—the image of the invisible God—manifest in the flesh. He who was with God, and was God, and thought it not robbery to be equal with God, or to receive the worship that was due to the Deity.

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alternative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

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the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedials that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIVE and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, or ERYSPHELAS, PIMPLES, PUSTULES, BLOTHES, BLAINS and BOILS, TUMORS, TETTER and SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC and MERCURIAL DISEASES, DROPSY, DYSPEPSIA, DERIUTY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 9, 1859.

The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NO. XXIII.—SEQUEL TO THE SECOND GROUP.

I have now completed my second group of new things. It consists of the new wine of the Kingdom—the new body—the new earth—the new heavens—the new Jerusalem—the new name—the new song—yea, all things new. What a precious collection of new things! What a rich hope—what a blessed prospect the Bible thus holds to us! The things of the world, which are regarded as great and good, dwindle down to smallness and vanity, when compared with the things God has prepared for those who love him.

I must also remind you that the Day is not distant when these things will be given. He who is to bestow them will soon, very soon come again. It is a long time since. He went away. The world too is growing very old,—its history, which was written beforehand in the Bible, is about complete. The last events of time seem to be crowding along. Unbelief and wickedness abound, as the Saviour said they would do near the end. Yea all things tell us that He who shall come will come and will not tarry. He may come now. He will come soon. How precious then are the passing moments!

I now imagine I hear you asking, with earnest hearts, "What must we do to secure a share in the new things promised?" I have already, to some extent, showed you the way. But in answer to your question, I will say, that in order to receive the second group of new things, you must make the first group your own. If you would enjoy the new things to come, you must make a right use of those which are present. You must embrace Christ and live to him. In short, you must be Christians. This is the way, the only way, to the blessed inheritance. Christ is said to be "heir of all things;" and those who are his, are joint heirs with him; and therefore to such Paul says, "All are yours, for ye are Christ's." Those who have no union with Jesus—no interest in his blood and righteousness, will lose all—all forever. Every one who is truly wise

will come without delay to the only Saviour. He stands with open arms, waiting to be gracious; but

"Soon he'll finish all his pleading,
And come again."

The Child that had no Soul.

It is related of a Scotch minister that on a certain occasion he called on one of his parishioners, and the family were called together to be catechised. When they had assembled the minister asked, "Are these all?"

The reply was, "Yes."

Proceeding with his duty, he saw out the door a little boy, and asked, "Who is that?"

The answer was, "O that is little idiot Willie."

He said, "Let him come in." He was called, and entered the room.

The minister said to him, "Well, Willie, have you got a soul?"

"No, me got no soul."

"What?" said the minister, "do you not love your parents; and do you not think of God sometimes?"

"Yes, but me got no soul. Me had a soul, but it was so bad, me went and gave it up to God; and now me got no soul."

Happy would it be for wiser heads, if they had the wisdom and simplicity of heart of little idiot Willie, and would give up their souls to God in well doing as to a faithful Creator. O how he would transform and bless them, and preserve them "blameless, soul, body and spirit, till the appearing of our Lord Jesus Christ." Little reader, follow Willie's example. J. L.

Memory at Fault.

I know a child about five years old.—His mother is dead, but he has the care of a pious father. He attends Sabbath school, and his father desiring him to learn a verse to repeat to his teacher selected for this purpose the words of Jesus, "I am that bread of life." Albyn—for that is his name—when requested to repeat his verse was silent for a few moments, apparently trying to recollect it, then said in a low voice as if not quite sure he had it right, "I am the man that makes the bread." You may smile at his way of quoting it, but there are many people who attempt to repeat scripture, that get farther from the truth than he did; and it would be well for us all to

Read the Bible prayerfully,
And search its pages carefully.

Then we will be more likely to quote its passages correctly. J. M. O.

The Finding of Moses.

"And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it; and when she had opened it, she saw the child: and, behold, the babe wept."—Ex. 2:5, 6.

An ark in the rushes!

How came it there?
Take it from the water.

Said Pharaoh's daughter,
And open with care.

An infant is in it!

"Ah! it must be
That some Hebrew mother
Chose this way to cover

My father's decree."

The infant is weeping!

Helpless he lies;

This eloquent pleading

The princess is heading—

In pity she cries:

"Take out the infant!

I make him mine,

For why should he perish

When I would fain cherish

A babe so divine?"

The infant is rescued!

The Hebrews are free:

Their future lawgiver

Who will them deliver

Adopted we see.

Our God is omniscient!

A babe cannot die,

Nor even a sparrow

Be slain by death's arrow,

Unseen by His eye.

Come, children, and serve Him;

Heed now his call,

In prayer bow before him

And daily adore him

Whose love is o'er all. J. M. O.

Puzzle.

I am composed of 22 letters.

My 9, 12, 11, 3, 4 is an animal.

My 17, 10, 15, 7 is a part of a house.

My 22, 2, 18 is a part of the head.

My 11, 19, 10, 18 is an animal.

My 17, 4, 13, 21, 18 is what no body can do without.

My 5, 2, 8, 3 is what every body has got.

My 17, 14, 8, 13, 12 is a color.

My 5, 10, 13 is a covering for the head.

My 7, 8, 10, 3 is a wicked person.

My 1, 15, 16, 13, 6 is what all scholars need.

My 20, 8, 20, 22 is a number.

My whole is the author's name.

The above was composed by a youth about eleven years old. Will some of the youthful readers of the Herald send us an answer to it?

Got.

The word got is often introduced superfluously and incorrectly into familiar expressions. When, in reply to my "lend me a dollar," you say, "I've got no money," you simply say what you do not mean; omit the got, and your meaning is rightly conveyed. "I've got a cold" is not bad English, if you mean to convey the idea that you have procured or contracted a cold somewhere; but, if you merely wish to say—as you probably do—that you are now suffering under a cold, "I have a cold" is the proper expression.

"She has got a fair complexion." Here got is again an interloper; for you do not mean to say she has procured a fair complexion, but simply that she has one.

"I've got to go to New York to-morrow." Here got is again redundant and incorrect. "I have to go," expresses the idea.—*Sargent's Sch. Monthly.*

APPOINTMENTS.

If the following appointments do not agree with the wishes or arrangements of the friends or churches we propose to visit, if they will please notify either of us, we will arrange differently.

Lord willing, we will preach at

Ashburnham Mass., July 13th, as Bro. Burgess may arrange.

Waterbury, Vt., from July 14th to the 17th.

At New Haven, Vt., as Bro. Bosworth may arrange, from July 20th to 24th.

At Perry's Mills, N. Y., or as Bro. Reynolds may appoint, from July 27th to the 31st.

At Low Hampton, N. Y., from Aug. 3d to the 7th.

At Morrisville and Yardleyville, Pa., as Bro. Litch or Laning may arrange, from Aug. 10th to the 14th.

J. PEARSON, Jr.

L. OSLER.

My Agency.

I expect to preach in

Boston, Sunday, July 10.

Lowell, evening, July 13.

Lawrence, evening of the 14th.

J. V. H.

MISSION APPOINTMENTS, FOR SABBATHS.—Haverhill, Mass., July 3d and 10th; Providence, R. I., 17th, 24th and 31st; Truro, Cape Cod, Aug. 7th and 14th; Templeton, Aug. 21st. G. W. BURNHAM.

I purpose to be at North Troy, Vt., Sunday, July 24th; and at Hatley, C. E., Sunday, 31st. R. HUTCHINSON.

I will preach at North Springfield, Vt., the third Sabbath in July. L. D. THOMPSON.

A PROPOSED CAMPMEETING.—At the close of the services held in the barn of Bro. F. Gale, in Kingston, N. H., July 4, the subject of a campmeeting for this part of New England was discussed, and it was unanimously resolved, that such a meeting ought to be held sometime in August. The following persons were appointed as a committee of arrangements:

Kingston, N. H.—G. Pillsbury, F. Gale, A. T. Brown, H. Lord, East Kingston—J. Towle, J. Ring, R. W. Currier, W. Webster, M. C. Eaton. Haverhill, Mass.—L. Brown, P. Paradise, E. E. Chase. Kensington and Exeter—E. Rowell, C. Haley, N. Churchill, J. Wiggins. Danville—M. Spofford. Lowell, Mass.—C. P. Whitten. Essex, Mass.—W. Burnham. Newburyport—H. Lunt, Harris Pearson. Salisbury Point—J. Fowler. Portsmouth, N. H.—Wm. Shapley, R. Berry, S. C. Berry. Rye, N. H.—M. Philbrick, C. Leavitt. Salem, Mass.—C. S. Berry. C. Willey. Lawrence—Bro. Richardson. Boston—J. H. Josselyn, J. G. L. Himes, E. W. Marden.

It was voted that as many members of the above committee of arrangements as could, should meet in the chapel in East Kingston, near the Depot, July 18, at 2 p. m., and make arrangements for the meeting, fixing on the time and place, and giving notice. It is hoped that brethren in all this region will stir themselves up to engage in this good work. We should endeavor to let our light shine out more brilliantly, and prosecute our work more efficiently.

July 4, 1859.

J. V. HILMES.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1/2 a.m. and 3 1/2 p. m. Seats free. Social meetings on Tuesday evening, at 136 Delancey street, and in Brooklyn at 66 Laurens street.—D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. M. Orrock—Sent you part of the books you order the 28th. Could not obtain the others under about a week, when we will send them.

W. H. Swartz—Sent Harps the 28th.

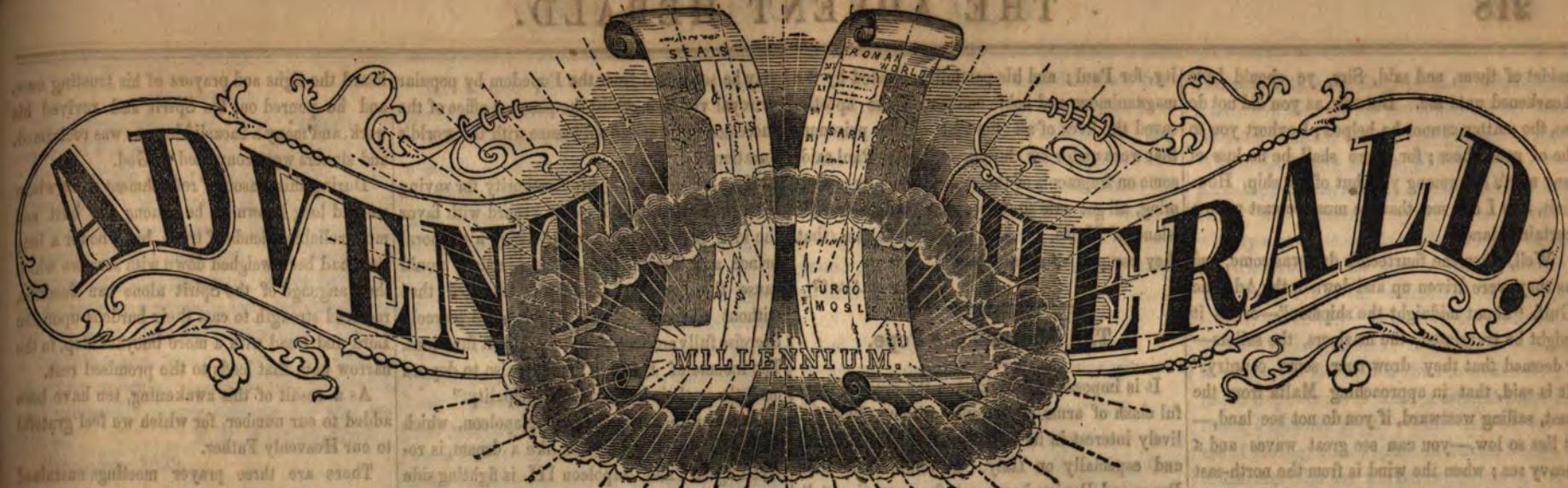
G. W. Lewis—Sent Dis. the 30th.

I. H. Shipman—The H. has not been sent to O. Bronson since January last, to which time it was paid and stopped. We have entered his name anew.

C. T. Woodman—Please send before Oct. 1.

E. F. Gould—Hope to hear from you soon.

Wm. Chamberlain,



WHOLE NO. 947.

BOSTON, SATURDAY, JULY 16, 1859.

VOLUME XX. NO. 28.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.

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OVER THE RIVER.

Over the river they beckon to me—
Loved ones who've crossed on the further side;
The gleam of their snowy robes I see,
There's one with ringlets of sunny gold,
And eyes the reflection of heaven's own blue;
He crossed in twilight, gray and cold,
And the pale mist hid him from mortal view.
We saw not the angels who met him there;
The gate of the city we could not see;
Over the river, over the river,
My brother stands waiting to welcome me!

Over the river the boatman pale
Carried another—the household pet;
Her brown curls waved in the gentle gale—
Darling Minnie! I see her yet.
She crossed on her breast her dimpled hands,
And fearlessly entered the phantom bark;
We watched it glide from the silver sands,
And all our sunshine grew strangely dark.
We know she is safe on the further side,
Where all the ransomed and angels be;
Over the river, the mystic river,
My childhood's idol is waiting for me.

For none return from those quiet shores,
Who cross with the boatman cold and pale;
We hear the dip of the golden oars,
And catch a gleam of the snowy sail.—
And lo! they have passed from our yearning hearts;
They cross the stream and are gone for aye.
We may not sunder the veil apart,
That hides from our vision the light of day;
We only know that their barks no more
May sail with us o'er life's stormy sea;
Yet somewhere, I know, on the unseen shore,
They watch, and beckon, and wait for me.

And I sit and think, when the sunset's gold
Is flushing river and hill and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar;
I shall watch for the gleam of the flapping sail;
I shall hear the boat as it gains the strand;
I shall pass from sight with the boatman pale
To the better shore of the spirit land;
I shall know the loved who have gone before,
And joyfully sweet will the meeting be,
When over the river, the peaceful river,
The Angel of Death shall carry me.

Springfield Republican.

REMARKS: The above is very beautiful poetry, but it is not entirely sound in its theology. It is true that God said to Abraham, (Gen. 15:15) "Thou shalt go to thy fathers in peace"; and when Abraham died (Gen. 25:8) that he "was gathered to his people"; that Jacob when he supposed Joseph to have been devoured by an evil beast, said, (Ib. 37:35) "I will go down into Sheol to my son mourning"; that David said of his deceased child, (2 Sam. 12:23), "I shall go to him, but he shall not return to me"; that when the dust returns to the earth as it was, (Ecc. 12:7) "the

spirit shall return to God who gave it"; that when Lazarus died, (Luke 16:22), he "was carried by angels into Abraham's bosom"; that the Saviour, when dying, said to the dying but repentant malefactor, (Ib. 23:43), "To day shalt thou be with me in paradise"; and that Paul (2 Cor. 5:8), was "willing rather to be absent from the body, and to be present with the Lord"; for while with him (Phil. 1:21-23), "to live" was "Christ," yet "to die" was "gain"—he being "in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better"; yet the scriptures nowhere make death to be an angel; nor the condition of the saints in death, their final reward.

Death, is not an angel of mercy, but the saint's enemy—his last enemy, which the resurrection will destroy. Nor is the saint "over" the river of death, until the resurrection reveals its farther shore. The dead are in an imperfect unclothed condition. For while we that are in this tabernacle do groan, being burdened (2 Cor. 5:4), it is not "that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." "We ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body," Rom. 8:23. It was this that "the souls of them that were slain for the word of God, and for the testimony which they held," longed for, when they cried from under the altar, (Rev. 6:9,10), "How long, O Lord?" The resurrection is the great coronation day. All duration previous to that epoch, is a period only of expectation, and of anticipated glory. It is then that "this corruptible shall have put on incorruption, and this mortal shall have put on immortality," (1 Cor. 15:54). "Then shall be brought to pass the saying that is written, death is swallowed up in victory," Ib. It is then that "the Lord of hosts will make unto all people a feast of fat things," Isa. 25:6. The crown of righteousness which "the Lord the righteous Judge shall give," he will "give at that day," unto "all that love his appearing," (2 Tim. 4:8). The benediction to be uttered, is, "Blessed and holy is he that hath part in the first resurrection," (Rev. 20:5). It is "they which shall be accounted worthy to obtain that world, and the resurrection from the dead," who "are equal unto the angels, and are the children of God, being the children of the resurrection," Luke 20:35,36.

Poetry, like the above, however beautiful it may be, which leaves out of sight the resurrection, which looks not to the destruction of death, but makes the condition of death the condition of final glory, is only heathen theology at best; for if Christ be not risen all the dead are in their sins and are lost forever. But Christ has risen, and so all that sleep in him shall live again.

A Sea Voyage.

BY REV. JOHN CUMMING, D. D.

This chapter begins by stating that Paul and certain other Christians were committed to a ship under the charge of a centurion, or an officer, with so many soldiers under him, to take him a prisoner to Caesar, to whose supreme jurisdiction he had appealed from the persecution and the illegal treatment of the Jews and the subordinates of Caesar. He then states they reached Adram-

ytium; then the next day they touched at Sidon upon the coast of Palestine,—always associated in Scripture with Tyre, celebrated for its ships, its navigation; and it is supposed, the place where glass, or the art of making glass, was first discovered. "And when we had launched from thence, we sailed," literally translated, to "the leeward of Cyprus, or under Cyprus, because the winds were contrary;" finding shelter from the winds, so as to be less impeded in taking the only method they could pursue of making progress when the wind was contrary.

When they had sailed over the sea of Cilicia and Pamphylia, they came to Myra, a city of Lycia; and there they were transferred from the ship in which they started to another, and found a ship of Alexandria sailing to Italy, and were put therein. "When we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called The fair havens," on the south-eastward part of Crete; the harbor being so called, I believe, at this day.—"Now when much time was spent, and when sailing was now dangerous,"—why dangerous?—"because the fast was now already past." That indicates that it was about the beginning of October, or the latter end of September, when what are called the equinoctial gales are expected; and to sailors without a compass, then unknown, and obliged to be guided by the stars, when they were visible, on the sun, or the promontories on the land, it was extremely dangerous to be caught in the midst of a tempestuous gale.

Paul then volunteers an advice: "Sirs, I perceive that this voyage will be with hurt." But the centurion who had Paul in charge, it is said, believed the master and owner of the ship more than Paul. He said, "Paul is a minister of the Gospel; what does he know about navigation? I will take the advice of the professional man in preference to the inexperienced Christian."

Well then, "Because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south-west and north-west. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon."

Thus you will see that the direction of the ship was to the south, borne before the impetuous wind. And when the ship was caught, and could not bear up, they were obliged to let her go before the wind, as sailors now call it; and you will trace it in Bagster's Bible by the line that he there gives you. "And running under a certain island which is called Claudio, we had much work to come by the boat." Some would think that expression meant that the boat was to be launched, and that they were to take their boats. But that is not the meaning; it ought to be rendered rather, "They had much work to manage or keep fast the boat."

And when they had taken up the boat—I do not know what is the nautical phrase, but so placed the boat on the deck as to be least exposed to be swept into the sea—"they used helps, undergirding the ship." This seems to us strange

in modern navigation, but it has sometimes occurred even in modern voyages. When a ship, not naturally strong, rocks and rolls in a heavy sea, if ever you have been in a ship, the creaking of the timbers will show you what a terrible strain there is upon her; sometimes so much so, that an inexperienced person would suppose that all was going to pieces every moment. Well, shipbuilding was not then what it is now. The timbers being loosened,—and if a timber started, of course the sea would rush in, and the ship would founder,—they tied cables—ropes—round the ship. It prevented her from sailing fast, but it kept the timbers that were liable to start more tightly or compactly together. It was a large vessel; but in a heavy sea, rolling and tossed by the waves, one often wonders that the noblest ships, in the terrible strain and with their gigantic weight, do not actually fall to pieces.

"And fearing lest they should fall into the quicksands"—which were upon the coast of Africa—it is said here, most unhappily, in our translation, they "strike sail." Now, anybody can see that if a north wind was blowing, and if that north wind was driving the ship, that the ship was likely to be driven upon the sands,—one can see that to strike sail was just the way to be driven before the wind. But it means that they struck or took down those sails that are used in ordinary winds, and only kept up the storm-jib ortrysail; that alone was kept up. But to convey the idea that all the sails were furled or taken down, is to convey precisely the contrary to the fact that is stated. It means that they struck or took down the topsails, or the topmast-sail, and only kept exposed to the wind those storm-sails, or jib, that would enable the crew to steer the vessel, and make progress, so as not to be driven impetuously before the gale. In other words, the strict nautical phrase, so far as I can understand it, would be, "They lay-to in the storm." Laying-to in a storm means making very little progress forward, but so managing the ship between the foresail and the helm, that while she cannot go forward, she cannot go very much backward. And thus they kept her from being driven upon the Syrtes or the quicksands on the African coast. Therefore, cancel in your Bibles, in the 17th verse, the expression, "strike sail," and use the words, "lowered sail," or "struck the topmast-sail," or some such phrase.

"And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship"—they threw overboard the heavy cargo to lighten the ship, as she was liable every moment to founder.

"And when neither sun nor stars in many days appeared"—having no compass, you observe, and only the sun, and the moon, or the stars to guide them,—"and no small tempest lay on us, all hope that we should be saved was then taken away." In the midst of all this, you can see the comfort imparted by a master spirit, calm in the midst of the storm, sure that there was a God in the hurricane as well as on the dry land. You can see in Paul throughout the whole of this record, a quiet, a self-possession, that if not Christian, would have been the highest genius; but as it was Christian, it was the inspiration and the guidance of God. "Paul stood forth in the

midst of them, and said, Sirs, ye should have hearkened unto me. But now, as you did not do so, the matter cannot be helped; I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. Howbeit, this I can see, that we must be cast upon a certain island."

Well, when the fourteenth day was come, and as they were driven up and down in the Adriatic Gulf, "about midnight the shipmen"—or, as it might be translated, the mariners, the sailors—"deemed that they drew near some country." It is said, that in approaching Malta from the east, sailing westward, if you do not see land, it lies so low,—you can see great waves and a heavy sea; when the wind is from the north-east or north-west, you can see very heavy waves at a great distance from it.

"And fearing," when they saw this, seeing some land, "lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for day." It does not imply, as any classical scholar acquainted with navigation knows, that they anchored ships then by the stern. They anchored by the bows, just as we do; but they kept anchors at the stern, with a hawser attached to them, in case the ordinary anchors were incapable of use. "And as the shipmen were about to flee out of the ship," like cowards, and to leave the soldiers and the passengers to make the best way that they could,—these cowards pretending that they were only going to cast the anchors out of the foreship, in addition to those already thrown out from the stern,—Paul said, "Except these abide in the ship, ye cannot be saved." He spoke as he was taught of God. Then the soldiers cut off the ropes of the boat they had fastened at a previous part of the voyage, and let her fall off.

Then Paul exhorted them to take some food, as they had long fasted. He said, "This is the fourteenth day that ye have continued fasting." You can easily understand this; the ship was laden with wheat; the hatches must all have been battened down; the man at the helm was probably lashed to the tiller, or fastened to some part of the ship; no cooking could go on in a severe and heavy gale: and one can see, therefore, that partly from the circumstances of the storm, partly from their own fear, it might be that they had scarcely eaten anything for fourteen days. Paul therefore, urges them to eat; and tells them, "There shall not an hair fall from the head of any of you. Then were they all of good cheer. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea"—the most dangerous cargo of all. If the wheat had been in boxes, it would have been safe enough; but when the wheat is loose in the hold it is apt to roll to one side, and thus to make the ship lie on one side too much.

"And when it was day, they knew not the land; but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands," which had been fastened, "and hoisted up the mainsail"—not the mainsail. Mr. Smith has shown it is the jib or foresail—"hoisted up the foresail to the wind, and made towards shore. And they fell into a place where two seas met, and ran the ship aground; and the fore part stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves." Mr. Smith has shown that in part of the island of Malta, the detritus of the rock and of the soil has made a sort of clay bottom in the sea; and therefore how exact is the description of Luke, that the bow, or the forepart, of the ship, was fast in the soil, while the hinder part of the ship or the stern, was beaten and broken with the violence of the waves.

"And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape." They were bound by military law to bring the prisoners, dead or alive to Rome; they thought the prisoners would escape, and they wished to kill them. The centurion, who did not take Paul's advice at the beginning, had seen by experience that Paul, though not a sailor, could give an opinion that was useful—had a partial

ity, for Paul; and his partiality, created by the magnanimous and noble conduct of the apostle, saved the lives of all the rest of the prisoners that were under his charge. And as Paul said, some on fragments of the wreck some by swimming, all got safe to shore, and landed on the island of Malta. "And so it came to pass, that they escaped all safe to land."

Readings on Acts 27

The War and the Pope.

It is impossible to look upon the present fearful clash of arms in Europe, without feeling a lively interest in its effects on Southern Europe, and especially on Italy. It would seem that Popes and Papists have not for some time felt sure of a permanent hold on the temporal power of any State, though they still talk idly of the patrimony of St. Peter. It is impossible to look into the writings of their ablest men without seeing that apprehensions are entertained respecting the continuance of the Pope's civil power. Fifty years ago the Pope was treated as a thing of nought. Napoleon I. imprisoned him as if he were a miserable miscreant. And although old Pius VII. in the celebrated Bull "Quum memora," issued June 10, 1809, excommunicated Bonaparte and his abettors, yet it was at the time harmless thunder. Such things have made an impression. Nor do Papists forget, but freely admit, that "Christ sent forth his disciples without scrip or staff, and gave them no dominion over the least spot of earth. In making Peter the ruler of his kingdom, he gave him no territory, nor wealth, nor any of the appendages of royalty. The Master had no where to lay his head; and the chief disciple could not complain that he was unprovided with any earthly possession."

Nay, they will admit that notwithstanding the greatness of the Pope's influence in temporal affairs, he was not even at the close of the sixth century an independent sovereign. He still obeyed the Eastern emperor. Even Gregory the Great used the humble language: "Ego quidem iussioni subiectus;" "I indeed am subject to his command." And "Imperatori obedientiam praebui." "I have yielded obedience to the Emperor." At the bidding of the Emperor, he even promulgated a law, which he regarded as injurious to piety. Mauricius prohibited certain classes from entering into monasteries. The Pope proclaimed the law, even while he remonstrated against it.

These historic facts are known to all intelligent Papists. Often their writings show that some uneasiness is felt. The present Archbishop of Baltimore has publicly admitted that the Pope may irrecoverably lose his crown and his kingdom. He says: "Censure has been freely dealt out to various Popes for their alliances and change of allies. It is foreign to my purpose to view them in their political relations, or to vindicate their conduct as temporal sovereigns: but the principality itself, although unconnected with their spiritual office, is certainly compatible with it, and has served in the order of Divine Providence, for the free and independent exercises of its duties. As subjects of a powerful prince, they could not easily escape the suspicion of partiality in their relations to Christian sovereigns, and could scarcely exercise freely and fully their important functions: whilst, with a small but independent principality, they are free, and are provided with moderate means for the endowment of religious institutions. The iron arm of the mighty Napoleon wrested these possessions from the aged Pius VII. Yet the empire of the child of fortune has since vanished like a dream, and the patrimony of St. Peter is once more in the hands of his successor. The temporal principality of the Pontiffs, which counts eleven centuries, precedes by a long lapse of time every existing sovereignty: as princes of the Roman States they are many ages anterior to every reigning dynasty. Gibbon well remarks: 'Their temporal power is now confirmed by the reverence of a thousand years; and their noblest title is the free choice of a people, whom they had redeemed from slavery.' Yet there is no divine guarantee that it shall continue. It is subject to the vicissitudes of every human principality, and it

may be separated from the Popedom by popular or royal violence, whilst the pastoral office of the successor of Peter can only cease with the world's duration."

Here we have the highest authority for saying that even American Papists regard with favor the idea of their great bishop being a temporal prince, and that the loss of his kingdom would cause them grief. Indeed it is admitted that without temporal power Popes could scarcely exercise fully and freely their important functions. The income of Popes is thought also to depend no little on their having a "principality."

The empire of the mighty Napoleon, which Papists hoped had vanished like a dream, is revived again; and Napoleon III. is fighting side by side with Garibaldi and other patriots for the Independence of Italy. The reverence of a thousand years has lost its power to put to silence the clamors of a down-trodden people. Popular or royal violence seems ready to unite in saying that the house of Hapsburg and the house of Bourbon, which have long exercised great influence over Roman Pontiffs, shall no longer tyrannize with or without a Pope. Whether Italy is to be really free, or only to change tyrants, is yet to be seen. But however this may be, every change is bringing down the crest of ghostly pride and pontifical domination. The Pope has been held on his throne for years by French bayonets. Let his cruel power for debasing and beguiling men vanish away with the brightness of Emmanuel's rising. One Almighty is greater than all mighty, and He will hasten it in His time.—*N. Y. York Observer.*

C. E. and Northern Vt. Conference.

The Conference met according to appointment, in the Union meeting house, North Troy Vt., Thursday, June 16th, 1859, at half-past ten A. M. After the usual devotional exercises, a discourse was delivered by Elder J. V. Himes, who addressed the audience again at 2 P. M.

Adjourned to 5 P. M. at which time the conference organized, by the election of Elder S. W. Thurber, President, Elder D. H. Merrill, Vice-president; and Elders J. M. Orrock, and S. S. Garvin, Secretaries. [Elder R. Hutchinson was afterwards added.] A Business Committee consisting of Elders I. Blake, J. M. Orrock, J. V. Himes, D. H. Merrill, and Dr. Parmelee, was appointed. After another discourse from Bro. Himes, the meeting adjourned.

Friday, 9 A. M. After singing and prayer, the business committee presented some resolutions, which, on motion, were received for discussion; after which they were laid on the table. The hour having arrived for preaching, Elder Himes addressed his brethren in the ministry, which was edifying and comforting to the weary pilgrims in these last hours of conflict.

The afternoon session was opened by prayer, the minutes of the last annual conference were called for, and read by J. M. Orrock. Reports of the churches being called for, the remainder of the afternoon was occupied in hearing such reports, from which the following letters are given.

MONTGOMERY.

Beloved brethren:—The unwearied wheels of time have borne us on another year, and with hearts filled with emotions of sorrow and joy, and cheered by that blessed hope that clasps the glorious future, we send to you our annual epistle.

For a few years in the past, while we have informed you that we still shared in the blood-bought blessings of our Heavenly Father, we also told you that we had not experienced any special outpourings of his Spirit—that sinners in our midst had not been converted to God.

During the past year there was a time like the days and nights in the apostle's voyage, in which neither sun nor moon nor stars appeared—a time in which many a heart was almost crushed with its sorrows, and sighed for the day of release to come, when "ungodliness shall be turned away from Jacob," and the ransomed of the Lord shall be gathered to their everlasting rest.—But this season of desolation—this thick cloud of worse than Egyptian darkness—was, during the past winter, broken. God in mercy

heard the sighs and prayers of his trusting ones, and he poured out his Spirit and revived his work, and many a backslidden one was reclaimed, and sinners were converted to God.

During this season of refreshment some whom we had long known to be among the best and most reliable friends of truth, but who for a long time had been weighed down with sorrows which the language of the Spirit alone can describe, received strength to cast their burdens upon the Lord and tread with a more buoyant step, in the narrow path that leads to the promised rest.

As a result of this awakening, ten have been added to our number, for which we feel grateful to our Heavenly Father.

There are three prayer meetings sustained weekly. We sustain a Sabbath School of about forty scholars and have preaching one half of the time, from Elder S. S. Garvin, who still lives with us.

In regard to the Advent Herald, Brn. Bliss, and Himes, we have undergone no more change than the Rock of Plymouth. They have had our sympathies from the first, and we value them as among the most efficient means of enlightening the world upon the doctrine of Christ's second coming. Our faith is not shaken in that doctrine, and as the clouds gather for the final storm, we feel more and more the need of the wisdom of the serpent and the harmlessness of the dove, that we may not defeat the very objects we wish to accomplish.

In the day when Christ shall come it will be as in the days of Noah and Lot:—corruption and violence and a lawless, disrespectful, bold, defiant spirit, that fears neither God nor angels nor man, will characterize that time. Does such a state of things increase upon us? Does it come like the avalanche from some lofty mountain? Then let us quit ourselves like men that wait for their Lord.

We send to sit with you in conference our pastor, Elder S. S. Garvin, and Deacon Lemon Robbins, and our hearts' desire and prayer to God is, that you may have a pleasant and profitable season, from which you shall retire better prepared to suffer—to endure—to wield the sword of truth in the mighty conflict between corruption and virtue, truth and error.

Let us remember that the battle must wax stronger and stronger, till the great Captain of our salvation shall come to the rescue. Then, and not till then, we may lay our armor by, for the palmwreath and the crown. Let us be humble, faithful, fearless, and united in love.

Done by order, and in behalf of the church,
COLUMBUS GREENE, Church Clerk.
WATERBURY CHURCH.

We take pleasure in sending by one of our delegates, brother Dillingham, a statement of the condition of the church in this place. About fourteen months ago Bro. Himes commenced his labors in this place, under very discouraging circumstances; but God was with him and blessed his labors abundantly, and on the first day of April, 1858, he organized a church of thirty-one members, which was increased in a short time to sixty-five members. Two of these, who were tried and faithful friends of the Advent cause, now sleep in Jesus, and we deeply feel our loss.

We have within a few months built a neat and convenient chapel, at a cost of about \$2500. We have it nearly paid for, and expect by the blessing of God, to sustain preaching every Sabbath. Bro. Bosworth preaches to us once in two weeks. Elders Watkins, Shipman and Thompson have also been with us; our congregation is increasing, and we feel encouraged. We have a large Bible class and quite a large and interesting Sabbath school, which, with their present superintendent and teachers, cannot fail to result in good. We have had our trials, in common with our brethren in other places, but we consider them not worth mentioning when we think of the rest that remains to the people of God, and of the prospect of its soon being realized.

May the great Head of the church be with you in all your deliberations, and give you wisdom that whatever you do may be done to divine acceptance, and by and by when he comes, give you a part in his blessed kingdom, is the prayer of your brethren in Waterbury.

GEORGE C. ARMS, Clerk.

CABOT CHURCH.

The Advent church in Cabot, Vermont, was organized February 16, 1858, and has ever since been under the pastoral care of Elder S. W. Thurber, who preaches to us three quarters of the time; the other quarter, the church supports a meeting without preaching. The church now numbers sixty-nine members. There have been no dismissions or removals from the church, and but one death, since its organization. There is a Sabbath school, with a library of one hundred and fifty volumes, connected with the church, and two weekly prayer meetings are well sustained.

M. P. WALLACE, Clerk.

Cabot, June, 1859.

DERBY LINE CHURCH.

Beloved brethren in Christ:—Time as it rolls onward to the boundless ocean of eternity, has brought us to the termination of another ecclesiastical year, and it becomes our duty to send you our annual epistle; and while we do so we would heartily acknowledge the good hand of our God, which has been upon us in supplying our many wants out of his ample provisions made for the children of men, and for the dispensation of spiritual blessings connected with a preached gospel, which has been so ably proclaimed to us by our beloved pastor, who has been faithful in warning the people of their approaching destiny. During the past year, we have been favored with the preaching of the gospel of the kingdom one half of the time from Elder J. M. Orrock, who is still our pastor. Our congregations are larger than they were a year ago, and are still on the increase.

We have endeavored to sustain a prayer-meeting on the Sabbath, and one during the week, and the attendance of these meetings is greater than formerly. We are not able to report a general outpouring of the Spirit of God, though during a protracted meeting held in the early part of the spring there was more revival interest manifested among us than we had seen for several years. Some ten or fifteen publicly expressed a desire and determination to be on the Lord's side, but alas! the Spirit was quenched and the goodness of several it is to be feared, was "as the morning cloud and the early dew," that passeth away.

We reported last year that we had organized a church of 16 members. Since then one of that number has fallen asleep in Jesus. Eleven others have been added, so that our present number is 26. There are several others who are virtually with us, though their names are not attached to the church agreement. Bro. Orrock baptized three during the year.

We have a flourishing Sabbath school of about seventy-nine scholars, with eleven teachers. We take for the school thirty children's papers. Our school is under the superintendence of Bro. S. Foster, whose heart is in the good work. The prospect is fair of the seeds of divine truth being sown in many youthful minds, the fruit of which will ripen in the kingdom of God. We have endeavored to sustain, for more than a year past, a weekly social scripture reading meeting, of which Bro. Orrock has charge when at home. Those who have attended regularly, (and there are usually from 10 to 12 present) have found these meetings very interesting and profitable with the able and thorough instructions received from our teacher. We beg an interest in your petitions at the throne of grace, that as the evidences of our Lord's speedy advent increase around us, we may not sleep as do others, but stand with our loins girt about with truth, and our lamps burning, and like those who wait for their Lord.

WILLARD WOOD, Clerk.

CHURCH IN N. BROME AND E. FARNHAM, C. E.

In reporting of the church in N. Brome and E. Farnham, I am happy to state the fact, that there are some "living epistles" holding on to the promises of God, expecting soon to share in the promise left to Abraham and his seed. These are ready to sacrifice time, talent, and substance, and do what lies in their power for the welfare of souls, and promotion of the cause of Christ.

"They receive not honor one of another, but seek that which cometh from God only." As I must speak the truth and no lie, I shall have to say of others in the language of the apostle Paul,

"For all seek their own, not the things which are Jesus Christ's."

The church numbers about the same as it did a year ago. Four families have removed from us taking eight of our number. Some others have taken their names, but thanks be to God others have been added to the church, to supply their place who were at the last yearly conference "strangers to the commonwealth of Israel, being without God and without hope in the world."

We have had many cheering and blessed seasons for the past year, both in service, conference, and prayer meetings. The church sustains four regular prayer meetings, two on the Lord's day, when there is no service, and two in the week; also preaching one half of the time; sacrament administered quarterly.

We have the labors of Elder P. V. West one fourth of the time and Eld. J. Chapman (pastor of the church) the other fourth,—more than a fourth, for he sometimes stops a week with us, visiting the members and preaching; he is also present at our monthly conferences, held on Saturday previous to his appointment on the Sabbath; he delivers three and often four discourses before leaving. Notwithstanding the distance he has to come to labor with us, he seldom disappoints his congregation (which often requires extra seats to be made) on the account of the vehemency of the weather or the badness of the roads. He exacts no stated sum for his labors, but thankfully receives what is cheerfully given him by the brethren and friends. We very much regret that we are not able to do more for him; but the Lord is not ignorant of his devotedness to us as a pastor, nor of the sacrifice he makes for our advancement; but will enable him to say to us in the language of Paul to the Corinthian brethren: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel."

The Lord has, and is blessing his labors with us. We have seen ten buried in the likeness of Christ during the past year, nine by Elder Chapman and one by Elder West. There are other devoted ones who have recently commenced to fight the great warfare, which we hope soon to follow to the water and see them buried beneath the liquid wave, in obedience to the requirements of God, and imitating the example of their Master. May the Lord help the entire church of Christ to "watch and pray" mightily for the outpouring of His Holy Spirit, that the rebellious and stubborn heart may be brought to hear the word of God and keep it, and thus escape the great storm that is gathering over our heads, soon to burst upon a guilty world. "And the Lord direct our hearts into the love of God, and into the patient waiting for Christ."

L. MARSH, Deacon.

(Concluded next week.)

EXPOSITORY.

Original.

Prophecy of Zechariah.

CHAPTER X.

"And they shall be like mighty men,—Trampling in the mire of the streets in battle:

And they shall fight; For Jehovah is with them, And the riders on horses shall be put to shame," v. 5.

The simile like the "mighty," or like heroes—is a promise to inspire the Jews with courage to withstand and overcome their enemies; as they did in the wars of the Maccabees, when they trod down the forces of Antiochus both cavalry and foot, like the mire in the streets. Mounted warriors are formidable assailants to those on foot; but because Jehovah was with the sons of Zion, the horsemen of Grecia were put to flight, and thus confounded or made ashamed.

"And I will strengthen the house of Judah, And I will save the house of Joseph, And I will cause them to dwell; For I have mercy on them:

And they shall be as though I had not cast them off, For I am Jehovah their God and will hear them," v. 6.

"House," is put by metonymy for the people of Judah and Joseph; who would be strengthen-

ed to resist their foes, and so be delivered from their adversaries; so that they would again be as permanently established in Palestine, as they would have been had they not been removed from it. Their being "cast off" is a substitution for such removal; and the Lord's hearing them, is put by the same figure for his regarding and granting their supplications—on which depended all their prosperity.

"And Ephraim shall be like a mighty man, And their heart shall rejoice, as if through wine: And their children shall see and be glad; Their heart shall exult in Jehovah," v. 7.

"Ephraim," as well as "Joseph" in v. 6, is expressive of the ten tribes, in distinction from Judah. This tribe was distinguished for its valor; it was the first of the ten in numbers; and Samaria, its chief city, was the seat of government. It is therefore expressive of Israel, which is mentioned with Judah because large numbers of all the tribes of Israel were restored with Judah, but not under a separate government. The decree of Cyrus was not limited to Judah, but embraced all who would go up to build the temple (See Ezra, 1:1-4.) The decree of Artaxerxes was equally comprehensive, and granted "that all they of the people of Israel, and of his priests and Levites" in the king's realm, might go up to Jerusalem. Those of Ephraim had the same permission to return, that those of Judah had; and the history of the return shows that some of all the tribes complied with the permission, and thenceforth were all reckoned as one nation, and shared in the same blessings.

By a simile, Ephraim is likened to the mighty as Judah was in v. 5; "their heart," by a synecdoche is put for themselves, who would rejoice and exult—as if through wine, being a simile illustrative of the intensity of their joy; and their children's seeing it, signified that their success might be permanent and lasting.

"I will hiss to them, and gather them:

For I have redeemed them: And they shall be numerous as they were numerous," v. 8.

To "hiss" to them, i. e. to call, is put by substitution for God's providential arrangements whereby the way would be opened, and they would be disposed to return—the figure being taken from the management of bees, where the apianist hisses or whistles to collect the swarm. A shepherd sometimes thus calls his flock; and servants are said to be sometimes thus signaled, even now in Judea, when it is desired to attract their attention. Future prosperity is illustrated by the past; and as they had been numerous before their dispersion, so were they to be again multiplied in their own land.

"And I will sow them among the people: And they shall remember me in distant places, And live again with their children and return," v. 9.

The previous texts appears to be expressive of the return of Israel from Babylon; this verse seems to bring to view another dispersion, which is more fully unfolded in chap. 11; and vs. 10, 11, and 12 evidently predict the final return from that subsequent dispersion.

There is a metaphor in the use of the word "sow," taken from the planting and germination of seeds; and there are but few places in the Scriptures that throw light on its use. In Hos. 2:23, God says of Israel and Judah,—in view of the day when they shall be united under one head and "come up out of the land," that he "will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground. . . will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely," betrothing them to himself "forever," which is evidently synchronous with the final restitution. He then adds: that "I will sow her unto me in the earth." The Lord gave commandment concerning Nineveh, (Nahum. 1:14,) that no more of its name should "be sown." In Jer. 31:27, we read, "Behold the days come, saith the Lord that I will sow the house of Israel and the house Judah with the seed of man, and with the seed of beast,"—which is to be when he makes a new

covenant with them, forgives their iniquity and remembers their sin no more, and all will know the Lord from the least to the greatest of them. Where God says, in Isa. 51:16, "that I may plant the heavens, and lay the foundation of the earth," it is understood by Dr. Wm. Lowth to "imply a promise of that new state of things, called afterward a new heaven, and a new earth."

And Paul says of the resurrection of the dead, (1 Cor. 15:42-44,) "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." These uses of the figure of sowing, when applied to human beings, in connection with the phrase in the text, "they shall live," seem to indicate, that as seeds are securely deposited in the earth, and afterwards germinate, so also would the seed of Israel be kept safely until the final ingathering, the great resurrection harvest of the world, when they and their children, all who shall have found the Savior, will live again, and be forever restored to their own land.

"I will bring them back from the land of Egypt, And gather them from Assyria; And I will cause them to come to the land of Gilead and Lebanon,

And it shall not be sufficient for them," v. 10.

Their being gathered from both "Egypt" and "Assyria," shows that the return merely of those then in Babylon, was not the subject of this prediction; but that it was a more remote and universal restoration. Egypt and Assyria being two nations which had held Israel in bondage, they may be regarded as expressive of all the places of their dispersion; from which, in the resurrection, all the pious of Israel's seed will be delivered.

In like manner "Gilead" on the east of Jordan, and "Lebanon" on the west, are expressive of the whole land of Israel to which they are to be restored. And this being insufficient for them, shows that in the regeneration the resurrected Israel will occupy a larger territory than they previously occupied—their land probably then extending "from the river of Egypt unto the great river, the river Euphrates," according to the grant to Abraham respecting his seed (Gen. 15:18;) from that river and those boundaries to the ends of the earth would then be appropriated to the redeemed of the nations, according as God shall respectively locate them under the whole heaven; which is to be all comprised in "the kingdom of their Father."

"And he shall pass through the sea in affliction, And shall smite the waves in the sea, And all the depths of a river shall dry up: And the pride of Assyria shall be brought down And the sceptre of Egypt shall depart, And I will strengthen them in Jehovah; And they shall walk in his name, saith Jehovah," vs. 11, 12.

Israel's passing "through the sea," smiting its "waves" and causing the depths of the river to be dry, are allusions to their miraculous passage of the Red sea and river Jordan when they went from Egypt to the land of promise; and they are evidently put by substitution, to illustrate that God will enable his redeemed ones to surpass all obstacles, and overcome all hindrances to their entrance into the rest that remaineth for them.

The "sea" and "affliction," are apparently by opposition the same—there being nothing corresponding to "with" or "in," in the original—so that affliction, all the trials of the probationary state, is by a metaphor, denominated the sea through which they were to be brought, the waves of which were to be smitten, and the river that was to be dried.

"Assyria" and "Egypt," as in the previous passage are expressive of all their oppressors—"pride," by a metonymy, being put for the means or source of pride; and "scepter," for the power of which it is emblematic; and their being brought down, and departing, are metaphors expressive of the overthrow of all opposing rule. The redeemed of Israel as well as the redeemed of all nations, will then be strong in the Lord, and will "walk up and down in his name;" which expresses, by a substitution, that they will con-

form to all his precepts, and be established in his righteousness.

The following chapter opens with a reference to troubles that should precede this restoration.



ADVENT HERALD.

BOSTON, JULY 16, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The City for which Abraham looked.

Abraham's nomadic life,—dwelling in a tent and removing from place to place in the land of Canaan, was in marked contrast with the occupancy of that land by its other inhabitants; who had permanent places of residence, denominated cities, and who claimed a present and permanent title to the soil; so that Abraham, when he needed a burial place for his dead, in the land which God was afterwards to give him, had to ask permission of the children of Heth.

The Hebrew word for city, *Geer*, had considerable latitude of meaning. According to Gesenius, "The signification is of great extent, embracing not only the idea of an encampment, but also that of small fortifications, as watch-posts, watch-towers," &c. Thus it is said of Israel, that "they built them high places in all their cities, from the tower of the watchman to the fenced city," 2 K. 17:9. Gesenius adds: It "is a place of watch or guard, built with a wall or tower as a refuge for the keepers of the flock; then a place enclosed, surrounded by a mound or wall to protect the nomads and their flocks from enemies, or wild beasts—a nomadic hamlet; and finally a town, city, often not large, as may be gathered from the fact that in the land of Canaan there were 31 royal cities; while in the tribe of Judah there are enumerated 124 towns"—See Joshua 15.

The first city brought to view in the Scriptures was "Enoch," which Cain built and named after his son. With the few persons then belonging to Cain's family, it could have been only an encampment, defended by a ditch, or wall against wild beasts—like the stock-houses or forts built by our fathers against the beasts and savages of this once western wild.

A city, then, is any permanent residence of a community, irrespective of what their habitations may be,—in contrast with a nomadic occupancy of a country. When Moses sent the spies into the land of Canaan, (Num. 13:19), he instructed them to see "what cities they be that they dwell in, whether in tents, or in strong-holds"—showing that a permanent residence of a community in tents, at any given locality, was no less a city, than was an inhabited stronghold. The same Hebrew word that is rendered city, is also rendered town,—as in Deut. 3:5, "All these cities" the "three score" referred to, "were fenced with high walls, gates, and bars; besides unwall'd towns a great many." It was said of the king of Babylon, (Isa. 14:21) "Prepare slaughter for his children for the iniquity of their fathers, that they do not rise, nor possess the land, nor fill the face of the world with cities"—or permanent places of residence. The same word is used in Esth. 9:19, where it speaks of "the Jews of the villages, that dwelt in the unwall'd towns."

All places of fixed residence seem alike to have been denominated cities; for when the children of Israel returned from captivity in Babylon (Neh. 7:6, 73, and 11:1, 20), they "came again to Jerusalem and Judah,—every one unto his city." "When the seventh month came, the children of Israel were in their cities." The people "cast lots to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities." "And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance."

The early cities were often very small, increasing in area with the increase of population, the residences being constructed of more durable materials, and the defences being more secure, as they increased in importance.

Some of these cities had apparently only a single well and that outside of the city, for the supply of water for all the inhabitants, their herds and flocks

—these being numerous, constituting as they did the wealth of the people. Thus the servant of Abraham who was sent to the city of Nahor, (Gen. 24:10, 13), stopped "by the well of water," where "the daughters of the men of the city came out to draw water." And "Lot sat in the gate of Sodom," as Moses also "stood in the gate of the camp," Gen. 19:1; and Ex. 32:26. The city of Shechem was so small, that two of Jacob's sons "took each man his sword, and came upon the city boldly and slew all the males," Gen. 34:25. And Solomon, (Eccl. 9:14,) speaks of "a little city, and few men in it."

As any country became more populous, the number of its cities must have proportionately multiplied.

Man is naturally a social being, and the inhabitants of any country naturally congregate into hamlets, neighborhoods, villages, and larger cities. The greater facility for mutual protection, would be an additional consideration for proximity of residence. And this clustering together of individuals or of families, in distinctive localities, appears also to be an ordinance of Jehovah; who (Psa. 68:6) "setteth the solitary in families,"—mar. "in a house." He "setteth the poor on high from affliction, and maketh him families like a flock."

While God did not leave men solitary, neither did He design them all to occupy the same city or locality. In the 10th of Genesis are enumerated "the families of the sons of Noah, after their generations, and by these were the nations divided in the earth after the flood," v. 32. Of these sons of Noah "was the whole earth overspread," (9:19,) according to the Divine appointment; for God "made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26.

Against this appointed dispersion, some of the people rebelled, and said (Gen. 11:4.) "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."—The leader in this rebellion is supposed to have been Nimrod, whose name signifies "the rebellious." He was "a mighty one in the earth," and founded "Babel," 10:8-10—the name of the city which these rebels built (11:9). But God frustrated their purpose of centralization, by confounding their language so that they could not "understand one another's speech;" and "so the Lord scattered them abroad from thence upon the face of all the earth," 11:7, 8.

In this dispersion they were scattered, according to the Divinely appointed "bounds of their habitation." And this was in view of the space that would be needed for the occupancy of each family or tribe, throughout their generations; for, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel," Deut. 32:8.

In accordance with this Divine arrangement, the nations had been scattered abroad,—avoiding the centralization of the race in a few localities on the one hand, and solitary habitations on the other. In such cities dwelt the inhabitants of Canaan; who had forfeited their possessions, by the abandonment of Jehovah, whose the land was; and Abraham lived among them, a stranger and a sojourner in that land which it was promised he should after receive for an inheritance,—dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise.

This apparent permanency of residence, on the part of the dwellers in the cities of Canaan, in a land which God had promised to give to Abraham,—contrasted with his living in it, in tents, and removing, like a pilgrim and stranger, from place to place—required on his part a permanent and settled faith in the word and oath of Jehovah, that God would make good that promise.

According to human reasoning, Abraham should himself have built a city there, and established himself permanently, while he gained strength sufficient to drive out the former inhabitants. But nothing of this did either of the patriarchs attempt: they "died in faith, not having received the promises,

but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country," Heb. 11:13, 14,—the nature of which is indicated by v. 10: "For he looked for a city which hath foundations, whose builder and maker is God." For, (Heb. 13:14) "here have we no continuing city, but we seek one to come."

"The Scripture foresees that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed," Gal. 3:8.

So Abraham looked forward to the day of the Messiah; he saw its distant glory, and rejoiced

therein. And in that future dispensation he anticipated the city that his faith embraced,—a permanent dwelling place, which the Lord should prepare for him; for "he that built all things is God," Heb. 3:4.

Stupid.

A correspondent of the "Plattsburg Sentinel"—printed in the city which was triumphantly defended during the last war by a small army, in which Wm. Miller commanded a gallant company, against a greatly superior force,—writing respecting Fairhaven, Vt., says:

"This place is noted for being the residence of the Prophet Miller, of world wide notoriety, and I was informed by people there that he amassed a fortune during the prevalence of the excitement of which he was the author. What an illustration of the tendency of our people to be led astray by excitement is here afforded us. It also tends to show that the designs of the instigators of the excitements which pervade our country from time to time, whether religious, political, or of whatever nature, are generally created—not for 'the greatest good of the greatest number,'—but for the few,—and the fewer the better,—seldom extending beyond the limits of the authors."

Now it so happens that Wm. Miller never resided in Fairhaven Vt. He resided in Poultney Vt. previous to the war; after retiring from the army, he removed his family to Low Hampton N. Y. where he resided till his death. And instead of amassing property, he died very much poorer than he was when he first promulgated his views of prophecy—his receipts while journeying and lecturing never equaling his necessary expences and the support of his family. He visited no place uninvited; and the deficiency between his income and expenses he met by sales of sections of his farm.

Why will men affirm what they are entirely ignorant of?

Great Balloon Voyage.

Messrs Wise, Gager and La Mountain have made an attempt to travel from St. Louis to the Atlantic seaboard, in the balloon "Atlantic," which was inflated with 50,000 feet of gas. A patent Ingersoll life-boat, sixteen feet long, was attached to the balloon, being suspended about twenty-five feet below the body of the aerial ship. Between the boat and the balloon was also attached a willow basket of considerable size intended as a greater means of safety for the voyagers, in case the balloon, while descending, should be forced by the wind to drag over the tops of trees or houses. Upon the boat, on either side, were two fan wheels for its propulsion in case the aeronauts should light upon any body of water.

No less than fifty thousand people assembled at St. Louis on the 1st of July to witness the ascension. At a quarter before seven in the evening, the 150 men who held the cords of the aerial ship let go their hold and it glided into space. The party slept well during the night, and when they looked out they could distinguish woodland from prairie, and discern roads, fences, fields and houses; and when they hallooed they could hear the echo of their voices, which were responded to by the barking of dogs below. At 5 in the morning they came in sight of Lake Erie, and passed over its entire length, overtaking and passing several steamboats. Arriving over the state of New York, they thought to descend near Rochester; but within a thousand feet of the earth, they found a terrific gale sweeping along below, and the woods roaring like a host of Niagaras, while clouds of dust filled the air. They ascended above the gale and floated over Lake Ontario, and traversed its length—its waters foaming, moaning, and howling terribly, and the party coming at times near being submerged in them. They again made the American shore, when they were drawn through a forest, crashing through trees, until they were finally caught in the top of one, and left dangling thirty feet in the air—having traveled 1150 miles in 19 hours and 50 minutes. It is the longest aerial excursion on record.

The Laborer.

Is not the laborer worthy of his hire? The Bible says that he is. Yet a preacher writes us:

"I have averaged about two sermons a Sabbath since the year began, travelling in some instances fifty miles, and going by request, too, without receiving a single cent, and receiving for the whole six months only eleven dollars and a half—encouraging, is it not?"

No, it is not encouraging! It must be most discouraging! No society that has a single soul in all their number, of the size of a hazel-nut, could be guilty of such indifference to a preacher's necessities. We should advise any preacher thus situated to go where souls are larger, and where a larger proportion of the people give evidence of possessing the article.

To Correspondents.

J. P., jr.—Will appear in our next.

S. D. B.—Will be given soon.

Mrs. E. S. A.—It seems that we misapprehended the authorship of the article referred to. We did not understand that it was from your pen. Will give the article you now send. Shall be pleased to have your pen contribute to our columns direct.

J. J. Crafts—A letter of yours dated March 23d, that contained a request, was mislaid, and has just turned up. Those left on the earth, must be the changed living at the resurrection of the saints. Our view of Zech. 14, you will see shortly, as we are coming to it in the exposition of that prophecy. The "thousand generations" does not indicate a succession of births, but it is an Hebraism expressive of duration. Will give our views on the last chapter of Isaiah shortly.

"Lottie."—Accepted.

N. A. H.—Dr. E.'s Expositions of the Apocalypse were largely given in the Herald a few years since, the best portions of them; and to insert them again would be a repetition. Thank you for your kind remark, "I think much of your paper." He is not always reliable as an expositor.

S. D. Berry—Will answer your enquiries in a week or two.

D. P. D.—You may look for an answer soon.

R. Harley—We do not have that paper, and of course do not see those which there weekly appear. We presume, however, they are not superior to those already published in book form,—from which we have made copious extracts, and may again. Hope you will persuade that brother to re-subscribe.

D. Boddy—Will soon reply to your inquiry.

I. C. W.—Will commence in the Herald dated July 30.

D. T. Taylor—Have rec'd the book and may notice it in our next; but have not seen that journal.

J. Jackman—Will give it an insertion.

M. B. Laning—

Bro. D. T. Taylor writes us that his "health improves slowly."

"The Theological and Literary Journal. Edited by David N. Lord. No. 45. July, 1859. New York: published by Franklin Knight, 348 Broadway.

This is an able and interesting No., and contains lucid and valuable articles on the following topics:

Dr. Harris's theory of the conversion of the world.

Notes on Scripture: Matt. 20, 22.

Regeneration: its Author, its Instrument, and its fruits and evidences. By Rev. E. C. Wines, D. D. Exposition of Acts 6 and 7.

The facts of geology consistent with the revealed history of creation. By Rev. D. C. M'Laren, D. D.

Dr. Sprague's Annals of the American Episcopal Pulpit.

A designation and exposition of the figures of Isa. 44 and 45.

FOOL HARDY. A Frenchman by the name of E. Blondin, has stretched a tight rope, three inches in diameter, from the American to the Canada shore, across the Niagara gulf, about mid way between the falls and the suspension bridge. And he has actually crossed several times, lying down on the rope to rest, and performing various antics over the middle of the stream. The distance across at this point is 1100 feet, the Canadian bank is 170 feet above the water, and the American 160 feet; and the river below rolls furiously along at an unmeasurable depth. The first performance was on the 30th of June. The rope swayed 60 feet, so that it was down hill to the middle of the river and then up hill to the shore. He was nineteen minutes in crossing over, including stops, and eight in returning.

The War.

Intelligence has been received of another great battle, but no particulars have come to hand at the time of the present writing (Friday July 8th). The line of battle is said to have extended a distance of from 15 to 18 miles. It is spoken of as the battle of the present campaign, and the greatest battle of modern times. The Austrian force is represented at 280,000 men; but the French were victorious—though the battle was still in progress at the last advices. Farther details will be looked for with much interest; but they may not be received before we go to press. It took place on the 24th of June along the line of the Mincio, from Peschiera to Mantua. This action cannot but greatly affect the future aspects of the war.

THE PAPAL STATES.—The principal point of interest is the dominion of the Pope. It now appears that Napoleon disavows any intention of interfering with the Pope's temporal power; but on the contrary, declares that he shall sustain it. Unlooked for events, may, however, greatly change this determination. Time alone will determine it.

King Victor Emmanuel has officially declared that he will not consent to the annexation of any part of the Roman States to Sardinia.

A correspondent of the Univers, writing from Rome on the 14th, gives the following account of the reception of the Bologna deputation at the French headquarters:

"It was stated that a deputation of the Bolognese who repaired to the Emperor Napoleon to acquaint with the situation of Romagna, and the wish of the inhabitants to be joined to Piedmont, were sent back with anything but an agreeable answer. The Emperor is reported to have said:—'Return to your country, obey your Sovereign, and remember that I am not come to Italy to lessen his power, but to make it respected.' There is a rumor that another deputation is to be sent to the Holy Father to lay at his feet a prayer for pardon and a promise to perfect obedience!"

The Paris *Siecle* declares itself opposed to any examination at present of the various questions connected with the internal organization of the Italian States which have declared themselves against Austria. Referring to the visit of the Bolognese deputation to the King of Sardinia, it says:

"This is not the moment to discuss the important question of the temporal power of the Pope. The inhabitants of the Romagna and the Legations should give peaceful expressions to the wishes which they have a right to indulge; they have to be delivered from the brutalizing yoke of the cardinals, and to have liberal institutions granted to them. But it is certain that their desire cannot be realized, and that the problems of internal policy cannot be resolved before the complete expulsion of the foreigner."

A dispatch from Rome announces that Ferrara, Ravenna, Forli, Ancona and other towns have been replaced under the authority of the Pope by intervention of the Pontifical troops.

The officers who commanded the Swiss troops in the affair at Perugia, it is said, are to be promoted.

The Paris correspondent of the *Daily News* says that the bloody conflict at Perugia, between the Pope's Swiss Guards and the people, is considered as a deplorable event, and tends to increase the difficulty of preserving the temporary dominion of the Pope. The Romans claim the benefit of the Emperor Napoleon's Milan proclamation that the French army shall not interfere with the manifestation of their legitimate wishes. Unless the Swiss shall be supported by French troops, nothing is more likely than that they will be driven out of Perugia by an overwhelming national force.

MARSEILLES, June 24. Advices received from Rome up to 21st inst. On Sunday the crowd assembled before the French garrison, and were about to display the tri-color flag, and to proclaim the Dictatorship of Victor Emmanuel, but Gen. Guyon prevented them.

Strong patrols traversed town yesterday.

The Pope has notified his protest against the dismemberment of his States to the Powers represented at the Paris Conference.

At Gaeta, the Pope addressed a Consistory on the separation of the Romagna from the States of the Church. His holiness communicated to the cardinals a letter of Napoleon guaranteeing the independence of the Papal States.

The Delegas of Ancona has withdrawn into the fortress, with the troops, and have there fortified themselves.

The Moniteur of Joscano publishes a Ministerial Circular, ordering the Prefect to respect free manifestations and the popular wish for annexation with Piedmont. The circular denies the possibility of a return of the former dynasty, and declares that devastation of territory would disable Italy. Victor Emmanuel is the symbol of union and liberty.

TURIN, Wednesday. The official Bulletin published to-day says advices have been received from Arezzo to the 21st. The Swiss regiments which have left Rome attacked Perugia. Great resistance was made notwithstanding the defences were few. The Swiss trampled down and killed every woman and defenceless person. The next day the outrages, arrests and firing on the people recommenced. The town is in a state of siege.

AUSTRIA. The Vienna correspondent of the *London Times* asserts that for the last ten years matters have been so terribly mismanaged in Austria, that it will be almost miraculous if the empire escapes dissolution.

In an autograph letter, the Emperor Francis Joseph has caused ordinances relative to Protestants in Austria to be issued, without waiting for the revision of the Councils of State.

LATER.—After writing the foregoing the telegraph announced from Farther Point, the following intelligence received from the steam ship Hungary, which passed there on the 8th, en route for Quebec—leaving Liverpool on the 29th of June.

The following telegrams contain all that is known in regard to the great battle on the 24th of June:

NAPOLEON TO THE EMPRESS.

Carriana, June 25. It is impossible as yet to obtain the details of the battle of yesterday. The enemy withdrew last night. I have passed the night in the room occupied in the morning by the Emperor of Austria.

Gen. Niel has been appointed a Marshal of France.

Carriana, June 26—11.30 A. M. The Austrians who had crossed the Mincio for the purpose of attacking us with their whole body, have been obliged to abandon their positions, and withdrew to the left bank of the river. They had blown up the bridge of Goito.

The loss of the enemy is very considerable, but ours is much less.

We have taken 30 cannon, more than 7000 prisoners, and 3 flags.

Gen. Niel and his corps d'armee have covered themselves with glory, as well as the whole army.

The Sardinian army inflicted great loss on the enemy, after having contended with great fury against superior forces.

The following is the order of the day, published by Napoleon after the battle of Salerno:

Carriana, June 25. Soldiers! The enemy, who believed themselves able to repulse us from the Chiese, have re-crossed the Mincio. You have worthily defended the honor of France. Solferino surpassed the recollection of Lonato and Castiglione. In twelve hours you repulsed the efforts of 150,000 men. Your enthusiasm did not rest there. The numerous artillery of the enemy occupied formidable positions for over three leagues, which you carried.

Your country thanks you for your courage and perseverance, and laments the fallen. We have taken 3 flags, 30 canons, and 6000 prisoners. The Sardinian army fought with the same valor against superior forces, and worthy is that army to march beside you. Blood has not been shed in vain for the glory of France, and the happiness of the people.

No circumstantial account of the battle had reached Paris.

It was inferred from the telegrams that the French army suffered so severely that two days after the battle it was still unable to resume the offensive.

There were vague rumors of 10,000 to 12,000 French troops having been killed and wounded.

The following is the Austrian official account of the battle:

Verona, June 25. The day before yesterday, our right wing occupied Pozzolenghi, Solferino and Carriana, and the left wing pressed forward as far as Guidizzolo and Cas Ciofferedo, but were driven back by the enemy. A collision took place between the two entire armies at 10 A. M. yesterday. Our left under Gen. Whimper, advanced as far as Chiese. In the afternoon there was a concentrated assault on the Solferino. Our right wing repulsed the Piedmontese, but on the other hand, the order of our centre could not be restored, and our losses are extraordinarily heavy. The developments of powerful masses of the enemy against our left wing, and the advance of his main body against Volta, caused our retreat, which began late in the evening.

VIENNA, June 25. The Austrian Correspondence contains the following:

The day before yesterday, the Austrian army crossed the Mincio at four points, and yesterday came upon the superior force of the enemy in the Chiese. After an obstinate combat of twelve hours, our army withdrew across the Mincio. Our head quarters are now at Villa Franca.

The London Times says that the Austrians have most candidly admitted their defeat, and that history scarcely records a bulletin where such distress is more explicitly avowed.

A message from Carriana announces that Napoleon on the day of the battle, was constantly in the hottest of the fire. Gen. Larry, who accompanied him, had his horse killed under him.

The Moniteur says the battle will take the name of the Battle of Solferino.

The official Austrian Correspondence of the 27th of June, contains the following:

The Emperor of Austria will soon return to Vienna on account of important business. The commander-in-chief of the army, which is preparing for battle, is given to Gen. Hess.

Prince Napoleon arrived at Parma on the 25th and was enthusiastically received.

Forty thousand men were embarking in Algeria for the Adriatic; and at Paris news was expected of the occupation of Venice by the French.

A dispatch from Berne says that 3000 Piedmontese with 700 volunteers had arrived at Tirano, and advanced towards Bormio, at the foot of the Stelvio Pass.

The Paris correspondent of the *London Times* says it was expected that another battle would be fought before the siege operations would come on.

Patriotic demonstrations by the working classes in Paris were universal.

Large reinforcements for the French army were constantly quitting France for Italy.

A dispatch from Vienna says that the attack of the French on Venice and Tagliamento, about forty-five miles northeast of Venice, was expected to take place on the 28th of June.

The Austrian reserves, numbering 175,000, were on their way to Italy. They are considered the flower of the Austrian army. Not a man of them has served less than eight years.

The Austrians have sunk five small vessels, a large frigate and three steamers in the port of Malmoco, to prevent the passage of the French squadron.

The Paris correspondence of the *London Times* says in regard to the battle of Solferino: Gen. Niel, with 35,000 men and two divisions of cavalry, in all about 50,000, was engaged till 4 P. M., when he succeeded in forcing the Austrian centre, after 12 hours' fighting. The Austrians had brought up their reserves of 80,000, and the allies theirs of 50,000. It was a most critical movement. Three hours more, and the general fighting ended to the advantage of the allies.

The Zouaves are said to be much cut up, and the 1st Chasseurs of Algeria terribly treated. Four Generals were wounded and one killed. Fourteen thousand beds have been commanded at Milan for the wounded.

TURIN, June 28. The Piedmontese Gazette publishes official details of the battle, written the same evening. According to positive information, 25,000 Sardinians held ground against 50,000 Austrians who occupied a formidable position, from which they were dislodged by the Sardinians, under the orders of the King. The loss of the Sardinians is said to be about 1000 killed, and the same number wounded.

It was thought throughout Europe that the Austrians had reached their chosen battle ground, and the Continental authorities, best taught in the strategies of the art of war, had confidently predicted that the line of the Mincio was the appointed point of the decisive battle.

The Austrians, however, with that fatal weakness of purpose which seems to actuate them in all their military movements, and which causes them to vacillate between precipitancy and timidity, on Thursday night retraced their steps, recrossed the Mincio in four enormous divisions, doubled back upon their pursuers, and as the Austrian account says, "came upon a superior body of the enemy" on the Chiese.

This inequality in force, however, was probably only momentary, and this superior force of the enemy, which turned out to be the main body of the French army, was quickly confronted by the whole force of the Austrians in Lombardy, with the Emperor Francis Joseph at their head. The battle began at four in the morning, but at 10 o'clock, allowing thus six hours for concentrating, the collision of the two entire armies took place.

Truth is tough. It will not break like a bubble, at a touch; nay, you may kick it about all day, like a football, and it will be round and full at evening. Truth gets well if run over by a locomotive, while error dies of lockjaw if she scratches her finger! A mathematician was never alarmed for the safety of a demonstrated proposition. Fear of discussion implies feebleness of inward conviction, and great sensitiveness to the expression of individual opinion is a mark of weakness.

SCRIPTURE TROPS.

WORLD, n. (Greek Kosmos). Lit., this mundane creation; comprising the firmament, or heavens, which are stretched forth as the curtains of our habitation,—the great dome of which is lighted by the lamps of heaven, and the earth, which is beautified with flowers, and various verdure, and yielding in abundance the fruits needed for man's sustenance—the whole being furnished and decorated for the abode of man: "The heavens were of old, and the earth (gee) standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished: but the heavens and earth which are now, by the same word are kept in store, reserved unto fire," 2 Pet. 3:5-7. "The field is the world," Matt. 23:38—where the Son of man sowed good seed, but where Satan sowed tares.—Christ's "kingdom is not of this world," subjected as it is to the usurper; but he "came into this world," Matt. 1:21—where the Son of man sowed good seed, but where Satan sowed tares.

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principles or practices of this revolted province: "Pure religion and undefiled," is "to keep himself unspotted from the world," James 1:27. "If any man love the world, the love of the father is not in him," 1 John 2:15.

— A Metaphor, expressive of greatness of number, quality or quantity: "The tongue is a fire, a world of iniquity," James 3:6.

— An Hyperbole, expressive of vastness of space: "I suppose that even the world itself could not contain the books that should be written," Jn. 21:25.

WORLD, n. (Gee). Lit., the land or earth: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also; and the works that are therein shall be burned up . . . nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness," 2 Pet. 3:8-13.—"Received seed into good ground," Matt. 13:23.

— A Metonymy for the dwellers on the earth: "All the world wondered after the beast," Rev. 13:3.

WORLD, n. (oikou meene). Lit., the habitable earth: "Shall be preached in all the world," Matt. 24:14. "Which are coming on the earth," Luke 21:26. "Hath not put in subjection the world to come," Heb. 2:5—the new habitable earth promised as the inheritance of the meek.

— A Metonymy for the inhabitants of the earth: "All the world should be taxed," Lu. 2:1. "He will judge the world," Acts 17:31.

WORLD, n. (aion.) Lit., a space of time, that may be limited or unlimited: when limited, it denotes a period, or age extending to the resurrection of the just, or end of probationary time: "In the end of the world the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend," Matt. 13:40, 41. "The children of this world are wiser in their generation," Luke 20:25.

— A Metonymy for the precepts and practices that predominate during the present dispensation: "Be not conformed to this world," Rom. 12:2. "Who gave himself for us that he might deliver us from this present evil world," Gal. 1:4.—"In time past ye walked according to the course [aion] of this world" (kosmos) Eph. 2:2. "Demas hath forsaken me, having loved this present world," 2 Tim. 4:10.

"That world," and "the world to come," designate the era that is to commence at the epoch of the first resurrection, and to continue unendingly: "He shall receive . . . in the world to come, eternal life," Mark 10:30; "in the world to come, life everlasting," Luke 18:30; "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection," Luke 20:35, 36.

When aion is not specially limited by the context, it signifies for ever; and when it is duplicated, which is for the purpose of emphasis, it is the most significant affirmation of unending duration that is possible in the Greek language, and is rendered "for ever and ever."

WORLD, adj. (aionios). Lit., eternal, or everlasting: "The revelation of the mystery which was kept secret since the world began,"—i.e. from ever, Rom. 16:25. "According to his own purpose and grace, which was given us in Christ Jesus before the world began," 2 Tim. 1:9. "In hope of eternal life, which God that cannot lie promised before the world began," Titus 1:2. In the other sixty-eight of the 71 uses of this word in the New Testament it is rendered everlasting or eternal; and in only one place is it figurative, where it is

— A Metaphor, expressive of intensity:—"Our light affliction . . . worketh out for us a far more exceeding and eternal weight of glory," 2 Cor 4:17.

WORM, n. Lit., a crawling insect: "A worm smote the gourd," Jonah 4:7.

— A Metaphor, expressive of insignificance and weakness: "Fear not, thou worm, Jacob," Is. 41:14.

— A Synecdoche for worms: "I said to the worm, Thou art my mother," Job 17:14.

Y.

YOKE, n. Lit., an instrument for the neck of beasts of burden: "Bring a red heifer without blemish, on which never came a yoke," Num. 19:2.

— A Metaphor, expressive of bondage or servitude: "Thou hast broken the yoke of his burden," Isa. 9:4.

— By a Substitution, bearing or taking the yoke, are put for adverse influences, or wholesome restraints: "It is good for a man to bear the yoke in his youth," Lam. 3:27. "Take my yoke upon you," Matt. 11:29.

Concluded.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Dear Bro. Bliss:—After writing you from Hartford, Ct., April 15th, I remained there several days, passing through the city and visiting the brethren from house to house. On the Sabbath, 17th, met with the Advent church at their chapel on Market street, where I had the pleasure of listening to Bro. O. R. Fassett. Having heard no advent preaching for a long time, except from bro. C., it was indeed a feast to me. Had several meetings for social worship, in which many participated. Sister Fassett being present, and speaking with her usual ease and propriety, added special interest to the meetings.

On Wednesday, the 20th, went to Warehouse Point, 12 miles north of H. Visited two days from house to house. On Friday and Saturday evenings the friends came together at private houses for conference and prayer, and on the Sabbath, April 24, I preached morning and afternoon to good and attentive congregations at a new school-house, one mile south of the village. The brethren were hungry, and received the word gladly. At the close of the afternoon service we celebrated the Lord's supper, and were refreshed. That evening we met at Bro. H. Bancroft's for social worship. The house was full, and many spoke with life and animation. It was indeed a memorable season.

On Tuesday the 26th, crossed the Connecticut river and visited the scattered brethren in Suffield. There, in '44, immediately after the passing of the 10th day of the 7th month, we enjoyed a precious revival, and established a flourishing church of forty members. For several years they remained steadfast in the faith, and were punctual in maintaining meetings of worship, and the Lord was with them of a truth. Since that, several of the members have died. Others have moved away. Modern distracting theories have been prest upon them, and driven some back to the churches from which they came out, and others have backslidden, so that their meetings for worship as Adventists were entirely abandoned. This pained my heart exceedingly.—After visiting several families, and talking much, I found the spark of life remaining in some hearts, and a desire manifested to hear Advent preaching again. We therefore appointed a meeting at mother Heath's for Wednesday evening. Quite a number came in. As the word was listened to with apparent interest to a late hour, we met again for worship on Friday evening; also on the Sabbath and Sabbath evening, May 1st. Mother Heath's room was full, and quite a number listened to the word at the door. Sunday morning, showed by the prophetic Scriptures, and the signs of the times, that the coming of the Lord was "even at the doors," Mat. 24:33, 34, and in the evening urged the necessity of being prepared for that solemn event. Mother H. and a few others were revived and much comforted. Others we trust were benefited; but some were so fast asleep I desperately fear they will not awake till the trumpet sounds, Rev. 16:15. Oh dreadful thought!

On Tuesday crossed the river again, and visited the church in Enfield, Jawbuck. That church was also established in '44, immediately after our work was completed in S. There I found some warm hearts, who gave me a hearty greeting. On Wednesday I visited much, and preached to an interesting congregation in their chapel that evening. I hope to meet a goodly number of them in the kingdom very soon.

Returned and preached to the Advent church in Hartford on the Sabbath, May 8th. Notice being given in the daily paper, several of the Baptists and some of my business companions with whom I had formerly mingled were present, and the chapel was well filled. I had usual freedom in speaking, and although "in my own country" or city, think the word was generally well received.

I then visited the church in Bristol, intending to preach for them on the coming Sabbath, but finding they had secured preaching for that day, I proceeded to Plymouth, thinking to spend a little time with Dea. Tuttle, my old friend and correspondent, and have him convey me to Cheshire, where I designed to spend the Sabbath. He would not however con-

sent for me to leave, and went into the village (P. Hollow) and arranged for me to spend the balance of the week and Sabbath there. The friends came together Friday and Saturday evenings, and we had refreshing seasons. Preached twice on the Sabbath May 15th, and again on Monday evening. I had good congregations, and the brethren were revived, as all heartily confessed. Spent Tuesday night in Bro. Tuttle's family. Wednesday morning as I was about to leave for Hartford, Bro. T.'s son, aged 16, said, "Mr. Chapman, I feel that the Lord has forgiven my sins, and I want you to baptise me before you go." This was heart cheering to his parents, and I cheerfully complied with the request, and then left the happy convert, as Philip did the eunuch, Acts 8:39.

Returned to Hartford and spent several days with my children and the brethren there. On the Sabbath, May 22, met with the brethren at the Advent chapel in the morning. Elder E. Burnham preached. In the afternoon attended the Baptist church, where I was once a member in good standing. Considering my exclusion (for embracing the "blessed hope," Titus 2:13, and holding to free communion) they treated me kindly, and with Christian courtesy.

On Wednesday, May 25th, I started on an eastern tour. Spent that night with the isolated brethren in Manchester, and endeavored to "strengthen the things which remain." Thursday night at mother Lathrop's in Tolland. Left the cars, and went some ten miles out of my way to see that beloved mother in Israel. My visit there was duly appreciated by the family, and mutually refreshing to all. The next day went to Willimantic, and there took the cars for Norwich, from whence I travelled 12 miles on foot to the village of Milltown (North Stonington, my native town). Stopped with G. Wheeler, my brother-in-law, where I was courteously treated as a relative, although they had little or no sympathy with my present views. On Saturday went through the village and called on other relatives, and a few of my former customers and acquaintances. I left there in 1830, 29 years ago, and removed to Hartford, where I re-engaged in business. Since that time most of them had fallen asleep in death, or removed to other parts. On the Sabbath, May 29th, went with my relatives to their respective churches, Congregational and Baptist. Listened to good preaching, for that kind (entirely destitute of the apostle's comforting words, 1 Thess. 4:13-18), and was warmly greeted by all who formerly knew me, as a merchant, politician or Christian. On Monday I went through the town, and called on many families; boldly proclaiming to them my faith, and entreating them to make speedy preparation to meet the Lord in peace. Some mocked; but the more respectable part listened with interest to the arguments I used, and some expressed a desire to hear more publicly; but there being no sanctuary open to me, I had to do my preaching in the chimney-corner and by the wayside. When I left the town, hardly expecting to visit it again in time, I felt that whether they heard or forbore to hear, my skirts were clear of their blood. In passing through the town, I called on a colored woman, generally known as Aunt Renee. She is 103 years old, a worthy member of the Baptist church, and noted for her piety. I talked to her of the sufferings of Christ, and of his soon coming again. She was animated, and wept freely. Before we separated it was proposed that we have a word of prayer. She followed me, but with her it was all thanksgiving and praise to God—"my Jesus, my blessed Jesus," &c. That was the greenest spot I found in North Stonington. On Saturday I came to Westerley, R. I., where I established a small church some three years since. Met a hearty greeting. The friends came together that evening, and listened with interest to an off-hand discourse of two hours' length. Appointed to preach to them again on the Sabbath at 5 P.M. As I was dressing myself Sunday morning, June 5th, a respectful call was presented by Elder Taylor, the pastor of the Christian church, for me to preach in his chapel that morning. I readily complied. The house was full, and respectful attention paid to the word. Elder T. followed with kind and approving remarks, saying, "We have listened to God's truth this morning, and it will be dangerous for us to reject it," &c. He very courteously invited me to his house, and desired me to be with them at their covenant meeting and communion season in the afternoon; but other engagements prevented me. Was happy however to learn that many of the members in covenant meeting spoke of being edified and comforted in the morning. Our meeting at 5 P.M. was very interesting, and on Monday evening more so still. The brethren were signally blest. One aged man, and two intelligent females, for the first time confessed faith in the doctrines we hold, and one precious soul was hopefully converted.

On Tuesday took the cars for Charlestown, and there met a hearty greeting by the colored brethren.

With them I labored several weeks in '43, and witnessed many happy conversions, and established a promising Advent church. Have made it an inviolable rule, ever since, to visit them on my return from foreign tours. I now made it my home, with Bro. and sister Rogers, my abiding friends and occasional correspondents, and there we arranged for a meeting at their house on Thursday evening.—Spent two days in visiting the tribe from house to house. All glad to see Bro. Chapman, and anxious to hear him preach. I was amused and quite gratified to find among them quite a number of little tawny boys, called by my name, and I felt called upon to give them at least a mite for the honor they had bestowed on me. Gathered a good congregation at Bro. R.'s Thursday evening, and we had one of the best of meetings. I occupied an hour, and they filled up the time till 11 o'clock. Elder Northrop and several of the Advent brethren from Carolina Mills were present. By request I preached at their meeting house Saturday evening and Sunday morning, June 12th, and had a good hearing. Many of the colored brethren attended. Returned (5 miles) and preached to a large congregation at 5 P.M., at the Indian school house, where, or near by, they are now erecting a stone chapel, 28 by 30 feet on the ground. Many followed me in speaking, so that the services were protracted till sunset. Monday even'g, at Bro. Rogers', closed my labors there. It was a memorable season. At the close of the services, say midnight, besides Sunday worship, they solemnly covenanted to maintain a meeting for prayer and conference every Wednesday evening till the Lord comes. I have just received a letter from them, saying their meetings are well attended, and the Lord is with them of a truth.

From C. I came to South Kingston, 10 miles N., and spent a week with the colored brethren there—a portion of the same Narraganset tribe. I held meetings in their chapel. During the week, they being much scattered, our evening congregations were not large. But Sunday A. M., June 19th, the house was well filled, and in the evening—which closed my labors there—the chapel was crowded to overflowing. The brethren were revived, and manifestly benefited by the meetings, and our visits among them from house to house, but not so signal as in Charlestown. The Rocky brook Advent brethren met and mingled with us, several of whom were much interested. By request I met with them for prayer and conference one evening, and preached in their chapel Sunday P. M., where the word was well received. Bro. Dixon, the presiding officer, patronizes, and is a constant reader, I am happy to say, of the Advent Herald. Through that medium he was of course well acquainted with "Bro. Chapman." Although personally a stranger, I spent a night at his house, and found him kind and hospitable. Was much pleased with him and his family.

Came to this place on Tuesday the 21st, where I find a good and very welcome home in the family of Bro. O. B. Fenner. That evening was the usual time for prayer and conference at the vestry. I attended, and took part in the services. The room was full. Many spoke, and we were mutually refreshed. Last Sunday, June 26th, at Bro. Osler's request, I preached morning and afternoon in their new chapel, a very neat and commodious sanctuary, that will seat 500 persons. We had a large congregation in the morning, and in the afternoon it was completely filled, and the best of order was observed. At 9 A. M. the Sabbath school teachers and scholars were each in their place in the vestry, and the performance was admirable. In the evening they had a concert, or public exhibition, in the chapel. It was crowded to overflowing, and, except the voices of the speakers, it was as still as the house of death. The performance was of course religious. It was also instructive, animating, affecting and splendid, beyond the power of my pen to describe. I have been in some 18 of our United States, both provinces of Canada, and have attended many Sabbath schools, but never witnessed anything that would equal it. Eld. O. and the deacons of the church were the principal actors in conducting the services on that occasion. They, as well as the scholars, did themselves much honor. It would seem almost impossible for those dear children to be so thoroughly informed on the teachings of God's word, and not see and feel the necessity of complying therewith at once, as many of them, we are happy to say, have already done. Bro. O. is pleasantly situated, having the affections and confidence of a large, intelligent, praying church; also of the community around him. All our meetings have been interesting; solemnity is resting on many minds, one precious soul converted, and baptism will be administered next Sunday. Having many visits yet to make, this lengthy letter to copy, and others to write, I shall remain with this people over another Sabbath, witness the baptizing, and participate with them in the Lord's supper. On Tuesday next shall probably leave for home, but stop and visit churches

on the way—especially the Abington church; for I am sure the brethren there have not forgotten the happy seasons we enjoyed together in '43, when the word proved effectual in so many hearts. When I have spent a little time in Hartford and vicinity, think I shall start for Boston. May go as far east as Salem and meet Bro. Gunner's request. Intend to visit the churches on the way—especially those who have called me. The Lord direct, is my constant prayer. My address, as before, is Hartford, Ct., care of Wm. R. Chapman. He is faithful to forward. I hope the friends will continue to write. Yours, Br. Bliss, expecting deliverance soon.

PROVIDENCE, R. I., July 1, 1859.

PS. To answer the inquiry of many friends, I wish to say, that the cancer with which I have recently been afflicted appears to be effectually cured; and to carry out the "golden rule," I advise others who are afflicted as I was, to apply immediately for healing to Dr. Daniel Wallace, of Newark, N. J., in whose skill I have entire confidence.

S. C.

West Townsend Female Seminary.

MR. EDITOR:—I had the pleasure, to-day, of attending the Anniversary of the Seminary in this place, which has been in uninterrupted and successful operation for the last twenty years, and for several years past, under the care of Mrs. Sarah H. Brown, by whose efficient labors it has been much prospered.

The location is a healthy one, and is within two hours' ride of Boston, by the Fitchburg Railroad, a branch of which, from Groton Junction, comes direct to this place.

The services commenced at 10 A. M. and continued till two P. M. with unabated interest. The exercises were of a serious and religious character, and highly entertaining and instructive to all; and I was much edified in listening to the youthful speakers.

The next term will commence August 31, 1859. Any information wanted can be obtained by applying to Mrs. Sarah H. Brown, the Principal. I can commend this Seminary to our friends, who wish their daughters to have the advantage of a boarding school, where attention is paid to religion, morals and manners, as well as literary training.

I wish our bro. F. G. Brown, and his accomplished wife, the Principal, all success in their future labors, in conducting their Seminary.

JOSHUA V. HINES.

WEST TOWNSEND, July 1, 1859.

Father Miller's Portrait.

DEAR BRO. BLISS:—I see from the Herald that an observation dropped by me in private in relation to Brother Wm. Miller's portrait, has found its way to the public ear, and is a subject of some comment.

The comments, however, have failed to change my desire in the least: I still feel that it would be a rich and precious privilege to see a faithful, lifelike picture of Bro. Miller, drawn by the hand of bro. Bundy.

I would kindly suggest that those brethren that have spoken against it labor under a mistake, if there was a lack of means for carrying forward the work of God in our midst, then their objections would have some weight; but I know of more than one church among us, that could pay the debts of the Association, and do three times as much as they do now for the spread of the Gospel, and then be far from being poor. What we need is the encouragement of a liberal spirit among us, and then there will be no lack of the needful. And if I am not mistaken, if every enterprise which is named, which does not place money in the hands of the ministers, or of editors, is discouraged, it will tell in a direction which will not promote the cause they may seek to advance. I really think, if a man of means could feel it best to give a dollar toward the likeness of Bro. Miller, he would feel more than ever like giving two more for the advancement of the doctrine he preached.

While we would oppose a spirit of extravagance, let us be careful lest we gender a spirit of illiberality. Let us cherish a kind remembrance of departed worth. Your brother in Christ,

I. H. SHIPMAN.

SUGAR HILL, July 4, 1859.

The Millennium.

Continued from our last.

This I conceive to be nothing more nor less than a plain, simple common-sense understanding of those scriptures that refer directly to the closing up of the present dispensation; the coming of Christ, the harvest of the first fruits, and the first only. The resurrection of those, and those only, who shall be made kings and priests unto God and the Lamb, and who shall reign on the earth, over the house of Israel for ever, when the kingdom is again restored to Israel;

and when the kingdom represented by the great image of Nebuchadnezzar, shall be broken in pieces together, not separately, but together, when they are all present; from the golden head down to the very toes. The toes of this image are the ten horns of the beast that ascends out of the bottomless pit, where he has been confined for a thousand years. These ten horns, are ten kings, who have received no kingdom as yet. But receive power as kings one hour with the beast, a short time before he goes into perdition. Read the judgment of the beast and of the woman that he carrieth, Rev. 17.

The beast to whom the horns belong is the little horn of Daniel, or beast that was before he was cast into the bottomless pit, the beast that was one of the devil's angels, who was cast out of heaven with the dragon when there was war in heaven, and who was bound a thousand years and was cast into the bottomless pit and becomes the beast that was not for a thousand years. And when the thousand years are expired, and all the subjects of all the beastly governments that have ever lived, with all the house of Israel even all of it, an exceeding great army; shall again be brought back from the enemies' land; then it is that the beast is loosed out of his prison, and comes up out of the sea, or bottomless pit, and then becomes the beast that was and is not, and again is ascended out of the bottomless pit, and shall go into perdition. And all the world wondered after the beast, whose names are not written in the book of life from the foundation of the world. And many shall cleave to them by flatteries, and he has indignation against the holy covenant. And arms shall stand on his part; and by reason of transgression (for Israel will again transgress, after they have been redeemed from death, and ransomed from the power of the grave, otherwise they would all be saved, for they did not come out of prison, till they had paid the very last mite. The prison doors were then broken open, and the prisoners set free.) A host is given him against the daily sacrifice, and it cast down the truth to the ground, and it practiced and prospered, for 1260 days or years. And when the beast that ascended out of the bottomless pit,—Paul's man of sin, the son of perdition, shall exalt himself above all that is called God or that is worshipped, and when the dragon gives him his power, and his seat, and great authority, and when he sets himself up in the temple of God, showing himself that he is God; when indeed and in truth he is none other than the abomination of desolation, standing in the holy place; then it is that the woman that brought forth the man-child at the first resurrection, and who now lives on the earth, a redeemed, but not yet glorified people, flees into the wilderness, the mountains of Israel; into a place prepared of God for her; see Ezekiel 36: where she is nourished for time, and times, and a half a time, from the face of the serpent.

The time of the harvest is now fully come. The great and final separation has now commenced. The wheat is now to be gathered into the garner, in the wilderness, where the Lord will be to his people as a wall of fire round about and their glory in the midst. The harvest is the end of the world, but we

are in the seed time of the gospel. The reapers are the angels, flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, for the children of the second resurrection are of the earth, earthy, and not like the angels in heaven, as are the children of the first resurrection. They are exposed to the wiles of the dragon and the beast that ascended out of the bottomless pit, and of the numbered beast, or false prophet that shall arise out of the earth; and who gives the mark by which the eternal destiny of those who worship him, or his image, or the first beast before him, or the dragon is sealed. And it is a mark read and known of all men in that day. The ministry of angels in the time of the harvest, or dispensation of the fulness of times is committed to those who overcome, and keep the work of Christ unto the end. To them he will give power over the nations; see Rev. 2:26 to the end.

The man-child who was to rule the nations, is the two witnesses that shall receive power, and prophecy 1260 days clothed in sackcloth. Their prophecy is not with the woman in the wilderness, but before many peoples, and nations, and tongues, and kings, see Rev. 10: and last verse. It is in the midst of the woman out of the wilderness, that sits upon many waters whose name is mystery, Babylon the Great, the mother of harlots, abomination of the whole earth; and who saith in her heart, I sit a queen, and a no widow, and shall see no sorrow. By the ministry of the witnesses, represented as two probably because they are sent out two and two, as the antitype of the seventy who were sent out in the days of the Savior: with all the remnant of the house of Israel,—all of the seed of the woman that keep the commandments of God, and that have the testimony of Jesus be searched out, in the dark and cloudy day: and with them the lame and the blind,

the woman with child, and her that travaleth with child together, a great company.

If the children of the first resurrection, who are to be made kings and priests, and who are to reign on the earth:—the new earth, when the kingdom is restored, are a great multitude which no man can number; what will be the number of the subjects of that kingdom, that will require such a multitude of kings to rule over, and to minister unto them? Who can count the dust of Jacob, and the number of the fourth part of Israel?

The flight of the woman into the wilderness, is the beginning of the harvest, and not its end. And while the beast has power over the saints of the Most High, to make war with them, and to overcome them, and while they are given into his hands; death will reign triumphant.

They that understand among the people shall instruct many; yet they shall fall by the sword and by flame, and by spoil, many days.—This is the time of Jacob's trouble, but he shall be delivered out of it.—It is a time of trouble such as never was since there was a nation even unto that same time; and at that time thy people, (Daniel's people,) shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. This is not the first resurrection; neither is it the second. But it is the third. It stands in connection with the final judgment at the end of the days of Daniel 12: It is after the great battle of God Almighty at the place called by John, Armageddon; by Joel the valley of Jehoshaphat, and the valley of division; and by Ezekiel the mountains of Israel, where Gog and Magog, and the kings of the east and of the whole world, and their armies, come up upon the breadth of the earth, as a cloud to cover the land, and compass the camp of the saints and the beloved city; or the woman that for 1260 years had been in the wilderness while the power of the beast was exercised over her and her seed; and who at the end of the 1260 years, had manifested herself in the presence of all her enemies, standing upon the sea of glass, and singing her song of triumph over all her foes. This last great battle will be fought 30 years after the woman comes up out of the wilderness leaning upon her beloved,—looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. This is the great battle at which time the beast is taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. This is the judgment of the scarlet colored beast of Rev. 17: The beast that rose out of the sea Rev. 12: The beast that ascended out of the bottomless pit Rev. 11:7, And shall go into perdition Rev. 17:8, Daniel's little horn, and Paul's man of sin. And he goes into perdition, and in hell he lifts up his eyes being in torments, 45 years before the rest of the beasts that have their dominion taken away are cast into the lake of fire, he having fared sumptuously many days.

The end of the beast and the end of war, is 1290 days after the taking away of the daily sacrifice;—2300 days after the birth of the man-child, and 666 days or years after the second beast of Rev. 13: comes up out of the earth.

Blessed is he that waiteth and cometh to the 1335 days.

Blessed is he that is called to the marriage supper of the Lamb.

But go thou thy way Daniel, for thou shalt rest and stand in thy lot at the end of the days.—As if he had said: Thou Daniel shalt enter into that rest that remains for the people of God, or 1000 years reign with Christ while the dead out of Christ live not.—Thou shalt stand in thy lot, and prophesy again, before many peoples, and nations, and tongues, and kings. Thou shalt have power over the nations to rule them with a rod of iron, and to dash them in pieces like a potter's vessel. Thou shalt have power to shut heaven, that it rain not in the days of thy prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as ye will. And to thee Daniel, as well as to Peter, will I give the keys of the kingdom, whatsoever thou shalt bind on earth shall be bound in heaven.

And thou shalt receive a crown and a kingdom, which the Lord, the righteous Judge shall give thee at that day, the last day of the 1335, and not thee only, but to all those that love his appearing. This honor have all his saints—praise ye the Lord.

W. B. Woodcock.
Connersville, Fayette County, Ind.

To be continued.

That man alone can be called happy, who is at peace with his own heart and with his Maker.—Seythe.

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"We are living, we are dwelling

In a grand and awful time;

In an age on ages telling—

To be living is sublime!

Hark! the waking up of nations,

Gog and Magog to the fray!

Hark! what soundeth? Is creation

Groaning for its latter day?"

JOSHUA V. HIMES.

July 3, 1859.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 16, 1859.

The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NO. XXIV.—CONCLUSION.

I have now, beloved youth, passed with you, over all the new things, of which I thought on that lovely New Year's morning. I fondly hope you have not failed to perceive that they are the things—the on-

ly things—which can make you happy here, and also in the next world; and therefore, that you will not need much urging in order to induce you to make them your own now and forever.

Your heavenly Father, who is the giver of every good and perfect gift, expects you to receive the new things; and He says for your encouragement, "I love them that love me, and they that seek me early shall find me." Jesus, who died that you might have these things, of course wishes you to receive them. He says, "Taste my love, —share my joys." The blessed Bible which tells of the new things, tells you to make them your own. It says, "Seek ye the Lord while he may be found, call ye upon him while he is near." "Remember now thy Creator in the days of thy youth." "Seek ye first the kingdom of God and his righteousness." Paul, who wrote as the Holy Spirit guided him, tells you that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

With these strong inducements, will you not choose the good part, and walk in the ways of Christ? Will you not from this time cry unto God, saying, "My Father, thou art the guide of my youth?" Will you not seek the things which belong to your everlasting peace and well-being? It becomes me, as bound with you to the judgment, and eternity, to address you in all earnestness. Let me tell you, that I have not written on "the new things of the Bible," for your mere amusement. I have written with a sincere desire to promote your highest good; and therefore, while I have written, I have prayed, —prayed that what I penned might be blest to the salvation of your precious souls.—And now as I close, my heart goes after you. My desires linger with you. Instead of taking an affectionate leave of you, I feel like taking you by the hand, and leading you at once to Jesus, that you may be saved, and prepared for his kingdom.—Some of you have come to Him, and you delight in his service. I beseech you all to come to the only Saviour. Come without delay. All things are now ready.—Now is the accepted time. Now is the day of salvation. O improve your golden moments. Serve Him who can do all things for you. Glorify Him who shed his blood for you. And when time is no more, and this world has passed away, you will inherit all things new, and your inheritance will be perfect and forever.

Dear Saviour, bless our youth,—draw them to Thee,—save them from this evil world; and, for the sake of thy dying love, bring them with all the redeemed millions, to thy glory and joy, in a world without end. Amen.

The following, which was copied and handed to me by a lady who often speaks to the young, and prays for them, will answer well as a closing song. While it speaks of the new things of this world, which soon cease to charm, it tells of Jesus as the source of things new and good, which will give pleasure forever.

SOMETHING ALWAYS NEW.

"Since man by sin has lost his God,
He seeks creation through,
And vainly hopes for solid bliss,
In trying something new."

The new possessed, like fading flowers,
Soon loses its gay hue;
The bubble now no longer takes,
The soul wants something new.
And could we call all Europe ours,
With India and Peru,
The mind would feel an aching void,
And still want something new.

But when we feel the Saviour's power,
All good in him we view;
The soul forsakes its vain pursuit,
Nor seeks for something new.

The joys a dear Redeemer brings
Will bear a strict review;
Nor need we ever change again,
For Christ is always new."

New Things.

This week completes the series of articles on "The New Things of the Bible," which have appeared in the Herald from the pen of Dr. Hutchinson. All our young readers are, doubtless, very much obliged to him; and we take it upon ourself, in their name, to return their thanks to him for his labor of love to them. We hope, however, that these articles will not be the

last which his pen will communicate, and that there will be more forthcoming of the same sort.

This series being completed, we hope that he and other writers will keep us supplied with short and pertinent articles adapted to this department.

Let some of our young readers now sit down and write us all the new things in the Bible they can find that have not been alluded to. We shall expect to hear from some who will find what has not been mentioned. Who will communicate first, and the most?

An Ax to Grind.

When I was a little boy, says Franklin, I remember one cold winter morning I was accosted by a smiling man with an ax on his shoulder.

"My pretty boy," said he, "has your father a grindstone?"

"Yes, sir," said I.

"You are a fine little fellow," said he; "will you let me grind my ax on it?"

Pleased with the compliment of the "fine little fellow," "O yes," I answered, "it is down in the shop."

"And will you, my little fellow," said he, patting me on the head, "get me a little hot water?"

Could I refuse? I ran and soon brought a kettle full.

"How old are you and what's your name?" continued he, without waiting for a reply; "I am sure you are one of the finest little fellows that I ever saw; will you just turn a few minutes for me?"

Ticked at the flattery, like a fool, I went to work, and bitterly did I rue the day. It was a new ax, and I toiled and tugged till I was almost tired to death.—The school bell rang and I could not get away; my hands were blistered, the ax was sharpened, and the man turned to me with,—

"Now, you little rascal, you've played truant; send for school, or you'll rue it."

Alas! thought I, it is hard enough to turn the grindstone this cold day, but to be called a "little rascal" is too much!

Leisure Moments.

Ah! boys, lose not a single moment of your life that can be profitably spent!—Sands make the shore; drops make the ocean, and moments make up the golden sum of your life. Each hour, each moment, that you waste or lose can never be recalled, and is lost to you forever.

There is no boy that has not leisure moments that he can spend as he wishes; and they may be made valuable, if he will rightly use them; or he may spend them without profit. It has been a legacy left to us—the advice of all great and good men, who have excelled in learning—Never to lose a leisure moment that can be usefully employed.

Scorn not to make use of your time, if it be short. Never say it is only a trifle, of no value, too short to heed, too little to be of any use. Our Creator has given us everything for our benefit, and our time is the most valuable of all; yet it is the most willfully wasted and squandered.

If you cannot spend your time in the company of those whose conversation and manners will improve you, spend it with books alone; never with wicked companions,—for "Evil communications corrupt good manners."

There are always good books, both interesting and instructive, and they contain information that will be useful to you afterwards.

Yes, boys, save your leisure moments, hoard them; they are more precious, if rightly used, than sands of gold.

APPOINTMENTS.

If the following appointments do not agree with the wishes or arrangements of the friends or churches we propose to visit, if they will please notify either of us, we will arrange differently.

Lord willing, we will preach at

Waterbury, Vt., from July 14th to the 17th.

At New Haven, Vt., as bro. Bosworth may arrange, from July 20th to 24th.

At Perry's Mills, N. Y., or as Bro. Reynolds may appoint, from July 27th to the 31st.

At Low Hampton, N. Y., from Aug. 3d to the 7th.

At Morrisville and Yardleyville, Pa., as Bro. Litch or Laning may arrange, from Aug. 10th to the 14th.

J. PEARSON, Jr.

L. OSLER.

MISSION APPOINTMENTS, FOR SABBATHS.—Haverhill, Mass., July 3d and 10th; Providence, R. I., 17th, 24th and 31st; Truro, Cape Cod, Aug. 7th and 14th; Templeton, Aug. 21st.

G. W. BURNHAM.

My Agency.

I expect to preach in

Boston, Sabbath, July 17.

E. Kingston, N. H., July 18, evening.

Salem, July 20, 21, evenings.

Boston, Sabbath, July 24.

CAMP-MEETINGS.—The proposed camp-meetings (in New Hampshire, in the vicinity of Kingston, and in Massachusetts in the neighborhood of Worcester) should be kept in mind by our friends, and preparation made: every church, or neighborhood where there are a few only, clubbing together to have a tent in the camp. J. V. H.

I purpose to be at North Troy, Vt., Sunday, July 24th; and at Hatley, C. E., Sunday, 31st. R. HUTCHINSON.

I will preach at North Springfield, Vt., the third Sabbath in July. L. D. THOMPSON.

C. H. PERKINS appoints to preach at South Reading July 24th.

Meetings every Sabbath, at the House formerly occupied by the F. W. Baptists on the corner of Centre and Green streets, Concord, N. H. T. M. PREBLE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. BURNHAM—Received. Tell O. that the person referred to came that day.

B. D. HASKELL—Presented that order, and did with the books as you said. The address of D. I. Robinson is Wilhamburg, N. Y.

M. NASON—For the dollar you sent have entered the name of Charles Sias to have the Herald mailed him that amount.

N. W. SPENCER, \$5—Have handed \$2 to J. V. Himes and cr. \$1 to I. Fisher, which pays him to 971, and \$2 to yourself to 971.

B. M. MCCLARY—You are cr. to No. 1006; it was probably recd.

J. LITCH, \$10—Have paid J. V. H. \$1 for J. Shearer and \$1.40 for J. Miller; credited \$4.60 to subs. received in Her. of last week, and \$3 to subs. in this week's. H. K. B. has now paid to No. 932.

M. F. KNOWLTON, \$2—Sent books the 7th, leaving a balance due you of 26 cts. We have neither of those works. Lord's is far the best.

T. M. PREBLE—You and Eld. B. Locke are each cr. to 971.

A. HILL—The last div. due you was \$5 which we have disposed of as you said. Your Her. is paid to end of the year.

J. M. ORROCK—We sent you a S. School Library, July 8th, but cannot get the cards, Pictorial Rewards, Apocalypse, or Night of Weeping. There is \$1 our due.

J. EVANS—There was only one dollar in your letter.

July 12th, have rec'd the book returned, and

ADVENT HERALD

MILLENNIUM.

WHOLE NO. 948.

BOSTON, SATURDAY, JULY 23, 1859.

VOLUME XX. NO. 29.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.

J. V. HINES, *Committee*
J. PEARSON, Jr., *Editor*
L. OSLER, *Publication*

TERMS.

\$1, in advance, for six months, or \$2 per year. To 1st
\$5, " will pay for six copies, sent to one address, for six months.

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Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

THE ROCK IN THE VALLEY.

Dead Petra in her hill-tomb sleeps,
Her stones of emptiness remain;
Around her sculptured mystery sweeps
The lonely waste of Edom's plain.
From the doomed dwellers in the cleft
The bow of vengeance turned not back;
Of all her myriads none are left
Along the Wady Mousa's track.
Clear in the hot Arabian day
Her arches spring, her statues climb;
Unchanged, the graven wonders pay
No tribute to the spoiler, Time!
Unchanged the awful lithograph
Of power and glory underrord,
Of nations scattered like the chaff
Blown from the threshing floor of God.
Yet shall the thoughtful stranger turn
From Petra's gates with deeper awe,
To mark afar the burial urn
Of Aaron on the cliffs of Hor.
And whereupon its ancient guard
The Rock, El Ghor, is standing yet,
Looks from its turrets desert-ward,
And keeps the watch that God has set.
The same as when in thunders loud
It heard the voice of God to man;
As when it was in fire and cloud
The angels walk in Israel's van!
Or when from Ezion-Geber's way
It saw the long procession file,
And heard the Hebrew timbrels play
The music of the lordly Nile;
Or saw the tabernacle pause,
Cloud bound, by Kadesh Barnea's wells,
While Moses graved the sacred laws,
And Aaron swung his golden bells.
Rock of the desert, prophet sung!
How grew its shadowing pile, at length,
A symbol, in the Hebrew tongue,
Of God's eternal love and strength.
On lip of bard and scroll of seer,
From age to age went down the name,
Until the Shiloh's promised year,
And Christ, the Rock of Ages, came!

The path of life we walk to-day
Is strange as that the Hebrews trod;
We need the shadowing rock as they,
We need, like them, the guides of God.
God send His Angels, Cloud and Fire,
To lead us o'er the desert land!
God give our hearts their long desire,
His shadow in a weary land!

—National Era.

Paul on the Island of Malta.

BY REV. JOHN CUMMING, D. D.

In the 27th chapter we read the account of the memorable shipwreck of the apostle Paul upon

the island of Malta. His course, as you may recollect, had been from Jerusalem, by land and by sea, until at last he reached Malta, as an intermediate stage,—driven to it rather than selecting it as a rest, on his way to imperial Rome.

The island is now called Malta; and though some have tried to show that this was a different place, yet I think Mr. Smith's "Treatise upon the Voyage and Shipwreck of St. Paul"—one of the most scholarlike and accomplished treatises I know upon this or upon any other subject—clearly proves, from the delineation of the harbour, even from the soundings, and from innumerable incidental points, that it was none other than the island known now by the name of Malta. Melita is the Greek word for a bee; implying that there was in that island much honey or that it was noted for producing that as an article of commerce or of merchandize.

It has been objected by some that the expression, "barbarous people," is too strong to be applied to the inhabitants of an island so well known as Melita or Malta. But perhaps this arises from their forgetting that the Greeks called all those who were not their own colonists, and speaking their own tongue, barbarians—not meaning by it a savage people, as we understand, but rather, if we were to translate it into a phrase most intelligible to us, it would be, "And the natives showed us no little kindness"—meaning that they were the inhabitants of a distant island, or an island not possessed by the Greeks, and called by them, therefore, barbarians according to their idiom, native according to ours.

Well, "the natives of the island received us with great hospitality; and they kindled a fire in order to warm us because of the present rain"—or, literally translated, "because the rain just descending upon us,"—the peculiar expression in the original denoting continuity; "and because of the cold"—for you will recollect the season at which he had arrived at Malta must have been somewhere about the beginning of November or the end of October, when the cold season would begin to set in. Paul, an apostle and ambassador of Christ, was not ashamed because it was necessary to gather a few sticks from the woods—green fagots, probably—and to lay them on the fire. It seems that when he did so, or in the course of his doing so, "there came a viper out of the heat"—not a viper generated by the heat, which is nonsense; but a viper or venomous serpent that had attached itself to one of the green fagots, and was lurking amongst them; and when the gathered fagots were thrown upon the crackling flames, of course, to save itself, it leaped from the fagot unable to endure the heat, and fastened upon the object that was nearest, and that object was the hand of the apostle Paul.

Well, when the natives—or, as it is here called, the barbarians—saw this, they instantly leapt to a conclusion, rash and precipitate, but yet indicating in the conscience of the heathen an idea of righteousness, of temperance, and judgment to come; for they said, "No doubt this man is a murderer, whom, though he hath escaped the sea yet" justice visits in "vengeance" or retribution, Nemesis (as we should call her) "suffereth not to live." In this remark of theirs there was much that was true, and much that was precipitant.

They were right in supposing that where there is sin, there is retribution; but wrong in supposing that the retribution is always in this life, in which the sin has been committed; and wrong in interpreting every affliction, however distressing as a retribution for a present crime.

Paul shook off the serpent into the fire, and felt no harm; and poor human nature—the same amid the barbarians of Malta as it is amid the civilized inhabitants of Britain—leapt instantly to the conclusion that he was a god. Their first impression was that he was a murderer; their next was that he was a god! How like the mob in every age: to-day, "Hosanna in the highest!" to-morrow, "Away with him, away with him—crucify him, crucify him!" One moment he was a murderer, the next he is a god; and in both they were utterly and altogether wrong.

We read, after this incident, that "the chief man," or governor "of the island, whose name was Publius, received us, and lodged us three days courteously"—an act of proper and beautiful hospitality. And Paul rendered back more than repaid him for the hospitality he had received; for "it happened that the father of Publius lay sick of a fever; and Paul laid his hands on him, and healed him." You recollect the promise our blessed Lord gave to his apostles was, that "they should take up serpents and venomous things, and they should not hurt them; that they should lay their hands upon the sick, and they should heal them;" and you have this promise made actual in the experience of Paul; where on one occasion he shakes from his hand a venomous serpent that had bitten him, and under whose bite an ordinary man would have instantly died; and on the next, he shows the fulfilment of the second part of the promise, by healing a man of a deadly and dangerous disease who had shown him kindness and hospitality.

"And others also, who had diseases in the island, came and were healed." And the consequence was, this people, notwithstanding their defects, had gratitude enough to recognize a rare benefactor. They honored him, therefore, with many honors; they gave them food, and stores, and beasts of burden, and all that was necessary for their voyage.

Then, leaving this island, on which they had been cast, as the world would say, by accident, but on which they were cast in the providence of God—for there are no accidents; and what seemed an accident, the press of storm, and wind, and wave, was really necessary, in order to plant the Gospel in the island, to save a few souls alive and to leave an impression, at least, that might lead Publius and others to give heed to the things that other ambassadors of Christ might speak in after and in other ages;—he says, "We departed in a ship of Alexandria"—a great mercantile port—"which had wintered in the isle"—that is, Malta, on account of the storm; the ships of ancient times rarely facing the winter and generally laying up until the summer and the quieter season should arrive: and this ship, just like the ships of modern times, had a figure-head; that figure-head was in the Greek, Dioscuri, which means Castor and Pollux, who were the special guardians of seamen, and whose images were frequent figure-heads upon ancient Roman and Greek vessels.

They landed at Syracuse, after a voyage of

which no account is given; then owing to the wind changing, they "fetched a compass," or took a sweep, or took a round, "and came to Rhegium; and after one day, the south wind blew and we came the next day to Puteoli," in Italy

—a place of wells, known still by a name almost the same in Italian as in Greek—"where we found brethren, and were desired to tarry with them seven days"—showing that there were Christians or brethren at Puteoli, with whom Paul was very glad to meet: "and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum" on the great Appian Way from Rome to Capua, and at a public-house, or an hotel, or a tavern, known by a name that was then usual, and common in our own habits now, "The Three Taverns." And when Paul met them there, he thanked God for all his merciful deliverances, for all the enjoyments he had had, for all the mercies that had spared him. And from the past, so fraught with unexpected mercies, he took courage for the future, in which and into which God could still go with him.

Then at last he arrived at imperial Rome; "and the centurion delivered the prisoners to the captain of the guard."

Readings on Acts 28

The Battle of Solferino.

New York, July 12. The Times contains details of the battle of Solferino, from Mr. Raymond, and "Malakoff," its Paris correspondent, both of whom were on the ground. The following are extracts from the letter of "Malakoff":

Castiglione, Friday, June 24. Francis Joseph has commanded, and lost, to-day, his first battle. We were fortunate enough to arrive on the ground in the early part of the fight, and during a portion of the time were stationed on a hill at the very spot occupied by the Emperor Napoleon during the first few hours of the day.

On the night of the 23d the whole Austrian army moved up to the vicinity of Castiglione, within a mile of the advanced camp of the French army. They came up so noiselessly that the French supposed it to be their intention to sweep around and encircle the town. No such attempt however was made, and at five o'clock this morning the battle commenced, but by which army the first gun was fired no one thus far has been able to inform me. The Austrian centre was on and toward the extremity of the long tongue of hills to which I have referred—their right on the same range of hills close up to the town of Castiglione, and their left extending directly out across the plain to the south of the termination of the tongue of hills.

On these hills were two villages occupied by the Austrians, and a high old tower overlooking the plain and the whole country around.

The Austrian position was in a crescent, as at Magenta, about eight miles long, and was exceedingly strong in every point of view, since the French were obliged to attack from the plain in full view, and in a concentrated form.

During the first hour of the battle, the French were twice driven back by superior numbers and the impetuosity of the Austrians. But this retrograde movement was not a repulse, and the ground lost was immediately regained. It was

the first regiment of Zouaves that suffered the most at this moment.

At 1 o'clock I saw two cart-loads of wounded men of this regiment, as they came off the field on their way to the Hospital at Castiglione, and they told me that at that moment not a single commissioned officer of their regiment was on his feet.

The two villages on the line of hills held by the Austrians offered the greatest resistance to the advance of the French. One of these, Solferino, was taken and retaken three times by Canrobert's division, and it is said that at this point the dead bodies actually concealed the ground from view.

Another village nearer to Castiglione, in which strange to relate, both men and women fired upon the French, was totally burnt down by Marshal Canrobert's orders.

The Austrians were driven back over the plain, and from their strong position on the hill sides, till at 4 o'clock, they made their last obstinate stand at the town of Volta, six miles east of Castiglione. An hour's work dislodged them from this place, and then at 5 o'clock a violent rain storm coming up, attended with lightning and thunder, the retreat of the Austrians commenced.

Away to the northeast towards Peschiera, which was clearly in view, and apparently near the borders of the Lake of Garda, the battle was raging with renewed fury. The Piedmontese, 50,000 strong, commanded by the king, who had stopped the night of the 23d in advance of Sonato, and who had come to the field of action in the rear of the Austrian morning position, had attacked the Austrians in the flank as they retreated.

We could see each discharge of the cannon, as they vomited forth in rapid succession the death-dealing missiles, and when we shaded our ears behind the crown of the hill on which we stood, could hear distinctly not only the discharge of the cannon, but the sharp, rapid cracking of the rifled musket of the infantry.

The Austrians continued to recede toward the Mincio, at Peschiera, and it was reported in the French army that the bridge at that place had been cut, some said by Garibaldi, some by the people; and that the Austrian retreat being cut off, they will all be surrounded. Others pretended that Garibaldi was on the other side of the Lake, awaiting the Austrians on their retreat. But all these statements may be mere surmises.

We were unable to arrive even at an approximation of the casualties of the day. All the officers who might have been able to furnish us with correct information, continued in the pursuit of the enemy, and we were obliged to rely solely on what we saw with our own eyes and could obtain from the wounded themselves. From these data we feel warranted in saying that the French must have had 25,000 men hors du combat. We certainly saw ourselves 10,000 wounded men coming from the field on carts, wagons, mules, and litters.

Montechiaro, Morning of June 25. I was obliged to return here this morning, which is four miles on the road to Brescia, in order to get food for man and horse, intending to return again to the battle field in the afternoon. During the two hours I have been here one continuous train of wagons have been passing with the wounded, seeking shelter wherever they can find it, far or near, (but always towards home); or a resting place to get cured of their wounds.

I am afraid to venture upon any conjecture as to the number of killed and wounded in this battle: but from the nature of the case it must be enormous. I am confident that not less than ten thousand wounded have been brought into this village alone during the day—to say nothing of those that were left on the field or taken to other places. The first intimation we received of an engagement having taken place, was from meeting three or four carts, drawn by oxen, and filled with wounded, before we reached Montechiaro, on the road from Brescia. As we had heard of no battle, we naturally supposed that these wounds had been received in some skirmish, soon after we met a one horse carriage, in which was laid at full length an officer of rank, whose

face wore so ghastly a look as to make it evident he was dying. On reaching Montechiaro, and stopping for a moment to rest our horses, we were told that a great battle was then going on in the plain before Castiglione; and going at once to the summit of some old fortifications which once defended the town, we could see with our glasses the smoke of the engagement. We lost no time in pushing forward, although we were told that we could not reach Castiglione because the roads were completely occupied by artillery held in reserve. We went on, however, continuing to meet carriages and carts laden with wounded, and passing the French camps of the previous night, came to a point, at about half a mile from the town, where a park of artillery wagons was defiling from their camp into the road. Watching our chance, we drove in between two of the wagons, and so entered the town under cover of the enormous cloud of dust which they raised.

The main street was densely crowded with carts, carriages, horses, donkeys, oxen, soldiers, sutlers and persons and animals of every description. We pushed our way without hindrance, directly past the house marked as the Quartier Generale, or head-quarters of the Emperor, and were thus within the camp. We had gone within a short distance when we came to where the great procession of the wounded was turning down a cross-street to a church, which has been taken for a hospital. It was certainly the most dreadful sight I ever saw. Every conceivable kind of wound which can be inflicted upon man was here exhibited. All who were able to do so were obliged to walk—the wagons and animals at command being all required for those who could not otherwise be moved. Some walked along, their faces being completely covered with blood from sabre cuts upon their heads. Many had their arms shattered—hundreds had their heads tied up—and some carried most ghastly wounds upon their faces. Some had tied up their wounds, and others had stripped away the clothing which chafed and made them worse. I saw one man walking along with a firm step and a resolute air—naked to his waist, and having a bullet wound in his side, an ugly gash along his cheek, and a deep bayonet-thrust, received from behind, in his shoulder. Most of those who were walking wore a serious look—conversing but little with one another, though they walked two and two—and few of them carried upon their faces any considerable expression of pain.

Those who were more severely injured rode upon donkeys or in carts—and a few were carried upon mattresses on men's shoulders. But these were mostly officers, and nearly all I saw carried in that way were so badly wounded that their recovery is scarcely possible. One had both his legs crushed by a cannon-ball. Another had received a ball in his thigh, and was evidently suffering the most intense agony. Many of those whose wounds were in their legs were seated in chairs swung across a donkey—one being on each side. Several who were thus carried, and were supported by soldiers walking by their side, were apparently unconscious, and seemed to be dying. Then would come carts, large and small, carrying three, five, and some of them ten or fifteen each. A steady stream of these ghastly victims of the battle of the day poured through the town. I stood in the crowd by the side of them as the sad procession passed along, and watched it at this point for over an hour. It was not interrupted for a moment—except now and then by a crowd of prisoners—and it continued thus from about ten in the morning, when it began to flow, until I left the street, long after dark. Every church, every large hall, every private house in the town has been taken for the service of the wounded. Those whose injuries are slight, after having them dressed, pass at once into the ranks and mingle with their comrades. I looked into the church as I passed by. All the seats, railings, &c., had been removed; mattresses of hay had been spread upon the floor, and were completely filled with wounded men in every stage of suffering and of peril, lying side by side. The surgeons were dressing their wounds; Sisters of Charity and other women were giving them wine, and otherwise ministering to their comfort; but morning, I am sure, will dawn upon a large proportion of them relieved forever

from their pain. It is anything can be more horrible than a soldier's life, it certainly is a soldier's death.

The Austrian Square.

With the battle of Solferino and the undisputed passage of the Mincio, the allied army are now ready to commence operations in the celebrated square of fortresses which constitute the bulwarks of Austrian power in Italy. Whether another field battle is to take place or not, the corner fortresses of the quadruple are to be the ultimate and necessary objects of attack and defense, where the issue of the war will be decided. As our readers are aware, the four strongholds are:

Peschiera and Mantua, on the river Mincio, bounding the west side of the square; and Verona and Legnano, on the Adige, which runs along the eastern side. The western side, from Peschiera to Mantua, is about 18 miles long; the southern, from Mantua to Legnano, about 20; the eastern, from Legnano up to Verona, a little over 20; and the northern, between Verona and Peschiera, 15 miles. A railroad connects the two latter, and another railroad runs diagonally from Verona down to Mantua. The square cannot be turned, as the Alps and Lake Garda lie on the north; while on the south of Mantua the wide marshes of the Po present a still more invincible obstacle. The square must be gone through, and the allies have already begun the enterprise.

Peschiera, in the northwest corner of the square, is the weakest of the four fortresses. It is situated on a small island in the Mincio at its issue from the Lake of Garda. The Piedmontese in 1848, with a comparatively feeble force took it in three weeks. Since then it has been strengthened, by fortifications extending beyond the Island, and covering the approaches to the river. All the works constitute an entrenched camp, capable of holding a great number of troops. A system of sluices is also at the command of the garrison, by which a powerful current can be thrown along the Mincio, capable of breaking up bridges of boats. It is not probable that Peschiera can long hold out against the allied attacks, nor will its flooding capacities be of any particular value now.

Mantua is also an island, covering about twenty-four acres, surrounded by what is really an artificial lake formed out of the waters of the Mincio. The dikes or causeways which traverse this lake divide it into four parts, the upper, middle and lower lakes on the northern and eastern sides, and lake Pajolo, which surrounds the city on the southern and western sides. This last lake deserves the name of a marsh rather than that of a canal, for it is very shallow, and exhales pestilential miasma which decimate the garrison, especially in summer. The strength of Mantua, lies in these shallow, marshy surroundings, although its fortifications are by no means to be despised. There are two enormous arsenals, thirteen barracks, extensive magazines, two military and one civil hospital. The population of the city is about 25,000. Four detached forts are disposed round the place. The railway connection between Mantua and Verona will doubtless be destroyed, and the attack made principally by means of flat-bottomed gun-boats sheathed with iron plates. We are told by the war correspondent of the London Times that all the difficulties of the quadrangle have been carefully studied and provided for beforehand, and that the world may prepare to be astonished at the developments. With this intimation, we may forbear any conjectures when the facts are so near the point of disclosure.

Legnano, the southeast fortress of the square is connected with Mantua by a good military road. It is situated on the Adige, a deep and rapid stream, and is about as strong as Peschiera having the advantage of a bridge-head on both banks of the river, which permits the garrison to operate with equal facility on either shore. The town is small, but the fortifications are of considerable strength. They cannot however, oppose much resistance to a serious attack of the allied armies.

Verona is the last and strongest of the four fortresses. It is situated on the Adige, near where the Brenner road, which leads from Germany through the Tyrol, comes into the valley. The city possesses 55,000 inhabitants, and even in the days of the Romans was considered an important strategical point. The old walls, constructed by one of the Emperors, still exist, strengthened by the best Austrian engineers of later times. But since the campaign of 1848, when the importance of the position was fully appreciated, Verona has had immense sums lavished upon its fortifications. The old wall has been repaired, and a horned work has been added on the heights of the left bank of the river, and protected in front by four casemated towers. Beside this, the whole has been surrounded by a double circuit of detached forts, the interior circle containing eight and the exterior twelve.

A distinguished French officer, from whose description of the square of fortresses we have derived much of the above information, thus sums up his views:

"From what we have said we draw this conclusion: that two of the four places of the Quadrilateral, Peschiera and Legnano, can present no serious resistance to our means of attack; that the third, Mantua, has already been taken by us under circumstances infinitely less favorable; and that the fourth, Verona, strong as it may be, is not, after all, equal to Sebastopol, while the winter of Lombardy has nothing of the rigor of that of the peninsular Crimea. And then we have on our side the fortune of France in the service of a just and holy cause, and besides, the incomparable valor of our army, with the worthy inheritor of the genius and glory of Napoleon at its head."—*Journal*.

C. E. and Northern Vt. Conference.

(Concluded.)

SHEFFORD (C. E.) CHURCH.

This church was organized March 12th, 1851, and at present has 48 names attached to the covenant, who are in regular standing, 6 of whom have temporarily removed, leaving 42 residing within such distance as to enable them to meet with us—some of them, however only occasionally.

Since the last annual conference, two male members have been removed by death, and one female has been dismissed by letter, and within the year six members have been added to our number on profession of faith.

Public worship has been constantly and regularly maintained, and we have had preaching during the past year about half of the time, by Elders Hutchinson and Orrock, the former of whom resides among us, and the latter as our pastor.

When there is no preaching, a sermon is read by some of the members of the church in the evening, and there is a meeting for prayer in the afternoon of each Sabbath. There is also a weekly prayer meeting every Wednesday evening. And a union Sabbath school and Bible class are also established and well attended—for these blessings we have great reason to be thankful to the Father of mercies, and to pray fervently that He will not withhold them on account of our unfaithfulness, but that he will be pleased in great mercy to "strengthen the things that remain," to make us more watchful, more prayerful—diligent in duty, that in the great day of reckoning each may stand approved for having faithfully approved his talents, and may have the happy consciousness of having done what he could in the service of his Lord and Master.

R. PARMELEE, Scribe.

MAGOG CHURCH.

Beloved brethren:—Again in the providence of God, time has brought about another of our annual gatherings, and it becomes our duty to present our yearly report. We fondly hoped at the time our last report was made that if we were spared another year, we should have a more cheering story to tell, but alas! the report we have to bring is much the same as the last. Our condition is not that of prosperity, we are constrained to cry with the prophet, "My leanness, my leanness!" yet the few that form our number

are earnestly striving to make their calling and election sure. We have enjoyed the labors of Bro. Orrock one fourth of the time for the past year. Under his faithful and earnest preaching, we have been encouraged, strengthened and edified, and we trust the seed which he has sown will yet bear much fruit to the glory of God. The church at the present time numbers nineteen members, one of whom was added during the year. Since we organized the enemy has taken from us four of our members, but we believe they will all "come again from the land of the enemy, even to their own borders."

We have a Sabbath school organized, which numbers about twenty-five scholars, in which the prospect for good is encouraging. We pray that the good Spirit may guide you in your deliberations, and that what you do, may be done with an eye single to the glory of God, and may result in good to his cause. "Finally brethren pray for us." In behalf of the church,

W. M. ATWOOD, Clerk.

MELBOURNE CHURCH.

Dear brethren, we who are of like faith beg that you would not forget us at Melbourne in your deliberations. We at present are in a weak and broken state; yet we would cordially invite any ministering brethren who can, to make us a visit and break to us the bread of life, or to give us stated preaching a part of the time for the coming year. We cannot hold out the encouragement of doing much in a pecuniary way, but will willingly contribute according to our ability. The most of us are poor in this world's goods. We would take this opportunity of inviting Bro. Himes to give us a call in his tour North. Our esteemed and worthy Bro. Isaac Blake, who has been the means of much good among us will, if spared, be the bearer of this humble address to you, whose labors we should be glad to secure for the future, if Providence permits.

We will humbly implore the blessing of heaven to attend your deliberations, and may great good be the result. In behalf of the church,

W. M. GILMAN.

In addition to the churches reported by letter, we heard verbally from the following. The church of Adventists in Richford, Vt., is small, and somewhat discouraged, yet they are looking for redemption, and sighing for home, and though faint yet pursuing;—have preaching one fourth of the time by Elder S. S. Garvin. Sustain a weekly prayer-meeting, in common with other denominations.

The church of adventists in North Sutton C. E. numbers twenty-one members, besides a number in other parts of the town that have not united with them; they sustain preaching one-fourth of the time from Elder S. S. Garvin, meetings are well attended, and from the interest manifested, we think a protracted effort would result in the glory of God, and the salvation of precious souls. A few extra meetings were held last winter, in which a number of wandering ones returned to the Shepherd and Bishop of their souls. The prayer meetings are well sustained.

Elder P. V. West spoke very encouragingly of the church in Dunham C. E., and other localities where he labors.

Bro. M. L. Clark stated that there was quite an encouraging state of things in Hatley and vicinity. In Barnston the church are looking for the consolation of Israel.

Elder D. H. Merrill represented the different localities where he labors in Stanstead. He says there is a remnant looking for the Coming One, and trying to hold themselves in readiness for his appearing. The church in North Troy is small, numbering 12 members. During the past winter there was a revival. A goodly number of souls were made to rejoice in the Lord.

But there have been different elements at work, so that, at present, there is rather a distracted state of things; but we hope the Lord in his goodness will calm the raging elements and lead his people to enquire "for the old paths, where is the right way, and walk therein," that there may be a few souls, even in Troy, that shall not defile their garments, and shall be worthy to walk with Christ in white.

In the evening at 6 o'clock Elder J. M. Orrock gave an interesting discourse. Subject, the riches and poverty of Christ.

Saturday, 9 A. M. Conference opened by singing and prayer. The business committee presented the following resolutions, which were unanimously adopted.

Resolved, that such preachers be recognized as members of the Canada East and Vermont Conference of Adventists, as are men of good moral character, "apt to teach" and agree in the important truths declared at the Albany Conference of 1845, and reaffirmed in Providence, R. I. in 1856.

Resolved, That it is expedient, at every meeting of this conference, publicly to declare the distinctive articles of our faith as succinctly announced at the Albany conference in 1845.

Resolved, That while the bounds of this conference remain the same for the present, we extend an invitation to the churches in Southern Vermont, to unite with us, and with a view to the accomplishment of this object, we propose to meet them in a special conference, to be held as far south as Waterbury, and to be held in September; and that the President be requested to arrange with those concerned.

Adjourned to 1 P. M.

Preaching at half-past 10, by Elder Himes. Although attended by a physician the night previous, and also the night following, yet he stood in the strength which Christ supplies, and ministered to the listening throng.

Saturday, 1 P. M. Met according to adjournment. After the usual exercises, the following resolution was presented by the committee and adopted:

Resolved, That baptism and the Lord's supper are sacred ordinances, that should be administered only by regularly ordained ministers of the gospel.

The following statement, from the church in Cabot, of their present position, was presented for the consideration of the conference.

To the Business Committee and brethren assembled in conference at North Troy, Vt., June 16th, 1859.—We present the following statement of our present position, relative to inviting communicants to the table of the Lord. Previous to the past year an invitation has been extended to "all who love the Lord," whether in or out of an organized church. Some of our brethren, believing this course to be too reckless, raised and passed a resolution to invite only those who had attached their names to some church book, or organization. To this all the members could not agree, finding no Scripture to make organized membership a test of communion. Wishing to cultivate peace, the resolution was modified, so that those having scruples relative to organization should be admitted, providing they would be subject to the watch-care and discipline of the church, and the same vote them in fellowship. This is not satisfactory to many who labor with us both in and out of the church.

Now we request you to take this subject into prayerful consideration, and give us, and all the churches, such light and instruction as the scriptures may afford, and pass some advisory resolutions, which will be calculated to place all the churches on a scripture basis, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ;" and may the God of peace dwell richly in all our hearts, until the whole family of the redeemed shall celebrate the marriage feast in the kingdom of God. For the church,

N. WHEELER, Deacon.

Cabot, Vt., June 14th, 1859.

The subject was freely discussed, by Elders Himes, Thurber, Orrock, Garvin, and Brn. Parmelee and Burnapp; when the following resolution was presented by Dr. R. Parmelee, and passed unanimously:

Resolved, That we understand that the Lord's table is spread for all his children, and that they are known to us, only by their confession of faith, and Christian conversation, and that no other conditions shall be imposed upon communicants by his ministering servants.

Saturday evening, 6 o'clock, Elder Orrock discoursed on the poverty and riches of man.

Sunday, 9 A. M. The time was occupied until half-past 10, by a social prayer and conference:

At the hour for preaching the house was crowded to overflowing. Elder Himes gave two lengthy and very interesting discourses. At the close of the afternoon service, pursuant to the resolution, the distinctive articles of our faith were read. After the audience was dismissed, the ordinance of baptism was administered by Elder Isaac Blake. Three thus followed the example, and kept the command of their Lord and Master.

At 6 o'clock, those remaining met for prayer. Thus closed another of our annual gatherings.

J. M. ORROCK, R. HUTCHINSON, S. S. GARVIN, *Secretaries.*

EXPOSITORY.

Prophecy of Zechariah.

BY THE EDITOR.

CHAPTER XI.

"Open thy doors, O Lebanon,
That the fire may devour thy cedars.
Howl, O cypress-tree, for the cedar is fallen;
Because the mighty are laid waste:
Howl, O ye oaks of Bashan,
For the lofty forest is come down.
A sound of the howling of the shepherds;
For their splendor is laid waste:
A sound of the roaring of young lions;
For the pride of Jordan is laid waste."

vs. 1-3.

The "Lebanon," here apostrophized, must be identical with that in Ch. 10:10, where its relation to "Gilead" on the east of Jordan showed it to be denominative of the land of Israel on the west. Most interpreters, however, like Wm. Lowth, Dr. Scott, Henderson, Clark and others understand the reference to be to the temple, built of the cedars of Lebanon. Lowth narrates "a remarkable story mentioned in the Jewish writers to this purpose: 'Sometime before the destruction of the temple, the doors of it opened of their own accord; a circumstance attested by Josephus (Bell. Jud. lib. 7. Cap. 12). Then R. Johanan, a disciple of R. Hillel, directing his speech to the temple, said, I know thy destruction is at hand, according to the prophecy of Zechariah, Open thy doors O Lebanon,' &c., And Dr. Scott remarks that "this story shows what event the ancient Jews supposed to be here foretold." Calvin, on the other hand, considered this a frigid interpretation, and has been followed by Hengstenberg, in regarding it as a prediction of tumult and trouble, under the figure of a storm traversing the whole land of Palestine.

The permanency and prosperity of Israel which were conditioned on their obedience, having been foretold, it was proper that the consequences of disobedience should be unfolded in the same connection; which is usual in all the promises made to Israel. Thus in view of future disobedience the prophet appears to see a terrific storm sweeping over the mountains, the lightnings consuming its cedars, fir trees, and oaks, causing the shepherds to lament their desolated field and dispersed flocks, and the lions of Jordan to be routed from their lairs by the destruction of the sheltering thickets that line its banks,—the opening of the doors, being a metaphor illustrative of the removal of the barriers that might obstruct the infliction of the evils illustrated by this sweeping tempest.

After the prosperous Maccabean era, and before the coming of the Messiah, the Jews again forgot their obligations to Jehovah; and, as a consequence, civil wars desolated their land, till they called in the Romans, whose legions reduced them to a fresh servitude,—though in their own land,—and destroyed all vestige of an independent Jewish sovereignty. This was the dark condition of things in Judea at the time of our Lord's first advent—the several sorts of trees being metaphorically denominative of different orders of people and civil rulers; as shepherds, by a like figure, are expressive of their ecclesiastical guides.

"Thus saith Jehovah my God:
Feed the flock of the slaughter;
Whose buyers slay them and hold themselves not guilty:
And whose sellers say, Blessed be Jehovah;

For I am rich; and their shepherds spare them not.

For I will no more spare the inhabitants of the land, saith Jehovah:

But lo, I will deliver the men,

Each one into the hand of his neighbor,

And into the hand of his king:

And they shall smite the land,

And I will not deliver out of their hand."

vs. 4, 6.

A "flock of slaughter," is sentenced or doomed to slaughter,—a metaphor, denominative of the Jews, of whom in the war with the Romans under Titus a million and a half were slain. The command to feed this flock, is evidently addressed to the prophet, who proceeded to perform certain symbolic acts, as described in vs. 10-15,—to "feed the flock," being a metaphor, illustrative of the teachings signified by those symbolic acts.

The "possessors," or buyers and "sellers" of the flock, were their rulers, or those who had authority and control over them; and who enriched themselves at the expense of the people, without any compunctions of conscience, or compassion for their distress. Some of them would even thank God for the riches thus accumulated.

These distresses are shown to be permitted to come upon them—their sins being the cause; and the declaration in v. 7, that God would no more pity them, shows that there was to be no relief from these calamities, but that they were to be torn by internal dissension, as they were just previous to the destruction of Jerusalem by the Romans, and to be delivered into the hand of their king, as they were when the city was taken—they having denied the Messiah and claimed to have "no king but Caesar."

"And I fed the flock of slaughter
On account of the afflicted of the flock.
And I took for myself two staves: the one I called Grace, and the other I called Bands; and I fed the flock."

v. 7.

The prophet represents himself as feeding the flock by the performance of these symbolic acts; and not as promising to feed them, as our rendering implies.—His acts being symbolic of Christ, and showing compassion to the poor of the flock; i. e. according to v. 11 to those who waited upon the Lord. Thus Christ came to "save the lost"—"the lost sheep of the house of Israel."

The two "staves," were shepherds' crooks. Wm. Lowth mentions that "The shepherds of old time had two rods or staves; one turned round at the top that it might not hurt the sheep, which was for counting them, and separating the sound from the diseased; the other had an iron hook at the end of it, to pull in the stray sheep, or to hold them fast while the shepherd corrected them."

An allusion to this rod for counting is found Lev. 27:32, where "of whatsoever passeth under the rod, the tenth shall be holy unto the Lord;" and the Psalmist mentions both when he says (23:4,) "Thy rod and thy staff they comfort me." The first of these, called "Beauty," or favor, symbolized the instrumentality by which the grace of God extended to the nation kindness and protection; so that other nations respected the Jewish rights until they had themselves forfeited them; and the other called "Bands," or union, symbolized the instrumentality by which they were kept united among themselves until the first advent—for the fulfillment of the prophecies respecting it. And by these the flock were fed, or strengthened, until as a flock they were to be given over to the slaughter.

"And I destroyed the three shepherds in one month; and my soul was vexed on account of them, and their soul also abhorred me."

v. 8.

"Three shepherds," is a metaphor evidently expressive of the three orders in the Jewish polity—prophet, priest, and king,—who in their respective spheres were the shepherds of the people; and these were the only orders recognized as leaders and guides. The abhorrence which they would have of Christ, whom the prophet was now symbolizing, and the Savior's loathing them, expresses the regard which the rulers of the people and Christ had for each other.—He

denouncing them with terrible severity as vipers, hypocrites &c. and they gloating in fiendish delight over his agony on the cross. This makes it certain that they are the ones thus symbolized and their being cut off or destroyed in one month shows that the authority of each would cease in near connection with that of the other. Their rule was virtually terminated by the death and resurrection of Christ—our Prophet, Priest and King—and it was fully ended by the arms of Titus.

In view of their rejection of Christ the prophet adds:

"Then I said, I will not feed you: That that dieth, let it die; And that that is to be destroyed, let it be destroyed; And let the rest eat, each one the flesh of another." v. 9.

Thus was to be abandoned the mass of the nation, after its rejection of Christ, and after the poor of the flock had embraced the Gospel. The rejectors of Christ were to be left to die by famine or pestilence, to be destroyed by war, and to consume each other in their internal discords—all of which evils they were subjected to in the closing days of their national existence.



ADVENT HERALD.

BOSTON, JULY 23, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Cities of the Regeneration.

By the "cities" of the new earth, we mean the places of residence of the redeemed.

On this point there are a few scriptural hints which, carefully garnered, may enable us to approximate to correct conclusions.

That God formed the earth with the design of its becoming the residence of intelligent beings, we have his own declaration in proof of: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it, he created it not in vain, he formed it to be inhabited," Isa. 46:18. To Adam Jehovah said, Gen. 1:28, "Be fruitful, and multiply, and replenish the earth, and subdue it." This was a command, the fulfillment of which was not contingent on his apostatizing, but was enjoined on man when in a state of innocence. Had he continued thus, the earth would have become replenished with holy inhabitants: it would have been peopled with a race of holy beings whose numbers would have been harmoniously proportioned to the territory created for their occupancy. And this accomplished, and their trial ended, the farther multiplication of the species, and their probationary period must have ceased. But is God to be frustrated in this, his Divine purpose, respecting the creation of this earth? Will it, because of Satan's deception and man's apostacy, be any the less, in the dispensation of the fulness of time, a replenished earth? May not the Creator of it find means to remedy all that Satan has marred in the great purpose respecting its occupancy?

He certainly may. Though Satan has sown tares—"the children of the wicked one"—among the children of the kingdom, they will all be gathered out in the great harvest day, (Matt. 13:24-42), and cast into the fire; and "then shall the righteous shine forth as the sun in the kingdom of their Father,"—inheriting the kingdom prepared for them from the foundation of the world, (ib. 25:34). The woman's "sorrow" and "conception" will have been so much "multiplied," above the primeval necessity, (Gen. 3:16,) according to the sentence pronounced upon her, as her sin made the one a needless penalty, and as the number of the lost shall have added to the births needless for the designed replenishment of the earth,—making the inheritance, at "the redemption of the purchased possession," (Gal. 1:14,) to be populated just in accordance with God's original purpose respecting it.

As in Adam's innocence, the whole earth was de-

signed for man's occupancy, so does revelation teach that in the "regeneration," (Matt. 19:27), "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," Dan. 7:27. It follows, therefore, that in "the times of restitution of all things," (Acts 3:21), the redeemed from among men will overspread the whole earth—the whole of its dry surface being created for man's residence.

How, then, will the new earth be occupied? Will it be possessed in common by the justified?—or will it be apportioned among them according to some Divine appointment?

We judge that each one's place of residence there may, not unlikely, be somewhat analogous to man's occupancy here,—each one having assigned to him his own lot or place upon the renewed earth. This may be speculation, and as such we give it; but we think it harmonizes with the tenor of Inspiration. The Psalmist said (47:4), The Lord "shall choose our inheritance for us." And we read in Isa. 65:21, 2, of the new earth, that "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them: they shall not build, and another inhabit; they shall not plant, and another eat."

The figure, here, is evidently borrowed from our present necessity of building and inhabiting, of planting and eating, to illustrate the permanency and security of the condition of the redeemed; but, without needlessly straining its literality, it seems also to point to local right, and residence,—not necessarily houses such as now, but structures, adapted to such inhabitants in such a world.

These homes of the blessed over the earth may not be crowded into one nor into a few localities, to leave extended territories without inhabitants. Nor may we suppose that He who now "setteth the solitary in families," will leave the residence of any to be solitary there: but that they will so cluster together, in numbers and localities, filling "the face of the world with cities," (Isa. 14:21), as shall the best fulfill the Creator's design in the occupancy of the whole earth, and at the same time subserve the highest happiness of the redeemed.

Said the Psalmist, 65:35, "God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession." And Isaiah said, 61:4. "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations;" which is to be (vs. 33) when God shall "comfort all that mourn: to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Thus God has given Israel (Isa. 49:8,9), "for a covenant of the people, to establish the earth, to cause it to inherit the desolate heritage; that thou mayest say to the prisoners, Go forth; to them that are in darkness, shew yourselves;" for "they shall feed in the ways, and their pastures shall be in all high places."

As Judea, in the regeneration, will thus be filled with cities, so may we also suppose will be the rest of the earth. When we read that Abraham "looked for a city," (Heb. 11:10), it does not say that "the city," or that any particular city, was the subject of his anticipations: the idea is, simply, that in contrast with his then nomadic life, he expected, in the future, a permanent possession. And so when Paul says, (Heb. 13:14), "Here have we no continuing city, but we seek one to come," he does not individualize any particular one, but anticipates his own appropriate home among the citizens of the redeemed.

When the Savior illustrated his going from earth, after a long time to come again, by the parable of a nobleman's going into a far country to receive for himself a kingdom and to return; who called his ten servants, and delivered them ten pounds, and said occupy till I come; he represented that nobleman as saying to the one who had gained ten pounds, "Have thou authority over ten cities;" and to him who had gained five, "Have thou authority over five cities" (Luke 19:11-20)—to illustrate that in the regeneration, to "every one which hath shall be given." For then every one will be rewarded according to his works (Matt. 16:27)—not because of their merit or desert, and the representative glory of the saints may differ, as "one star differeth from another star in glory," (1 Cor. 15:41.)

This seems to indicate relative positions in the new creation. The judges of Zion are to be restored as at the first, and her counsellors as at the beginning (Isa. 1:26); and the Savior promised the disciples, that in the regeneration they should sit on thrones judging the tribes of Israel (Matt. 19:28)—Christ having appointed them a kingdom, i. e. to each, respectively, a subdivision of his kingdom,

as the Father had appointed the kingdom i. e. the whole to him, Luke 22:29. And therefore the representatives of the redeemed, were heard singing in symbolic vision (Rev. 5:10), Thou "hast made us unto our God kings and priests: and we shall reign on the earth"—each one having his own appointed place, under Christ, in conducting the administration of the government in the world to come.

Death of Hon. Rufus Choate.

Tidings have been received since our last issue, of the decease of Hon. Rufus Choate, at Halifax, N.S., on the 13th inst.—he having stopped there, on account of ill health, on his way to Europe, for which he sailed from this city a short time since.

Mr. Choate was one of the brilliant intellects of the present age. His oratory was most felicitous and enchanting, and he easily swayed the minds of those he addressed. But he was also a man of great kindness of heart, and social geniality. It was our fortune to make his acquaintance some eight years since, during the progress of Weethee & Needham's malicious libel prosecution of the late publisher of the *Herald*, at Providence, R. I. The preparation of the defense of that suit devolved on us; and we spent two evenings with Mr. Choate, unfolding to him our plan of defense, the nature of the evidence by which to sustain it, showing him the course which the prosecution would take and our mode of meeting it, and getting his advice and counsel. He entered into the case with great interest, and was to have argued it at Providence; but at the appointed time for trial, he was unexpectedly detained on a patent suit at Washington, and telegraphed, that unless we could excuse him, we must get the case postponed. We considered that our preparation of the defense was so well fortified at all points that it was entirely safe to go into Court as it was; and so, associating the present Chief Justice of Rhode Island, who had no knowledge of the details of the suit till it came on for trial, with Mr. Payne, who had a general knowledge of it—he having been consulted from the first—the case went to trial, and resulted in its being abandoned by the prosecution without going to the jury, as soon as we had gone through the defense; which was complimented by the counsel, as being the best prepared defense they ever saw in any suit, and without which they confessed they could not have gained their cause—so complicated was it, and so adroitly had it been presented. Mr. Choate had been paid a retaining fee of \$100; but although he had devoted two evenings to it, and also had furnished us with a list of decisions and authorities on the various law points that would be likely to arise during the trial, he remitted, on his return from Washington, the \$100 he had received, and took nothing for his services—a very unusual occurrence in his profession. Meeting him a year or two subsequently, he showed his interest in it by sundry inquiries respecting its various points, which he had retained in his memory.

However brilliant may have been his intellect, it now avails nothing unless he were a Christian. The great question is, in the words of Dr. Adams, his pastor, "Did he accept pardon and salvation offered to him through the blood of Jesus? If not, the least in the kingdom of heaven is greater than he." If he did, what spirit from this world will, in the progress of eternity, be a brighter jewel in the diadem of Jesus?"

He was a member of the church of Dr. Adams, who says of him:

"His last utterances to the world contain a solemn and affecting appeal to ministers everywhere to preach more about eternity. There is sometimes upon their lips, he says, in the last paragraph but one of his address, 'that tremendous expression—whatever it means in the original, "the redemption of their soul is precious, and it ceaseth forever." His faith in the eternity of future retribution was inwrought among the deepest convictions of his nature. Some one was speaking to him in a disparaging manner of that doctrine, and quoted with disapprobation some of the awful expressions commonly used in expressing the subject. Our friend replied to him, in that gentle way which we all marked and loved in him, 'But are you not sometimes afraid that these things are true? I am.' He was not ashamed of his faith. He fully maintained on the public occasion alluded to, his assurance that it furnished the broadest field for mental culture."

A gentleman who knew him only by sight, told us since his death, that for years he was in the habit of taking a certain walk at an early hour; and that while he thus continued, he daily met Mr. Choate, returning from the same walk, but always with a small, well-worn pocket Bible in his hand, and his finger always inserted at an opening between the leaves, as if he had been reading some passage, and was then meditating on it. This testimony we regard as of great value respecting his present condition—showing that he trusted not in any greatness of his own, but solely in Christ. His pastor, wishing to impress on his people that no man's greatness could avail anything in the way of salvation, remarked of him: "He was a man of great humility in the preacher of the

Gospel should prevent him from giving its full credit to the power which that Gospel asserts for itself to be a savour of life unto life to them that believe. If saved, our friend is saved not as a great man, but as a pardoned sinner, by the same mercy which saved the penitent thief, and Saul of Tarsus, and all who have washed their robes and made them white in the blood of the Lamb. If the Gospel as preached here has been the means of his salvation, you can imagine what the relations will be in heaven between him and his pastor. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and our joy."

Truly a great man has passed from earth—the most brilliant genius who was in practice of law in America. And it is a great consolation that, unlike the majority of great men, he has left so comfortable an assurance of being numbered among the blood-washed children of the Lamb. With Lady Huntingdon we may bless God for the letter "M," and that we do not read, "Not any mighty, not any noble are called."

The Great Battle.

We gave some account in our last, and further details will be found in the present No. of the great battle of Solferino—the great battle, not only of the present war, but of the present century. That of Waterloo was a pigmy in comparison with it; and the great battles of Napoleon the first, were small events compared with this gigantic contest.

It is difficult to have a clear conception of that frightful engagement. Imagine nearly one fourth of a million of men on a side, engaged in mortal combat, with the most deadly and effective weapons known to the art of war. See them fighting desperately like so many wolves or tigers. Hear the loud booming of the guns. Listen to the groans and prayers or curses of the dying. How the opposing ranks are thinned by a perfect tempest of bullet and ball, pouring uninterruptedly from each into the other. What clouds of dust and smoke arise and shut out the sun from the scene of deadly strife. O the rivers of blood that flow down, melting the hills in their course like the falling rain. O the horrid wounds of the slain and dying. See the thousands of corpses strown around or piled upon the plain. Behold the wounded borne off, marching away in long procession, or left with the companionship of the dead. See the dense masses and long lines of human beings advance or retreat, as the tide of battle waxes or wanes—the places of the slain being constantly filled with fresh victims; and imagine all this, transpiring along a line, fifteen miles in extent, and from early morn to late at night and it will give but a faint conception of that terrific contest.

The loss cannot be rated at less than 10,000 men on a side—20,000 slain in all—a number equal to the population of a respectably sized city. Such is the horrid reality of war.

Does any ask, What will be the effect of this?—by way of terminating or prolonging the contest. We frankly say that we cannot tell. It may tend to cause Austria to sue for peace; or it may induce the interference of other powers of Europe. The whole issue is beyond the ken of human knowledge, and it is all in God's care and keeping. The whole of Europe might be very easily embroiled in it; and yet some little turn of events may change the whole aspect of the question.

Prussia, and the smaller German states undoubtedly sympathize with Austria, and would like to aid her in the strife. But Russia is decidedly on the side of France and Sardinia. England sympathizes with Italy, but is suspicious of France and hates Austria. The interference of Prussia would be inevitably followed by that of Russia on the opposite side; which would greatly increase the opposing forces to add to the carnage. All the continent of Europe would be more or less embroiled in it; and Britain would be compelled in some way to take part. Thus, if the contest is long continued, the war must become general throughout Europe, instead of being local in Italy. And then, no one would be able to predict its end. It is therefore very certain that the contest is nearing a crisis, which will indicate either a speedy termination of it, or a long continuance. And for this crisis, it is safer to wait, than to put on to paper predictions that may be falsified by the event in either direction.

But, whatever may be the issue, we know that God's great purposes respecting this earth are fast being consummated. No event will hasten or retard the accomplishment of his will. In his own good time he will fulfill all that he has spoken; and he will fulfill it according to his own eternal purposes, and not as any man shall have perverted the meaning of his words. The restoration of this earth, and the redemption of the children of the kingdom for its eternal occupancy: the abolition of all the disabilities of the fall, and the establishment of the regal dominion of the Second Adam, are the great foreshadowings of prophecy. Those

events are rolling on towards their full accomplishment. And though no man can predict the day or hour of their fulfillment, we may know that they will surely come, and that they may come at any moment when we least expect them. And we may also know, that every battle of the warrior, every scene of strife, and of garments rolled in blood, with every other event of marked and striking interest, is so much progress made, and takes away from the unfulfilled so much of what intervened, though previously unknown to us, between us and the coming of the Lord.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

H. B. E. We suppose reference was made to the maker of the article, and not to the *article* itself.

J. A. Varney. Will let this letter follow your other article, and will then answer your inquiry.

Wm. Zimmerman. We are unable to supply you with a copy of that No. of the Herald.

A. Weldon. Accepted. Wrote you under date of July 14th.

James Gunner. There is no authority for Van Ordn's statement respecting the length of years before the flood. Three months would be a season, and not a year. The lives of the patriarchs were given in years, and not in seasons. It is Inspiration which denominates them years; and that they were of the length of our years, there is no reason to question. Will give the extract on "Self-Discipline;" but we are not in the habit of appending to selections the names of those by whom selected.

M. Fuller. Is on file for insertion.

O. R. Fassett. We do not see that paper, but will try to look it up.

J. M. Orrock. Is on file for insertion.

Bro. Bliss:—If Christ was buried on Friday and rose early on the first day of the week, as is usually believed, how do you reconcile Matt. 12:40? "for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

D. Boddy.

Our Savior affirmed (Matt. 16:21) that he should "be raised again the third day;" that (Matt. 20:19) "the third day he shall rise again;" that (Mar. 9:31) "he shall rise the third day;" that (10:34) "the third day he shall rise again;" that (Luke 9:22) he should "be raised the third day;" that (18:33) "the third day he shall rise again;" and (24:7) "the third day rise again." It was said of the day on which Christ arose (24:21) "This is the third day since these things were done." But one whole day, then, could have intervened between the day on which Christ was crucified, and the day on which he arose.

The original word rendered day and night, in the text you refer to, is indiscriminately used for a part or the whole of that period. Three days and nights, therefore, might be any part of three days; and this is in harmony with Christ's promised resurrection on the third day.

"Please explain what Dr. Litch means by 'degrees of punishment' on page 80 of Discussion."

GEORGE PHILLIPS.

W. A. Burg, Vt."

Ans.—He means this. If loss of existence is the eternal punishment of the wicked, then all the wicked will be punished alike; for there can be no difference in the penalty as inflicted on one, and that on another. But if the eternal punishment consists of eternal pain, then the pain of one may be for ever greater than that of another, according to his deserts; and thus one be for ever punished with many, and another with few stripes. As the punishment is eternal, it must be either suffering or non-existence; for it cannot be partly the one and partly the other, for the reason that loss of existence, while it would be a penalty to one to whom existence was a blessing, would be a boon to one in misery, to whom existence would be a curse.

"THE IMMORTALITY OF THE SOUL, and the final condition of the wicked carefully considered. By Robert W. Landis. New York: Carlton and Porter, 200 Mulberry st. pp. 518."

This extended work takes up the whole question at issue between those who hold to the consciousness of the departed, or to the eternal existence, or non-existence of the lost. It is managed with considerable ability, but not always with the best taste, nor always from the soundest theological stand point. What is needed on this subject, is a work that recognizes life and death as conditions of being, and the entrance of the righteous at death into a state intermediate between the present and that of the resurrection; which regards the resurrection as the coronation day of the redeemed, and their entrance into their full reward; and that

regards the immortality of the Scriptures as limited entirely to holy and glorified beings—holiness and glory, being its essential elements, and mere duration, however extended, never alone constituting immortality.

It is for sale in this city at the Methodist book store, James P. Magee, No. 5 Cornhill. We do not know its price.

A brother, in sending a balance to complete payment for his life membership, sends \$2, to double his subscription for the year, and \$1, at the service of Association. He will find the whole amount credited together, under the head of donations. A thousand hearts as big as his, would make the Association an effective instrumentality for good.

AERIAL SCENERY. Mr. La Mountain, in describing the recent balloon voyage, gives a graphic description of the scenery at sunrise in the upper air. He says:

"At this time daylight made its appearance, heralded by a faint glimmering in the East, quickly followed by the most beautiful auroral phenomena, and a brilliant illumination of the whole vista of space in which we were moving. Again the veil seemed to drop over us, hung for a short time between the balloon and the earth, and then disappeared, as if its particles had decomposed and floated away. As if by magic, all was glowing in vernal beauty around, and a splendid panorama lay spread out beneath us, the yellow fields of grain, the wooded patches, and the tortuous windings of the streams, being clearly distinguishable. The rising of the sun clothed all these in glorious robes of living, sparkling light. It seemed as if every tree-top bore a coronal and every field of grain was headed with a cabinet of gems, while the surface of the water shone with an untold magnificence. I could not refrain from exclaiming aloud in wondering admiration of the glory of nature's God. My companions, who were awake by this time, joined with me in feasting upon the ravishing splendor of the view."

PIETY THE BEST REFORMER.—Moral reforms that do not rest on a religious basis, are not likely to be permanent. They need to be inwrought into the character, by the consciousness of personal accountability to God, to give them vitality and strength. If one abandons any form of vice, feeling as Joseph did, "How can I do this thing, and sin against God?" he is proof against temptation from any quarter. A genuine revival of religion is the best agent for social reform our world has seen. It uproots vicious habits, and purifies the moral atmosphere. A correspondent of the Evangelist refers to the powerful revival going on in Ireland, in a significant manner:

"The cause of Temperance has gained more in a town that needed it, in a week, than by all the platform addresses and pledges in a twelve-month."

THE LAST DAY.—To every thing beneath the sun there comes a last day—and of all futurity this is the only portion of time that can in all cases be infallibly predicted. Let the sanguine, then, take warning, and the disheartened take courage; for to every joy and every sorrow, to every hope and fear, there will come a last day; and man ought so to live by foresight, that while he learns in every state to be content, he shall in each be prepared for another, whatever that other may be.

When we set an acorn we expect it will produce an oak; when we plant a vine, we calculate on gathering grapes; but when we lay a plan for years to come, we may wish, and we can do no more, except pray that it may be accomplished, for we know not what the morrow may bring forth. All that we do know beforehand of anything is, that to everything beneath the sun there comes a last day—prompting to immediate and unsparing self-examination.

From this there is nothing to fear; from the neglect of it everything; for however alarming the discoveries of evil unsuspected, or perils unknown, may be, such discoveries had better be made now, while escape is before us, than in the day when the secrets of all hearts shall be revealed, and escape will be impossible—that day which of all others, is most emphatically called—the "last day."

JAMES MONTGOMERY.

The War.

Farther Point, July 17. The Canadian screw steamship Indian, from Liverpool noon of Wednesday, 6th instant, passed this point at 3 o'clock this afternoon, en route to Quebec.

The siege of Peschiera by the Sardinians was progressing.

Private dispatches from the French head-quarters, dated 3d, say: This morning at 7 o'clock the Emperor quitted Volta, in order to cross the Mincio and establish his head-quarters at Valleggio. We are only four leagues from Peschiera, the siege of which

was begun two days ago by the Sardinians. Cannons roar night and day in that direction. The Austrian advanced post is but a short distance from Villa Franca, which is occupied by the corps of Marshal Niel.

It is much doubted that the Austrian army will venture to accept battle in the condition of demoralization and stupor into which they have fallen since our victory at Solferino.

Fiume, July 4. It is asserted that the French, amounting to 10,000 men have disembarked at Lusignan Piccola. The bridge to Cherso has been destroyed.

Turin, July 4. (Official.) On the 20th the Sardinians more closely invested the exterior fortifications of Peschiera, situated on the right bank of the Mincio. Our army crossed the river on the 30th to invest Peschiera on the left bank also.

Berne, July 5. The Austrians have withdrawn from Bormio. The Piedmontese are advancing towards the Stelvio Pass.

Additional details of the battle of Solferino, published in the London Times' correspondence with the Austrian army, estimates the Austrian loss at 12,000 to 15,000 killed and wounded. No Generals were killed, but four or five were wounded; several Colonels and numerous other officers were killed or wounded. Another account says the total loss of the second Austrian army was 230 officers and 9000 privates killed and wounded. About four thousand were missing, most of whom have returned. The French employed a balloon to give signals when the Austrians were advancing. The Sardinian loss was 49 officers killed, 176 wounded, 642 men killed, 3400 wounded, and 1250 missing.

At Frankfort, on the 2d inst., in the Federal Diet, the proposals of Prussia to place a corps of observation on the Upper Rhine was almost unanimously agreed to. Representatives of several governments were without instructions. On the fourth there was an extraordinary sitting of the Diet, when Prussia presented new and further proposals respecting the establishment, extension and command in chief of said corps of observation. Immediately after the sitting, M. de Usedorn left for Berlin.

A dispatch has been issued by the French government to representatives at foreign courts, making known the opinion of the French government as to the policy and attitude of Germany.

The dispatch fully endorses the circular sent by the Russian Cabinet to its agents in Germany, declaring the opinion of Russia that the Confederation had not only no grounds for interference in the present war, but Germany, by mixing in the conflict, would depart from her treaties—and this opinion the French dispatch declares to be true and just. The new Prussian military measures have not inspired the French government with uneasiness, as France cannot disagree with the views stated by Prussia for taking such steps. The dispatch concludes by stating that without being yet officially acquainted with the views of the English government, France is authorized to draw, from the circumstance of their coming into power, most favorable conclusions for Italy.

Prussia, it is said, has given tranquilizing assurances to the French government.

A Berlin correspondence of the Times says the Prussian proposals were in the hands of Russia and England. The writer says that, by the end of the week, the Prussian army will be in full march. Two corps d'armee will be stationed on the Silesian frontier, in case of an unexpected attack on the part of Russia. On the lower and middle Rhine 140,000 Prussians will be stationed. When these preparations are completed, Prussia will probably make her proposals to France, and these will unquestionably be refused.

The same correspondent gives an outline of the propositions, which include the erection of Venice into a separate kingdom, with the Archduke Maximilian as king.

PAPAL STATES. Inquiry into the late disturbances at Perugia has been ordered.

An official condemnation by the French government of an article which appeared in the Paris *Siecle*, affirms that respect for Papacy forms part of the programme which the Emperor is carrying out in Italy. The responsibility of the conflict at Perugia is cast upon those who compelled the pontifical government to make use of armed force for legitimate defense.

The Moniteur Bologna publishes a letter of Count Cavour, addressed to the Junta of Bologna. It says the government of the King cannot accept the union of the Romagna with Piedmont, but will direct the Roman forces to concur, for the purpose of obtaining Italian Independence.

A circular publication of the temporal power of the Pope and address by his Holiness to the cardinals in the legations have been issued, both expressing confidence in the Emperor of the French.

Genoa, June 26, 1859. Kossuth arrived here on

the 22d, and has since gone to Turin and the camp of the allies.

The organization of the Hungarian Legion rapidly advances. It is in accordance with a decree of the Sardinian government, by which so long as the legion remains in Italy, it is subject to the orders of the Sardinian Ministry, and must take the oath of fidelity to the King. But as soon as it is upon Hungarian soil this obligation ceases, and the legion becomes the nucleus of the Hungarian army.

Verona, June 28. The Austrians have abandoned the line of the Mincio, and fallen back on Verona, after having burnt the bridges at Monzambano, Valleggio and Goito.

Milan, July 1. The legion of Garibaldi and the division of Gen. Cialdini are maneuvering to close up the whole valley of the Adige, in order thus to render themselves masters of the Lago di Garda and to isolate Verona from the Tyrol.

The corps d'armee of Pelissier, to observe the frontier of the Rhine, was to be completed and established in the cantonments by the 30th of July. It consists of 100,000 infantry, 12,000 cavalry, 400 cannon.

The Times' Vienna correspondent says there was something unusual going on between France, Russia and Turkey and it would not be surprising if Turkey should turn against Austria.

RUSSIA. Four Russian corps d'armee already placed on a war footing. All officers on limited leave have been ordered to join their regiments.

COCHIN CHINA. The Paris *Moniteur* has the following dispatch:

Saigon, April 22. We have attacked the army of Annam, 10,000 strong. Before defeating the enemy we took the fort, mounting 19 cannon and a swivel gun. The loss of the enemy was 500 killed. Our loss was 14 killed, 39 wounded.

The following proclamation has been issued by the Commander of the Papal troops of Perugia.

Inhabitants of Perugia!—A handful of conspirators, to whom a certain number of misguided people joined themselves, dared to violate the sovereignty of the Holy See. Sent by the august sovereign Pontiff, Pius IX., to re-establish among you his legitimate authority, I desire to avoid anything like a collision. But those who were in possession of public authority, chose to push their audacity so far as to resist by main force; and, accordingly my troops have had to prove themselves faithful to a duty as imperative as it was painful.

Now my task is to restore and protect public order. To this end, employing the powers confided to me, I declare and ordain as follows:

1. The legitimate authority of the Pontifical Government is re-established in all its integrity.
2. All the acts of the intrusive Provisional Government are null and of no effect.
3. A military government is established, to last until new instructions.

Inhabitants of Perugia! respect the laws and I will answer for the discipline of my troops.

ANTOINE SCHMID,
Colonel Commanding.

PERUGIA, June 21, 1859.

The latest Paris correspondence of the London *News* contains the following:

"The news of a resumption of hostilities may now be expected from the left bank of the Mincio every day. The Emperor who had waited at Volta to see his entire army pass the river, has now crossed it himself, and established his head-quarters at Valleggio. Pursuant to a plan known to have been previously settled, the Sardinians commence operations in the quadrilateral, by laying siege to Peschiera.

There are now very persistent rumors that the Emperor will shortly return to Paris. Some say that he might be expected at the beginning of next month, but others look for him much sooner. I myself feel it difficult to believe that the unequal war can drag on for another month, but I do not think the Emperor will leave the army until the campaign is over.

The Patrie announces as news from Turin that the departure of M. Massimo d'Azeglio and the other Commissioners Extraordinary who were to have gone to Perugia is postponed. This is important intelligence, the meaning of which I shall leave to your correspondent at Turin to explain. The Universe says roundly that the Pope threatened to excommunicate both the Emperor of the French and the King of Sardinia if any Piedmontese commissary should be sent into Romagna. It is certain that his Holiness did lately in the Sixtine Chapel quote certain texts of Scripture which were susceptible of a construction hostile to one or both of those sovereigns; but I am inclined to think that, long before this occasion, the Pope was in possession of assurances

from the French Emperor quite incompatible with the pretensions which, down to the last day or two, have been persisted in by Sardinia. These are the assurances with which the large majority of the French clergy publicly profess to be satisfied.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

My dear Brother:—Events are now transpiring on the theatre of prophecy, which seem to warrant the expectation of the speedy and final fall of mystic Babylon. Hence those who are interested in the events of Christ's return, are watching with deep interest the progress of the present war, and it is only with an effort that the most joyful and blessed anticipations are suppressed. To entirely restrain hopeful feelings, or not to give any expression to them, may be as unwise and injurious as to cherish a too confident and highly excited condition of mind. Therefore, for one, I feel quite disposed to enjoy the consolation and encouragement which may be lawfully derived from the present threatening state of the Roman Papacy.

For sixteen years—sixteen weary years—I have been proclaiming the glad tidings of the kingdom at hand,—sometimes, Oh, how downcast and depressed, and then again how perplexed with manifold temptations,—

"My soul with various tempest tost;" and now, when the harbingers of our coming glorious Deliverer are apparently casting their shadows along the pathway of our pilgrimage, why may we not be triumphantly joyful in the rock of our salvation, and "look up" with a trustful expectation of a speedy redemption?

Do we realize our position as we should? Have we this lively, operative faith in the doctrines immediately connected with the revelation of the Son of man, which it is our duty to cherish? Do the Scriptures warrant the world a *long* continuance in its present condition? It is not in the days of the "head of gold," our Sovereign has been pleased to cast our lot! We are not to look for "another kingdom inferior to thee,"—"another third kingdom of brass," for "the fourth kingdom . . . strong as iron,"—neither for the breaking up of the fourth into ten parts. Four kingdoms have long since past away; the fourth has been disrupted into its ten-fold division, and there remains but the accomplishment of a single promise: it is, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

These ten powers have "given their power and strength to the beast," and who does not know that a wonderful change has been wrought in their interest in and affection for the "Mother church"?

Why, where are we, in the world's brief history? See! "And the ten horns . . . shall hate her"! A half century since this change began to manifest itself—the French Revolution was the epoch. And what are we witnessing this moment? How soon, even before we have been fully aroused to our eventful position, may not the declaration be brought to pass: "Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

Brethren beloved, we have a distinctive existence as a people, and our mission *must* be better understood. "It is high time to awake out of sleep, for our salvation is" emphatically "nearer than when we first believed." The night is indeed far spent, and the day of bright and eternal glory is at hand.

"O glorious day of heavenly rest!

We hail each sign of thee;

With eager hearts and longing eyes.

We wait thy dawn to see.

Those gilded rays of glory bright,

Resplendent as the sun,

Must soon to every eye make known

The holy Coming One."

J. PEARSON, JR.

The following article was not received till last week—too late for insertion in the last No. of the Herald.—ED.

MY JOURNAL.

DEDICATION AT WATERBURY, VT. (continued).

Thursday, Feb. 24, 1859. In the evening Elder Cyrus Cunningham preached to a full audience, who were deeply interested in his discourse.

This has been a joyful and triumphant day to the

church in Waterbury—a day that the men of faith have looked and prayed for with confidence, and the timid and faint-hearted have feared would never come. But now both alike rejoice in what God has wrought.

Friday, February 25. I gave three sermons to-day; two rose for prayer, and the work of God is revived again—the spirit and scenes of last spring.

Saturday, 26th. The weather is cold and tedious, but we have good attendance. Bro. Cunningham spoke once, and I twice. Several new cases of awakening.

Sabbath, 27th. Three sermons to-day, one by Bro. C., the others by myself. Full attendance and deep interest all day. The communion in the P.M. was of especial interest. I hardly ever witnessed a more solemn and affecting season. It was indeed good to be there. I closed my labors in the evening, expecting to leave the next day—Bro. C. remaining with the church, which has given him a unanimous call.

Monday, 28th. Bro. Lathrop, of North Hyde Park, took me to my appointment there. We had a cold ride, but on arriving at father Johnson's their hospitalities soon made us forget the severity of the storm. This was my first visit in this interesting family, and it was a very pleasant one. There being no Advent meeting in this vicinity, they attend the Congregational meeting in No. Hyde Park, where the door has been opened for me to speak of Christ's coming. I gave five sermons,—one on the 28th of February, one March 1, and three the 2d—to good audiences, and much anxiety was expressed for me to continue. I think a good impression was made on many hearts, in favor of Jesus and the resurrection.

Thursday, March 3, I took leave of father Johnson and his family, and went to Waterbury again, at which place I arrived at noon. I found Bro. Cunningham doing well, and much liked by all. The society had disposed of their pews with greater success than the most sanguine had expected, and the good work begun at the dedication last week, was increasing in power and interest. Br. C. spoke in the evening, and the meeting was attended with the power of the Holy Spirit, a number coming out for prayers. On the next evening I spoke, and such was the interest that the church insisted on my withdrawing my appointment at Cabot and remaining with them over another Sabbath. The state of things was such as in my estimation to justify the disappointment of the Cabot church for the good of that in Waterbury. Fifteen came out for prayer, and the scenes of former times were brought to mind. The meetings continued over the Sabbath with much interest, with new cases of awakening and some conversions. On the Sabbath, in the afternoon, preached the funeral sermon of a little son of Mr. Nelson. It was a season of interest to most. My subject was the conscious intermediate state and the resurrection of the body at Christ's appearing. I closed my labors in the evening, and left Bro. C. with this happy and prosperous flock, who unitedly clung to him, and mean to get him for their pastor, if they can. But as he has other calls, the case is still in doubt. But God will provide for his praying and faithful people; and I leave them, with many prayers, in His hands. He will not forsake them.

Monday, 6th, took leave of Bro. C. and the family of Dea. Arms, and came to Claremont, N. H. I put up with Bro. Winchester. Saw several of the remnant of our Israel in the course of the afternoon and found them weak and tried, yet holding fast to the faith and hope of the gospel. I spoke in the evening to a good audience, and had an interesting season. My subject was the near personal coming of Jesus, and the duty of watchfulness and readiness on the part of the people of God.

In 1843, one of our most effective tent-meetings was held in Claremont. The fruits of this meeting were abundant, in the conversion of ministers to the Advent faith, as well as the conversion of souls to God. But as in all such cases, there were tares among the wheat, and here and in the vicinity the tares have had a luxuriant growth. But after all trials, a remnant still remains. May they be kept to the end.

Here I had an interesting interview with Bro. C. N. Lewis, a young brother who has entered on the work of the ministry. He has labored with some success in several towns in this vicinity, but has not had an adequate support, and from this and other causes had been induced to connect himself with the M. E. church. Bro. M. L. Bentley, who has joined that sect, took occasion to say to Bro. Lewis in that time of trial, that there was no chance for him to succeed among Adventists; that they would soon die out; and he had better follow his example; and pressing him to the action, in an evil hour Bro. Lewis yielded. I told Bro. L. that if his heart was with the M. E. church he had better go; but if he was an Adventist he had better remain at home;

that we needed his help, and God would open his way and give him better success in the future; that the prospects of the Advent cause were not so dubious as Bro. B. might think; that we were not all of his stamp, and hence there was some hope that this best of causes would not be lightly esteemed or forsaken for trifling considerations; that we consider it worth suffering for, and even dying for, if called to do it. I left Bro. L. to act his pleasure, not knowing what the result of future influences might be. The Lord direct him in the way of righteousness.

Tuesday, 8th. Returned to Boston. Stormy. Attended prayer meeting in the evening. Elder D. I. Robinson has labored with the church in my absence to good acceptance. I spent a part of two days in Boston, attending to necessary duties.

J. V. H.

A Tract for the Times.

Rev. 3:20. "Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him and he with me."

When John was banished on the Isle of Patmos, the Lord Jesus appeared unto him, and said, What thou seest write in a book, and send it to the seven churches which are in Asia.

These seven churches are a prophetic history of the churches to the end of time. The three last Sardis, Philadelphia and Laodicea, though they doubtless described the state of those churches at the time these epistles were directed to them, were also prophetic of the churches of the present time.

Sardis represents the Protestant portion of the church which came out of or was separated from the Papal church in the 16th century, at the Reformation under Luther. V. 3—Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

The Philadelphia church represents the Advent church, which came out of or was separated from the different sects of Christians in 1843 and 1844. V. 10: Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. V. 11: Behold I come quickly; hold that fast which thou hast, that no man take thy crown.

The church of the Laodiceans describes the church which came out of or was separated from the Advent church in 1851, which added to the Advent faith, or speedy coming of the Lord, the heresy of V. 15: I know thy works, that thou art neither cold or hot. V. 16: So then because thou art lukewarm and neither cold or hot, I will spue thee out of my mouth. 17: Because thou sayest I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. This riches they claim to have is not earthly riches, for they in general are poor, but spiritual, possessing knowledge above other Christians.

Christ counsels them to buy of him gold tried in the fire, that they might be rich, that is get true religion. And anoint thine eyes with eyesalve that thou mayest see; that is, get the enlightening influences of the Holy Spirit, that they may understand his word. V. 19: As many as I love I rebuke and chasten. Be zealous therefore and repent. Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and sup with him and he with me. The Holy Spirit now striving with sinners is a fulfilment of this promise, and although it was originally addressed to the Laodicean church, it will also apply to all sinners; for it says, If any will hear his voice, that is yield to the strivings of the Spirit, and believe on Christ, he will be saved. V. 21: To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne. Where will Christ's throne be?

Lu. 1:30-33: "And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And behold thou shalt conceive and bear a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." V. 22: He that hath an ear, let him hear what the Spirit saith unto the churches. G. PHELPS.

ly that the second resurrection, or the resurrection of all men that were not raised at the first resurrection, will take place at the expiration of the 1000 years of Rev. 20.

But the end is not yet. Satan must be loosed out of his prison, and go out to deceive the nations;—the resurrected nations, that are then in the four quarters of the earth; Gog and Magog, and many people with him. The whole house of Israel, an exceeding great army. See Ezekiel 37.

But the gathering of Gog, and of the kings of the east and of the whole world, to the great battle at Armageddon, is not the first act of the dragon, the Beast, and the false prophet and of those deceived nations, but it is their last. It is after the 1260 days have come to an end; the seven last plagues are poured out upon the beast and his kingdom, from the 1260 days, to the 1290. And it is under the pouring out of the sixth vial that those deceived nations are gathered.

It is at the end of the indignation, when the desolations and that determined shall be poured upon the desolator. The battle is at the end of the 1290 days from the taking away of the daily sacrifice, 2300 days from the first resurrection. The time of the giving of the host, and the sanctuary to be trodden under foot, includes the 1000 years of Rev. 20: while the host live not, and the 1290 days that the sanctuary and the host are given unto the power of the beast that ascended out of the bottomless pit, with ten days' intermediate time between the general resurrection, and the taking away of the daily sacrifice. Then shall the sanctuary be cleansed.

The sanctuary of strength, where the truth is cast down, and the daily sacrifice taken away, and the abomination of desolation set up; when the dragon gives the beast that rises out of the sea, or bottomless pit, his power, and his seat and great authority, is not the temple that was standing in the days of the Savior, for that temple was destroyed, so that there was not one stone left upon another. But it is the temple which John saw, after that temple was destroyed, and which shall be hereafter. It is the temple of Rev. 11:1, which will not be thrown down, or given to the Gentiles when the outer court is. And the holy city (Zechariah says half of the city) shall they tread under foot forty and two months. This city and temple is to be built hereafter, and will not be entirely destroyed, hence it must be built after the great day of God's wrath, or 1000 years of Rev. 20. And I believe it will be built during the first ten years after the general resurrection.

But as I have already said, during all these 1290 years of beastly rule, death will reign triumphant, over all the dominions of the dragon, the beast, and the false prophet, but not over the woman in the wilderness. Her place is away from the face of the serpent and he knows not what has become of her. For he himself is deceived.

This is not the second death, so called, but the death over which the devil has power; and death is the last enemy that is to be destroyed.

As there is a portion of the inhabitants of the earth, a sixth part that are left, and do not come up with the armies of Gog and Magog, and of the kings of the east and of the whole world. And as there will be many of those that have been deceived, and have come up to take a spoil, and to take a prey, that when they come to see the glorious beauty, the peace and harmony of the woman upon the mountains of Israel, and when they hear the great voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, who will at that late hour obey the call, and flee from the armies of the aliens, and join the camp of the saints. So the Lord will send those that escape of them to the nations &c. see Isaiah 66:18 to the end.

This bringing of the remnant of the nations, after the great battle is over, is the gathering of the living to judgment.

It is after the fall of Babylon the great, the mother of harlots, and abominations of the whole earth. After the end of the 1290 days of Daniel 12: but before the close of the 1335 days, or before the judgment of the great day. Then, when the Son of Man shall come in his glory, and all the holy angels with him; Blessed and holy is he that hath part in the first resurrection, and they will come with him. Then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them.

Rev. 20 And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens, (The first earth, and the first heavens,) fled away, and there was found no place for them.

This great white throne, this throne of his glory, is something more, and more grand and glorious than the clouds of heaven. And this coming of Christ the king of kings, with all the kings and priests with him who shall reign on the earth, is a more glorious event than the coming of "This same Jesus, in like manner as ye have seen him go into heaven." The great white-throne is not a bright

cloud merely. At the appearing of Jesus Christ in the clouds of heaven he brings the spirits of his chosen flock with him; but their bodies are mingled with the dust of the earth, or buried beneath the waves of the sea.

He comes to gather them. But when he comes in his glory, then the kings and priests of the first resurrection, having obtained the kingdom; and being crowned and glorified, come with him in their own glory; to receive their own kingdom. And they sit upon thrones judging the twelve tribes of Israel. Know ye not that the saints shall judge the earth?

Daniel 7:9-10, I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousands ministered unto him, (These are the children of the first resurrection,) ten thousand times ten thousand stood before him. The judgment is set and the books are opened.

Rev. 20: And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. And I saw the dead small and great stand before God: and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. Not according to their faith, as was the children of the first resurrection.

The dead here brought to life, are all that have fallen from the day that the dragon and the beast are loosed out of their prison, to the last great battle at the end of the 1290 days, but they will all awake, some to everlasting life, and some to shame and everlasting contempt. This is the third resurrection. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life were cast into the lake of fire. And the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

See Rev. 14: After the 144,000 who are sealed under the sixth seal, are seen on the Mount Zion with the Lamb, (hence it must be after the 1000 years of Rev. 20:) an angel is seen flying in the midst of heaven, having the everlasting gospel, to preach to them that dwell on the earth; and to every nation, and tongue, and kindred, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

(And the gospel of the kingdom must be preached in all the world for a witness against them, and then shall the end come.)

v. 8.—The fall of Babylon is at the end of the 1290 days, when the beast goes into perdition.

v. 9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.—These sayings are faithful and true.

The whole Babylonian image, from the golden head to the iron and clay toes, or ten horns of the beast, is then broken in pieces together, and shall be driven away as the chaff of the summer threshing-floors. And these shall go away into everlasting punishment. And the stone that smote the image became a great mountain and filled the whole earth. And the saints of the Most High shall then take the kingdom, and possess the kingdom forever, even for ever and ever. These shall enter into life eternal. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. And the kingdom shall not be left to other people. Hitherto is the end of the matter.

Dear brethren, I have written this somewhat lengthy communication by piecemeal, rather hurriedly, with much anxiety; yet I think, understandingly. I send you these views as the result of much reading of the visions of Daniel and of John, for several years. Whatever may be the destination of this letter, God only knoweth. This one thing I can truly say, The things herein contained, I for

one believe to be true, and founded upon the inspiration of the Almighty. I ask you this once to examine the subject carefully, prayerfully, and in the fear of God and the love of the truth. If I am wrong, point out that wrong. If you are wrong, forsake that wrong. I am but a humble seeker after truth; far away from the pomp and show of worldly parade, and unaccustomed to discussion, or debate; you are set as watchmen upon the walls of Zion, to show to the people the truth of God's holy word. Give the gospel trump a certain sound; feed us with the bread of life; give us to drink of the deep waters of salvation; and point us to the glory of the King of kings, as well as to the Lamb of God that taketh away the sin of the world. Waiting for the consolation of Israel, I remain your brother and well-wisher,

W. B. Woodcock.

Connersville, Fayette County, Ind.

Bro. Bliss:—My heart is big enough, to send you five times the amount of my subscription, but we cannot get it in this country. The treasures of these last days are heaped together, so that the poor cannot obtain it. It seems to me that all heaven, and earth, the sea, the land, the nations, states, countries, and towns, societies, families, and individuals, are fulfilling the prophecies of the last days, to the very letter. I bless the Lord that ever my eyes were opened to behold the wondrous things contained in his word; and that ever my ears were saluted with the sound of the Gospel of the kingdom. It seems to me, my faith in the promise of God is strong enough to run through troops of enemies—those who oppose these truths. I rejoice that I am counted worthy to suffer for the word, to which I am not a stranger. I can say with Job, "As for mine integrity, I will not let it go," for "I have esteemed the words of his mouth more than my daily food." I love to speak his words, and I love to see others feeding upon the same truths, and feeling for the Rock upon which we stand, and rejoice in hope of the glory of God. There are a few in this place who have come to the conclusion, that they are willing to be called anything, if they may win Christ, and be found in him, when he appears.

The promise that he that is for us, is more than all that can be against us, comforts our hearts, and we rejoice that we are counted worthy to suffer for the truth. While the great lamp of life, is shining on our pathway, we cannot turn into dark paths, which have light only in this world. Pray for me, that I may be enabled to keep the word of his patience, that I may be kept "from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Yours in the blessed hope,

G. W. MILLER.

Millersburg Minn. July 5th, 1859.

Dear Bro. Bliss:—Encouraged by the solicitation in the Herald, for contributions to its columns; I cast in my mite. I have long desired such a privilege,—not that I thought of excelling others who have written, but for my own advantage, by writing for the press, and for the probable benefit to some of your readers.

The young writer is under many embarrassment and if prudent will wait for an invitation, rather than lay his sentiments and style open to a critic's eye. But since your generous offer to make all due allowance for the inexperienced, and to assist in preparing for publication, and knowing that in you we have not only a friend, but a brother in Christ, who can have any excuse for not writing?

I am your fellow servant, and companion in tribulation. By the grace of God I am what I am, a watchman on the walls of Zion proclaiming the glad news of a coming king. It is only six months ago since I gave up, to go and deliver my message, to a wicked world; but the Lord has greatly blessed me in the work, and my determination is to occupy until my Lord shall come, or I yield to our common enemy, death.

I stand connected with Messiah's Church of Pennsylvania. I attended the annual conference although my name was not mentioned in the minutes. I am not a subscriber for the Herald, for the reason that I have hitherto been moving about, "having no certain dwelling place;" but I trust I shall send for it soon, and also for some others, if it is possible. I am a constant reader of the Herald, and deeply sympathize with its embarrassments. I have been delighted, with some short and animating articles, in the last few numbers. I think they are more to the purpose than lengthy discussions about the soul and mind, or on the millennium with those who multiply words without knowledge. But truth demands that we should expose error. May the great Head of the church bless you in every good word and work. From your brother in Christ,

M. B. LANING.
Clearfield, Pa. July 7, 1859.

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation"; indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

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FOR ALL THE PURPOSES OF A FAMILY PHYSIC,

are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

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"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling—
To be living is sublime!
Hark! the waking up of nations,
Gog and Magog to the fray!
Hark! what soundeth? Is creation
Groaning for its latter day?"

JOSHUA V. HIMES.

July 3, 1859.

TO THE TRADE.—As it has become an obvious necessity among those connected with the Book Trade and the Publishing Business, to possess an entire and correct account of all the Newspapers, Magazines, &c., published in America, the proprietor of the "Fortnightly Book List," proposes to issue during the coming Fall, a List of the Journals and Periodicals published in the United States and Canadas, with the names of Proprietors and Editors, information regarding the time of their issue, whether daily, weekly, semi-weekly, monthly, quarterly, &c., and whether Religious, Political, Literary or Scientific.

All Journal Lists hitherto published have been found, upon careful examination, to have been defective in various respects, either in matter or manner; but the present undertaking is confidently expected to accomplish, completely and accurately, the work which others have left unfinished. It is hoped, therefore, in this consideration, as well as in view of the great outlay and expenditure which a work of this important kind must necessarily demand, that the trade throughout the country will give a cordial assistance to the enterprise, by sending in their orders. Price per copy, \$1.50.—To Advertisers: A limited number of advertisements will be inserted, at \$10 per page. Address

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 23, 1859.

The Hornet's Nest.

Peter Johnson was a very bad boy, and caused himself and others much trouble. He was a very bright boy, but had a bad disposition. He did not like his school, and would not mind his parents. One day he found a hornet's nest in the edge of the woods which skirted the pasture lands of Mr. Williams. Perhaps you never saw a hornet's nest; they are made round, and hang on the limb of a tree or bush, with a hole at the bottom through which the hornets pass in and out. They have powerful stings, and swarm like bees when their nest is disturbed, and fight dreadfully. This wicked boy plagued the hornets from day to day, until he had got them very cross, and then he got some salt, and called all Mr. Williams's horses and cattle in the field, and fed them with salt under and around the little tree on which the hornet's nest hung. As soon as they were engaged licking the salt, he sent a club against the nest, and out came the hornets and poured upon the horses and cattle, and stung them dreadfully. They ran, and snorted, and kicked as though they would kill themselves. This was dreadfully cruel, and yet it was sport for this wicked boy.

But he got punished, as I'll tell you. He was so wonderfully pleased to see the poor horses jump and writhe with agony, that he forgot himself, and leaped out from his concealment, hopped up and down, slapped his hands, and laughed and shouted at a great rate. Had he been still behind the bush where he hid after throwing the club at the nest, nothing would have harmed him; but rushing out as he did, a portion of the hornets were attracted by him, and in the midst of his shouts at the misery he had caused, he felt a dreadful sting strike him in the face, and before he could flee he was stung several times. Next day his face was so swollen that he could not see out of his eyes. All the boys who saw him laughed at him, for they had heard how it happened. I hope none of the children who read this story will ever be so cruel.

A Child's Religion.

"Mother," said little Anna Green, "Fannie Blake plays just like the rest of us; and you said you thought she was a Christian."

"And so does Tommy Scott," says Edward, "he bats his ball as high as any of the boys."

"Well, how should they play, my dear children," said Mrs. Green, "if they cannot play like those of their own age? But I have no doubt you would see some difference if you were to take notice."

"How, mother?" said Anna.

"Do you think," said Mrs. Green, "she is as selfish in her play as some others? Will she deceive, or make believe she has done what others could not? Does she ever lead you into difficulties? Is she sly and cunning, leading astray, influencing them to do wrong, so that they receive punishment, while she escapes, as you say Barbara Rand does?"

"No, indeed! She is really good to us, and when she sees any one doing wrong, she tries to prevent it. If one girl teases or troubles another, she always comforts the injured one, and makes the most of those that the other girls dislike."

"There," says Edward, "now I guess I know what Mr. Gooding, the minister, meant, when he said that children could have religion, but then it was a child's religion."

"Yes, Edward," said his mother, "religion has the same effect upon a child in his play, that it has upon a man in his business. In a word, it makes both less selfish, it makes them strive to do to others what they would have others do to them. The fruits of the Spirit are love, joy, peace, long-suffering, &c., and do not children love and hate? Do not some fight, while others are peaceable? Do not some forgive injuries and suffer long with their playmates?"

"Yes, mother," said Anna, "I know one little girl that strikes for everything that she does not like."

"Well," said Edward, "Joe Miller is good. He gave a new Testament to a boy who always threw stones at him, and it made the boy so ashamed, that he never threw another."

"But if he gave it to him to keep him from hurting him, he might do it from selfish motives, and that would not be religion," said Mrs. Green.

"O, he did not, mother; he said that he read it in his Bible, that we must 'return good for evil,' and he says when he does, he feels happy. I know Joe Miller is a Christian."

"I think I can see a difference," said Anna, "for Susy Lee took a bonnet, and because it looked shabby, she pulled off a braid, and put her fingers through it, and the little girl that owned it cried, and said it was the best she had, and she should have to stay at home from the Sunday School, for her mother could not buy another. And don't you think, Fanny Blake mended it up, and fixed her a pretty cottage straw out of one of her's for a meeting bonnet?"

"I am sorry," said Eddy, "that I said anything about Tommy Scott, for he never will look off when he reads the Bible, and he says they are hypocrites who try to make the scholars laugh, when they are repeating, 'keep us from temptation.'"

"I wish I was a Christian," said Anna.

"So do I," said Edward.

The Thunder Storm.

Frank, a boy from the city, had been picking raspberries in the woods. As he was on his way home, a violent storm arose; it began to rain, to lighten and to thunder fearfully. Frank was very much frightened, and crept into a hole, in an old oak tree, not far from the road-side. He did not know that lightning is very apt to strike a hollow tree. But all at once he heard a voice, "Frank! Frank! come, oh! come out quickly!" Frank jumped instantly from the tree, but scarcely had his feet touched the ground when the lightning struck the tree, and the thunder crashed frightfully. The ground quaked beneath the terrified boy; and it seemed as if he were standing in the midst of fire. But he was not hurt at all, and he exclaimed with raised hands, "That voice came from heaven! Thou, oh dear Lord, hast saved me!" But once more the voice was heard, "Frank! Frank! do you not hear me?" He had looked around him and discovered a peasant woman who was calling. Frank ran towards her, and said, "Here I am, what do you want of me?" The woman replied, "I did not mean you, but my own little Frank; he was watching the geese, yonder by the brook, and must have hidden himself somewhere from the stream. I came to take him home. See! there he comes at last out from the bushes." Frank, the boy from the city, related how he had taken her voice from heaven. Then the peasant folded her hands devoutly, and said, "Oh! my child, do not thank God any the less that the voice came out from the mouth of the poor peasant woman. It was He who willed that I should call your name, although I knew nothing about you."

"Yes, yes!" said Frank, "God served himself of your voice, but my escape, nevertheless, came from heaven."

Always remember, dear children, that your safety depends not on accident or chance, but proceeds directly from your heavenly Father, and that not a sparrow falls to the ground without his notice.

APPOINTMENTS.

If the following appointments do not agree with the wishes or arrangements of the friends or churches we propose to visit, if they will please notify either of us, we will arrange differently.

Lord willing, we will preach at

At New Haven, Vt., as bro. Bosworth may arrange, from July 20th to 24th.

At Perry's Mills, N. Y., or as Bro. Reynolds may appoint, from July 27th to the 31st.

At Low Hampton, N. Y., from Aug. 3d to the 7th.

At Morrisville and Yardleyville, Pa., as Bro. Litch or Lanigan may arrange, from Aug. 10th to the 14th.

J. PEARSON, JR.

There will be a meeting at Sciota July 30th, which will be attended by Elder Pearson. A place will be provided at Angel's Mills for the meeting. Also a meeting will commence at the Advent chapel in Moore's on the 27th of July. L. Oster will be present.

B. S. REYNOLDS.

EAST KINGSTON CAMP-MEETING.—A camp-meeting will be held in East Kingston, N. H., on the land of Mr. C. Eaton, one mile from the railroad depot. It will commence Aug. 22d, and continue over the Sabbath. Its objects being to revive the faith and hope of Adventists, and prepare themselves and others for the coming of the Lord.

It is desired and expected that all will unite in the effort, laying aside prejudices, and heartily engaging in the work of saving souls, and thus preparing a people for the coming of the Lord, which draws nigh. Come, brethren, let us have one more rally in East Kingston—of happy memory—where we have seen so much of the power and goodness of God in time past. Let all God's people who can come up to the feast, full of faith and the Holy Spirit, bringing their unconsecrated children and friends, that they may be blessed and saved.

Notice of tickets, board, &c., hereafter.

LENDL BROWN, Haverhill, Mass.

J. H. JOSSELYN, Boston, Mass.

HARRIS PEARSON, Newburyport,

C. P. WHITNEY, Lowell, Mass.

EDMUND ROWELL, Kensington, N. H.

GORHAM PILLSBURY, Kingston, N. H.

J. T. RICHARDSON, Lawrence, Mass.

Committee.

A camp-meeting will be held at St. Armands, C. E., Sept. 9th, to continue over the two following Sabbaths, on the farm of Br. Sornberger near the Gurther school house. All the preaching brethren of Canada East are invited to attend. The following is the committee of arrangements: Harley Olcott, Eliaz Fuller, Joel Spears, Lyman Olcott, Harry Colton. In behalf of the friends,

B. S. REYNOLDS.

C. P. DOW.

P. V. WEST.

MISSION APPOINTMENTS, FOR SABBATHS.—Providence, R. I., 17th, 24th and 31st; Truro, Cape Cod, Aug. 7th and 14th; Templeton, Aug. 21st; in Athol, as friends may appoint, on the evenings of the 23d, 24th, 25th.

G. W. BURNHAM.

NOTICE.—The second annual meeting of the "American Millennial Association," will convene, according to its Constitution, in connection with that of the American Evangelical Conference, which adjourned last year to meet this, at Providence, R. I., on Tuesday, the 13th of Sept. We make this announcement temporarily, until the Secretaries of the two bodies make more full and definite notices.

My Agency.

I expect to preach in

Boston, Sabbath, July 24.

J. V. H.

I purpose to be at North Troy, Vt., Sunday, July 24th; and at Hatley, C. E., Sunday, 31st. R. HUTCHINSON.

C. H. PERKINS appoints to preach at South Reading July 24th.

Meetings every Sabbath, at the House formerly occupied by the F. W. Baptists on the corner of Cenire and Green streets, Concord, N. H.

T. M. PREEBLE.

J. M. ORROCK will preach (D. V.) in Lawrenceville, C. E. July 28th; Melbourne Ridge (near br. Derbon Lawrence) the 29th; and in Melbourne Village, the 30th, and Sunday, 31st. The week-day meetings will be at any hour in the afternoon the brethren may appoint.

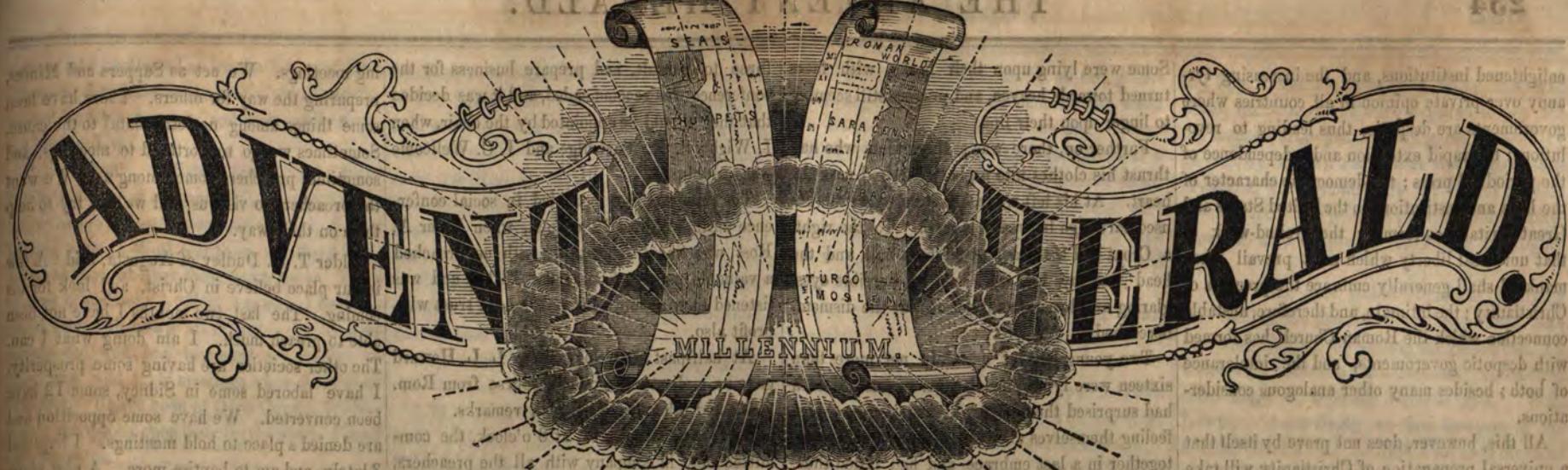
BUSINESS DEPARTMENT.

BUSINESS NOTES.

H. FLAGG, \$4. It pays the old account, and to No. 949. J. C. RAMSEY. There must have been an error on our book. We have therefore sent tracts, paid postage, and er. you to July 1, 1860.

C. P. WHITNEY. The sum named has not been received. When it comes to hand, is it to be credited simply as a donation, or in some other manner?

G. BURSELL. It was received March 22, and er. in Her. of April 2d to No. 965. Have again mailed that No. 25 cts. would pay to the end of this year.



WHOLE NO. 949.

BOSTON, SATURDAY, JULY 30, 1859.

VOLUME XX. NO. 30.

THE ADVENT HERALD

Is published every Saturday, at 46 1/2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.

J. V. HIGES,
J. PEARSON, JR.
L. OSLER,
Committee
on
Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.

\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " " thirteen " " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1, —amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

THE INNER CALM.

Calm me my God, and keep me calm,
While these hot breezes blow.
Be like the night-dew's cooling balm
Upon earth's fevered brow.
Calm me, my God, and keep me calm,
Soft resting on thy breast.
Sothe me with holy hymn and psalm,
And bid my spirit rest.
Calm me, my God, and keep me calm,
Let thine outstretched wing
Be like the shade of Elim's palm,
Beside her desert spring.
Yes, keep me calm, though loud and rude
The sounds my ear that greet,
Calm in the closet's solitude,
Calm in the bustling street.
Calm in the hour of buoyant health,
Calm in my hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain.
Calm in the sufferance of wrong,
Like Him who bore my shame,
Calm 'mid the threatening, taunting throng,
Who hate thy holy name.
Calm when the great world's news with power
My listening spirit stir;
Let not the tidings of the hour
E'er find too fond an ear.
Calm as the ray of sun or star
Which storms assail in vain,
Moving unruffled through earth's war,
The eternal calm to gain.

H. Bonar.

Signs of the Times.

BY MARTYN PAYNE, M. D., LL. D.

[The following article we find in "Harper's Weekly" of July 9th. We copy it, not because we find anything particularly weighty in its conclusions, but because it was written by request, and indicates that attention is being turned to the study of prophecy. All the indications it specifies of the near approach of the final conflict, are only so many indications of the final consummation which must be synchronous with the overthrow of the man of sin and of the false prophet. Two of the supposed prophecies, alluded to, the conversion of the world and return of the Jews in the flesh, are merely imaginary and contradict plain scripture. The periods designated do not extend to the end of Papacy, but to its loss of certain powers, which we suppose terminated with the ending of the 1260 days, more than half a century since. Ed. Her.]

"Ye can discern the face of the sky; but can ye not discern the signs of the times?" —Matthew, 16:3.

"Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." —Revelation, 13:18.

"None of the wicked shall understand; but the wise shall understand." —Daniel 12:10. Referring to the following events.

The passing events of a few late years have directed the attention of some observers to the prophecies that remain to be fulfilled; and although I have been long inclined to think that their consummation is near at hand, I do not intend to raise any alarm in the community. It is true that, when these events shall happen, mankind will look on with great consternation, especially that portion which has been more addicted to the worship of earth than of heaven. But I am apt to believe that this is the worst that can befall them, and that they will enjoy a compensation in a more lively appreciation of the divine origin of the Bible, and of a divine interposition in the affairs of the human race, and that prayer will cease to be a mere matter of form. Moreover, not only the Gentile but the Jew will bow to the awful solemnity of this new proclamation, for both of them will be equally included in the summons. I will say also, at the outset, that I do not profess to be "a new light," not even an interpreter of prophecy, but simply a commentator on passing events. Nevertheless, as a basis of my present speculations, I recur to some of the able interpreters who flourished more than a century ago, when all the "signs of the times" were totally against the conclusions at which they arrived in relation to those unfulfilled prophecies about which any sane man would think of speculating. The most reliable of these interpreters are Sir Isaac Newton and Bishop Newton; and as I have intimated, they are also the more entitled to our attention by the absence of all signs to guide them, and from having predicated their opinions entirely of Revelation, yet conceding that these prophecies cannot be thoroughly understood until they are thoroughly fulfilled.

It may be next said that there remain four unfulfilled prophecies about which we have a right to speculate, and whose fulfillment, according to the foregoing interpreters, will occur in the following order:

First, the overthrow of the Mohammedan power; second of the Papal power; third, the universal diffusion of Christianity; fourth, the conversion and restoration of the Jews. Now the time of the fulfillment of these events could be accurately ascertained if the period could be fixed from which began the 1260 days of St. John and the "time, times, and half a time" both of John and Daniel, which equally mean 1260 years since it is not doubted by our authorities that the fall of the Ottoman and Roman powers will be nearly simultaneous, and at the expiration of the 1260 years, and that the two remaining events will happen at intervals of about 35 years afterward. It may be also premised that we are said by these interpreters to be living under the "sixth trumpet," the end of which will be the total fall of the Ottoman power and the end of the "second woe," when the "third woe cometh quickly," consisting of the "seventh [and last] trumpet,"

which includes the "seven vials." This trumpet is properly the termination of the 1260 years, and pronounces the final doom of Rome, when

"the wine-press will be trodden without the city and blood come out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs" (Revelation, 14:20); which has been ascertained to be exactly the distance from the walls of Rome to the River Po, and the March of Ancona—the extent of the Roman States. The "seven vials of wrath" will be "poured out" in quick succession.

Now the point of difficulty is in ascertaining when the supremacy of the Pope was fully established, as here begins the reckoning of the 1260 years. Bishop Newton thinks it "appears to be most probable that it is to be dated from the year 727," though inclined, also, to the opinion that it may be the year 606, when the tyrant Phocas, by virtue of a grant to the Pope, established his supremacy, and especially, also, on account of the remarkable coincidence that it was in this year that Mohammed forged his imposture. These periods would bring the fulfillment of the first two prophecies either to the year 1866 or 1987, or thereabout. Sir Isaac Newton inclines to about to the latter date, or that the year 755 may have been the beginning of the 1260 prophetic days, when the Papal power is also supposed to have been completed by the accession of the exarchate of Ravenna; while it is thought by others that this power was not fully confirmed till a little later, for as yet Rome itself was not temporally subject to the Pope, but was brought under the Papal yoke by Charles the Great. This event certainly completed the supremacy of the Church and may be the critical period at which the 1260 years began.

The reader has now before him all the premises relative to the period so important for ascertaining the beginning fulfillment of the prophecies which lie in the future, and about which we are allowed to speculate. If Mohammed's forgery and the grant by the Emperor Phocas determine the time, we may look out, at any moment, for a hurricane from the blast of the sixth and the beginning of the seventh trumpets. We

may soon expect, I say, to witness, in the overturning of the Ottoman and Roman powers something like that voice which "answered Job out of the whirlwind, saying, who is this that darkeneth counsel by words without knowledge?" —Or, should the latest date be the true one, the most that can be anticipated of the foregoing nature will be a series of events increasing in significance till the grand denouement takes place about the beginning of the year 2000.

Other and late interpreters, who have been guided by the "signs of the time," have neglected entirely the order of events, and hence, among other fallacies, it was imagined that Napoleon I. was fighting in Italy the great battle of Revelation. But here it was not considered that the universal spread of Christianity is to succeed that event within a few years, and there were no "signs" of a consummation so devoutly to be wished. There can, indeed, be no well-founded speculation upon this occult subject until there shall appear simultaneously a combination of "signs" indicative of the near approach of the several events, excepting the conversion and restoration of the Jews, which is

probably to depend upon the fulfillment of the antecedent prophecies; who however, may be seen to be, by their isolated position, in constant readiness for their restoration to Judea. I say near approach, for the prophetic war in Italy is to be abrupt, and Christianity is to be carried effectually among the heathen nations within thirty-five years after.

Hitherto, therefore, the requisite combination of "signs" has not existed; but let us see if there be not at present such a display of them as to justify an opinion that the present war in Italy is the war of Revelation. It is scarcely doubtful that Christianity will have overspread China, Japan, etc., within a brief period—certainly within half a century. But before that event can happen the Papal and Ottoman powers must have fallen, and the great battle have come off in Italy. The latter power is tottering if not the former; and any day may bring us intelligence of a fatal revolution in the East, especially as it will probably be stimulated by the Italian commotions, and may be promoted by Russia and France. It is also worthy of remark that it is said by St. John that some of the Powers which had sustained the Roman Church shall ultimately turn against her [Rev. 17:16, etc.]; and Bishop Newton observes that, "As the kings of France have contributed greatly to her advancement, it is not impossible nor improbable that, some time or other, they may also be the principal authors of her destruction." It is also very evident that the machinery of war and the present attitude of Italy are all that are necessary for the verification of this part of prophecy. But the main point to be considered, for the purpose of identifying any revolutionary movements in Italy and Turkey with the first in the series of the unfulfilled prophecies, relates to the present condition of Christianity. Is this religion about to overspread the earth? If so then bloody conflicts must be near at hand in the dominions of the Pope and Sultan, unless the prophecies are misapprehended. What, then, are the "signs" relative to the prophetic extension of Christianity? In the first place, the Scriptures are translated into more than 160 languages, mostly within a recent period. Next, China and Japan are unreservedly opened to its propagation; and nearly the same may be affirmed of the entire heathen world. Many other incidental movements may be taken into the account; such as the docility of the heathen (the Bible for them and the sword for Antichrist), the general co-operation of the secular press in disseminating Christian knowledge, even the publication of this article in Harper's Weekly; the universal daily prayer-meetings; the Sunday-school system; the rapidly-increasing co-operation of Christians for the dissemination of the Bible; the "running to and fro, and the increase of knowledge" [Dan. 9:4]; the identification of the Protestant religion with the English language, and the probability that this language—the only "pure" one spoken—will soon be carried over the earth, thereby fulfilling Zephaniah's prophecy, which relates to the subjects before us, that the Lord "will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" [Zeph. 3:9]; the increase of benevolence and of the humanity of penal laws; the independence of private opinion in countries of

enlightened institutions, and the increasing tyranny over private opinion in all countries where governments are despotic, thus leading to revolutions; the rapid extension and independence of the periodical press; the democratic character of the laws and institutions in the United States and Great Britain, as forming the ground-work of that universal liberty which must prevail when mankind shall generally embrace the precepts of Christianity; the intimate, and therefore, unstable connection which the Roman Church has formed with despotic governments, and the intolerance of both; besides many other analogous considerations.

All this, however, does not prove by itself that a universal propagation of Christianity will take place, especially within an early day; but other things, to which the foregoing are preliminary, do. Among these other things are events unexpected, and apparently providential, as the admission of Christianity into the entire heathen world. One of the most essential is the certain and rapid extension of commerce and the raising and mixing up of nations; and these events are made sure by the application of steam to the navigation of the ocean; the wonderful discoveries of gold and of coal; the settlement of the Pacific coast, of Australia, of the Pacific isles; the colonization of Africa; the railroad system; the electric telegraph; the expressage system; the cheap postage system—and the consequent rapid multiplication, in the future, of civilized Protestant man in all quarters of the globe; besides other recent tributary events which the foregoing will readily suggest.

In concluding this article, which has been hastily written at the request of the Messrs. Harper, it may be useful to state in regard to St. John's Book of Revelation (which, in connection with its correspondencies with Daniel, engages so much of our faith in Prophecy), that Sir Isaac Newton remarks of it—"I do not find any other book of the New Testament so strongly attested and commented upon so early as the Apocalypse." Irenaeus, who flourished soon after St. John, and a disciple of his, supposing that the prophetic "name of the beast" must be either Greek or Hebrew, ascertained that Lateinos, a name of the Roman kingdom, contains the number 666: thus Δ —30, Λ —1, Γ —300, Ξ —5, Λ —10, Λ —50, Ω —70, Σ —200= 666. Subsequently the word Romiith, the Hebrew name for the Roman beast, or Roman kingdom, was found to also contain the same number: thus, γ —200, ι —6, τ —40, ι —10, ι —10, γ —400= 666. Upon this Bishop Newton has the following comment: "It is really surprising that there should be such a fatal coincidence in both names in both languages. Mr. Pyle asserts, and I believe he may assert very truly, that no other word, in any language whatever, can be found to express both the same number and the same thing;" and here are two, from different languages, that correspond in the particular number and thing to which the prophet refers.

On the whole, therefore, if our premises be sound, we are clearly justified in the opinion that we are very near the time when the great battle of Revelation will be fought, since it is highly probable that Commerce will have carried Christianity and the "one pure language" over the earth before another half-century shall have expired.

New York, June 22, 1859.

The Dead on the Battle-field.

A letter writer has the following: "The plain of Guidizzolo is really horrible to look upon. Even so late as yesterday the dead were not all buried. They were to be seen in groups of twenty and thirty, huddled together in one spot, where a shell had exploded or the Chasseurs d'Afrique had passed. All still maintained the attitude in which death had struck them down.

Here was one with uplifted arm to ward off the blow which had split his skull, and splashed his brains far and near. Close by was another, with his hand upon his breast, shivered and rent by the grape. Another seemed to be smiling, as if in mockery of the grim warrior's approach.

Some were lying upon their backs, with faces turned towards heaven, and prayers still seeming to linger upon their lips.

Further on, there was a Hungarian, who had thrust his clothes into a ghastly wound near the heart. At his left was a Tyrolese, with the unused cartridge between his teeth. To the right, a Croat had his head cut off by a ball, and the head was by his side, with its horrible eyes, glaring and leering as it seemed, at the dismembered body.

Two young lads of certainly not more than sixteen were lying in each other's arms. Death had surprised them in that attitude; or, perhaps, feeling themselves about to die, they had clung together in a last embrace, and had fallen thus, never to rise again. Upon the body of a Bohemian officer we noticed a dog, waiting apparently for his master to get up! We had not the heart to call off the faithful animal by a word or a gesture, for we felt sure that God would reward the devotion of this poor dumb creature, so touchingly shown amidst the carnage which man had waged against his fellow man.

On every side it was the same. Death in his most horrible and ghastly forms glared at us, no matter where we gazed. Enough, however, on this sad theme."

Self-Discipline.

It is the character of the Christian religion to inculcate the practice of self-discipline to a much greater extent than was ever thought of before, and the Christian religion is constantly represented by its earliest teachers as holding out perfect freedom to its disciples. It appears to me certain that the practice of its precepts is calculated to ensure the greatest quantity of happiness here, as well as hereafter; because while it permits every rational enjoyment, it imposes restraint only on those things which are injurious. It is not by plunging into extremes that we can insure our well-being,—for they defeat every object of living,—but it is by a steady, temperate course, with a constant check upon ourselves, even at the thoughts of evil. To make self-discipline effective and permanent, it should be extended to all actions and habits. We must begin from the present, and go steadily on, watching ourselves unceasingly. We must never be too sure, but distrust our own strength on every occasion of temptation, either of commission or omission. Solomon and Job judged the best and spoke the truest of human misery; the former the most happy, the latter the most unfortunate of mankind; the one acquainted by long experience with the vanity of pleasure, the other with the reality of affliction and pain.

—Pascal.

Maine Annual Conference.

Assembled according to appointment, at Lincolnville Center, Thursday P. M. at 2 o'clock, June 23d. The meeting was commenced by singing an appropriate hymn, after which prayer was offered by Elder A. Ross, of Lowell, Mass. It was thought best to devote the afternoon to prayer and conference. Several spoke on the object which had brought us together, and the power and excellence of the blessed hope of the coming of the Lord.

Our first interview was interesting and good. We were glad to see and to associate with the few pilgrims from various places, who for years have been resisting the opposing elements, and surmounting the difficulties of these perilous times, pursuing the narrow way to the kingdom of God. But we regretted that no more could be with us. Heavy storms of rain, for several days previously, had doubtless prevented a goodly number who intended to come. Something detained several ministers who intended to be present.

Evening, Elder R. R. York preached a very instructive discourse from John 8:31-32.

Friday, 24th, A. M., 9 o'clock met in conference. The chairman, Bro. N. Smith, being in a feeble state of health, was not able to be with us, and Eld. Thomas Smith was chosen to fill the vacancy, and took the chair. A committee of

three to consult, and prepare business for the conference was recommended, and it was decided that they should be appointed by the chair, when I. Wight, S. K. Partridge and I. C. Wellcome were appointed.

The time was then occupied in social conference until half-past 12 o'clock, when Elder A. Ross, who was providentially with us, preached a valuable sermon from Luke 18:18, and was listened to with much interest, and I trust with profit also.

At half-past six o'clock Elder L. L. Howard gave us a short and good discourse from Rom. 2:6,7, and others followed with remarks.

Saturday, 25th, A. M. at 8 o'clock, the committee met, in company with all the preachers, for consultation in regard to the propriety of drafting a plan to raise funds, and send out one or more Evangelists to labor "in word and doctrine," unembarrassed, in the many new fields now open to us. A plan was suggested to meet the object desired, but it was seen that most of the brethren feared system, yet wished to obtain the same results by "common consent" efforts, without vote or system.

At 9 o'clock conference was called to order and prayer was offered by Bro. R. R. York. The report of the committee was then called for, when the following was presented:

Brother Chairman:—The committee chosen by this conference, after consulting the ministering brethren generally, and finding such want of concert of action between them and us, conclude to refrain from reporting any business to be acted upon by this conference, and beg leave to be discharged.

This was accepted and the committee discharged, and a request made by Bro. York that when we adjourn we do so to meet again in an extra session in September next, to see if we could not unite in a plan to effect what we fail to do here.

The remainder of the forenoon was spent in reporting the churches, and state of the cause in various parts of the State.

REPORTS.

Eld. L. L. Howard, of Poland, said: I have not been able to preach the last year, as much as formerly. I visited Berlin Falls. The brethren are prosperous, there is a good company of about 60, who are determined to walk in the truth, and who I trust will stand until the end. In Poland, I labor but little. There are some circumstances which have transpired to dishearten some. Yet some are living, and mean to gain the kingdom. At Maberry Hill I have labored some. There is a good company of faithful brethren. I have been at Livermore and at Hartford, found them prospering and laboring faithfully in the midst of the strongest enemies. At Casco, I have labored some; some 25 were converted last winter,—some very degraded ones. There is an open door in Albany for the word, and also in many Western towns in Maine. In Portland there are a few tried and faithful brethren. Experience has taught them much, and they stand firm. Several persons were converted last winter, and have been baptised. I think the cause is in a better state than for the last five years. They need your sympathy and help, they have preaching part of the time. Elder R. R. York of Yarmouth, said: My time is improved about home principally. I have been confined at storekeeping. One and a half year ago we established meetings. I have worked and preached, something has been accomplished. Some fifteen or twenty have been converted since our last annual conference, I have baptised 10; others will go forward soon. My heart is in the work, and I hope to gain the kingdom. I am glad in God I am with this company.

Elder J. Partridge of Poland said: last year until June I labored in Raymond. Some 12 have been baptised. In Gloucester a few are faithful and are intending to hold fast until the end. I am done laboring there, I now labor a portion of the time in Richmond, the last time I was there they had out a larger congregation than I had ever seen there, and there is some prospect of good being done there. New doors are constantly opening; but we are not able to go and do what we would. Bro. Hyde of Biddeford, said, the state of the cause is very low. We have a prayer meeting, no place for preach-

ing meetings. We act as Sappers and Miners, preparing the way for others. There have been some things among us detrimental to the cause. Sometimes we go to Portland to meetings, and sometimes preachers come among us. We want the preachers to visit us, and we will try to help them on their way.

Elder T. J. Dudley of Augusta, said: A few in our place believe in Christ, and look for his coming. The last two months I have not been able to preach much. I am doing what I can. The other societies are having some prosperity. I have labored some in Sidney, some 12 have been converted. We have some opposition and are denied a place to hold meetings. I baptised 3 lately, and am to baptise more. A new place is opened at Sidney Corner for meetings. At East Augusta I have held meetings, and the Lord is blessing. Some have been converted. I am sorry we could not have hit upon some plan to unitedly labor more efficiently in this cause.

Elder I. C. Wellcome said: I have been obliged to spend the most of the last year to earn my bread, and have preached but little to what I could wish. Yet I have preached nearly every Sunday and many times more. I preached at the Read meeting house one quarter, until last April, when I released myself from them, after preaching nearly five years. There are a few good Christians there, who have endured the trials and opposition all the way since 1843. Some have been converted among them, and are holding on their way. I have preached occasionally with the brethren at Brunswick. They are doing well. Several were converted and reclaimed last year. In February I organized the church. Their prospects are good. At Brunswick Village a new interest has started under the labors of Bro. E. Burnham, who preached there, in the Baptist house 4 weeks. It was a great meeting. Some 50 or 60 professed to be converted or reclaimed, some are marked with the true gospel hope. I have preached some at Belgrade, and Broome, where the truth was planted by the labors of Bro. H. B. Sevey. There is a growing interest, and good societies springing up. Bro. Sevey's labors have been much blessed in several towns. He has lately had a revival in Mount Vernon village and vicinity. I have preached some in Whitefield. There are a few in that place who still look for the Lord and are striving to live ready for him. I have preached some with Brn. Haggard and Hanscomb, in Livermore and Hartford. In South Livermore, there is a good, devoted church, laboring for Christ and looking for his return. They took the Bible course there, as soon as the truths of the Advent hope were received, and converts multiplied, they organized the church at once, on the New Testament plan, and there they stand against all the opposing elements, still prospering, while every effort has been made to destroy them, and had they not organized we should not have had a spot there to preach on to-day. We had a great meeting there in the winter. We also preached at East Livermore several days, where a new interest is awakened, and a good prospect of a society of faithful ones. At Hartford, I preached several times. There is a growing society of Adventists. They have lately organized a church of some 17 members. I have lately been in those places, and find them doing well. They go among other churches, and work with all the liberty they find to do so. I have spent one Sabbath at Palermo, Branch Mills, and preached. There is a good work going on among them, under the labors of a Christian preacher. Many gladly received the word on our blessed hope.

I have preached at Richmond Corner one-fourth of the time since April; had a good hearing. By request, I went to South Waterford, in June, and preached in the Universalist house; had a good hearing: the Lord seems to have opened an effectual door there for the word, if it will now be occupied. A good number of the community desire me to come among them frequently, and stately. The door is opening in very many places where we are unable to go, and urgent requests made for the word to be preached concerning the coming and kingdom of Christ. I have been at Augusta and preached to a little

church, lately collected under the labors of Bro. Dammon, they have lately been divided and distracted by false messages, and their public meetings broken down.

Bro. J. Dudy, of East Augusta, said: there is a better interest at Sand Hill, Augusta, than 2 months ago; a better prospect of good. I have labored some in West Gardiner, and there is interest to know whether these things are so. There is some opposition. At East Augusta, I have labored some; there are all classes. An interest commenced and has increased constantly; so they now hold their meetings when there is no preacher. I have been at Orrs Corner, Waldo-boro'; there is an open door for the word. Found one Adventist.

Elder S. K. Partridge said: I live at North Whitefield; am confined mostly to my vicinity, preach in East Pittston, one fourth of the time; have large congregations, good hearing. I preach in Jefferson one-fourth; a great reformation is going on now under a Christian preacher. We labor in perfect union; 6 were baptised there last Sunday. A new door is open at the Head of the Pond, I have preached there some. At the place where I live there are a few living Adventists, we have organized the church, I preach some at church Hill, Augusta, some at South Hope, where there is a devoted company and good union.

Bro. J. Carr, of South Albion, said: I suppose two are worth bringing in. Have only myself and wife who are full believers, in my place. I am talking and laboring as I can, and am intending to go on, to the end. I attend meetings some at Branch Mills. There is a great reformation there. Some sympathise with our views.

Bro. Harrison Hemingway said: I don't come here to represent any church. I belong to no organized church; meet with the brethren at South Hope. We try to serve the Lord and gain the kingdom.

Bro. Stone, of Camden, said: I am out of health; am not able to go out among the brethren much. Brethren and sisters in Camden call on me. They seem to be holding on to the word, and doing as well as ever. We seldom have any preaching.

Dr. H. B. Eaton, of Rockport, said: I did not come here to report, but will say, many there are who have the theory of the truth in them. Some can eat milk when they can do nothing else. We are in the whirl of the end; men are thinking, and must be made to feel the truth.

Bro. Edgcomb, of Belmont, said: there is no church in our place, other than as Paul spoke of a church in one's house. A few are interested in looking for the Lord—some 15 or 20. I could not say there was union and harmony as I could wish, to worship God truly.

Bro. Cousins, of Prospect, said: I am a stranger in Israel; not much to report. We have a small church of 3 members. Our union is faith, hope, and love. When myself and wife are gone we are not afraid of division—only one left, we hope to go through to the kingdom; some can't serve God because there are so many wicked around them—a scolding wife, bad children, &c. But we can serve God under all these circumstances, only have the mind to obey God.

Elder A. Ross here made some interesting references to his former labors in Maine, and his recent work in Massachusetts. Some thirteen years I have been engaged in preaching; formed many happy associations in Maine. I trust I thankfully received whatever was given me, but only one year, 1854, did I receive a supply; every other year, I was obliged to devote a part of my time with these hands to supply my necessities. I finally sold my team and traveled on foot. The way opened and I took it to be the leading of Providence to go to Mass., where I have since labored. I am glad to meet these brethren again.

Elder T. Smith, of Brewer, said: In Brewer and Holden there are some 20 or 30 living active members,—I think the most consistent and active of any I know of in the vicinity of the Penobscot. These were formerly opposed to order, but have seen its necessity and organized a church of some 10 or 12 members. In Old Town, there are a few professed Adventists; but they make no efforts. There are 2 or 3 living brethren in

Bradley, in Orrington a few brethren are striving to live. In Bangor there are a few brethren who hold meetings every Sunday; occasional preaching. In Hermon, a few are still striving to live; have some meetings in Carmel, also, a few are still pursuing, and looking for the Lord. In North Searsport, they have constant meetings twice a week; truth is spreading some. I have preached at Round Pond some. There are seven faithful, devoted brethren, who mean to gain the kingdom of God.

Adjourned to meet Sunday morning at half-past 8 o'clock, P. M.

2-12 o'clock, assembled and listened to a very lucid and able discourse from Dan. 8:14 by Elder L. L. Howard. It is worth publishing.

Evening, at 7-12 o'clock, preaching by Elder L. C. Wellcome from Matt. 18:11. The subject was an important one, and listened to with much attention, and we wish it could have been more ably presented. Sunday 26th, A. M., 8-12 o'clock, conference was called to order by the chairman, and prayer offered by Elder L. L. Howard, after which reports of the quarterly conferences were given.

Elder L. C. Wellcome gave a brief account of the recommendation at the last year's session of the annual Conference to divide the territory of Maine in several parts, to hold quarterly conferences; in pursuance of which they had so done. We organized our first quarterly conference in the Western central part of Maine, at Belgrade, in September last, and had an excellent meeting, large attendance, and a deep impression made on the community by the great and glorious truths of the coming kingdom of God. Our second session was held in Livermore, at the time of the great storm in January, and but few from abroad. But the Lord was with and blessed them: one was converted. We did not think best to hold one in April, but intend to have one this fall.

Elder J. Partridge said, We could not easily find a place to hold our quarterly conference in Western Maine. We however had one in Sept., in Raymond, which resulted in good; had ministers able to preach the word, and bringing our views out clearly before the public, God blessed the word. We now have two places where they wish it to be held.

Elder S. K. Partridge said: We had our first quarterly conference at South Hope in Sept. It was a good meeting indeed; God blessed our efforts. Our second was held at Round Pond, in January. It was a heavenly time. Not so many preaching brethren out as I wished. It was down in one corner on the sea-board. We design to hold another soon somewhere.

Elder L. L. Howard moved that this conference adjourn to meet in Sept., next, at the call of the Secretary, pledging himself and Elder R. R. York, to obtain a suitable place to convene. Seconded by L. Wight. The motion being put, Elder I. C. Wellcome objected to such an adjournment to call an extra session of conference, unless there was a probability of some plan of operation being adopted for concert of action to promote the great work of promulgating the gospel of the kingdom. He would gladly aid conferences, campmeetings, and general gatherings for such a work, but did not wish to embarrass the brethren to call an extra session of the State conferences, merely to meet and propose to do something by common consent, without some rule or system of action. But with a prospect of this, he would go for it.

The prospect seemed to assume the form that a plan would be sought for, and agreed on, and the adjournment was unanimously made, to meet in September next, at the call of the Secretary, after correspondence with Elders Howard and York.

The meeting then assumed the character of a love-feast, and the time spent from 9 to 10 1-2 o'clock in speaking. It was a good season, and many warm testimonies for Christ and his truth were received. But it was evident that many of the once living children were far away from Christ, and had no good hope. Some were revived and strengthened, and others troubled about their backslidings, while others were fed by the way.

At 10 1-2 o'clock Elder R. R. York preached

a good sermon from Matt. 24:14, on this gospel of the kingdom, being preached in all the world as a witness to all nations, and the end.

P. M. 1 o'clock, Elder A. Ross preached a sermon from Luke 21:24 on the Gentile times, and kingdom of God. The congregations were very large and attentive, and we can but hope that the great God and Head of the church used it for the good of the people.

At 5 o'clock Elder A. Ross preached again, from Col. 2:15. This was forcible and good, proving a blessing to those who heard.

During the conference Bro. Smiley of Augusta was baptised by Bro. T. Smith; two meetings were also held at Youngtown, 2 miles distant.

The spirit and good will of all who attended seemed to be one, for the advancement of the truth, and the salvation of sinners; although some are yet fearful of forms and regulations. This discourages some. But let us be of good courage. The brethren and friends at Lincolnville treated us with great kindness and hospitality, and we pray that God may reward them with an abundant blessing. One important item to our poor preachers, connected with the meeting was overlooked. The expense of their attending the meeting must have been nearly \$40, out of their scanty pockets, and the congregations of the last day might have cheerfully contributed half that sum, had they had the privilege of a hat to put it in. We will not blame any of them for this. But it is the fruits of common-consent principles. We will do better next time, brethren.

THOMAS SMITH, Chairman.

I. C. WELLCOME, Secretary.

EXPOSITORY.

Prophecy of Zechariah.

BY THE EDITOR.

CHAPTER XI.

"And I took my staff, Grace, and cut it asunder, that I might break my covenant which I made with all the people. And it was broken in that day: and so the afflicted of the flock who observed me knew that it was the word of Jehovah." vs. 10, 11.

Till their rejection of Christ, the Jews had been God's peculiar people; but after that event they were such no longer. The termination of this relation was symbolized by the breaking of the staff "Beauty." The covenant of God with Israel to protect them from the surrounding nations being conditioned on their obedience, their utter rejection of the Messiah would be followed by God's rejection of them. So God's making a covenant for them with the beasts of the field, (Hos. 2:18) signified that they would be at peace with them.

The Savior had said, (Luke 21:20, 21), "when ye shall Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." The poor of the flock were to recognize this presence of the Roman legions as the fulfillment of Christ's words. Accordingly, when Jerusalem was thus encompassed, the Christians there remembered Christ's admonition to escape from it; and when Titus unaccountably, except on the supposition that it was by God's superintending providence—raised the siege for a few days, as if to give opportunity to heed the warning, they fled to Pella, and so escaped the fate of those who remained in the city. They knew that the presence of the Roman legions was in accordance with the Lord's word.

"And I said to them, If ye think good, give me my reward; and if not, forbear. And they weighed my reward thirty pieces of silver." v. 12.

This whole transaction appears to be symbolic, represented in the single person of Zechariah, representative of Judas' Betrayal of the Messiah.

Personating a Shepherd's feeding his flock, the prophet asks for a valuation of his services, and a corresponding price or reward. Its being left optional to give or withhold, implies that the Jews were to be left free to estimate Christ according to their own voluntary judgment; and to accept Him as their Messiah, or to reject and crucify him.

And the price paid, thirty shekels of silver, which the Jews were required to pay for the meanest slave accidentally gored to death by an ox, (Ex. 21:32), shows that the service thus rewarded, was estimated at the lowest possible value. His being paid the price of a slave, therefore, was a contemptuous rejection of any higher claim.

"Dr. Alex cites Rabbi Menahem, applying the 'selling the just for silver,' mentioned here and Amos 2:6, of the 'selling the Shechinah,' by which they understood the Messiah, whom they often speak of as being the true God." Wm. Lowth. Accordingly we find that one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, "What will ye give me, and I will deliver him unto you?" and they covenanted with him for thirty pieces of silver" —Matt. 26:14, 15—about seventeen dollars of our money—so contemptuously was Christ rejected, and so meanly did Judas and the priests estimate him.

"And Jehovah said to me, Cast it to the potter; a splendid price that I was prized at, by them! And I took the thirty pieces of silver, and cast them in the house of Jehovah, to the potter." v. 13.

Its being styled "a goodly," or a magnificent "price," is spoken ironically, to illustrate its paltriness; and the direction to cast it to the potter, was to bestow it on the maker of wares of the meanest value, in illustration of the contemptibleness of the price paid. The modern proverb of, "cast it to the dogs," and the more ancient Jewish one of "cast it to the moles and the bats," are not unlike this in showing contempt for any thing.

Jeremiah lamented (Lam. 4:2) that "the precious sons of Zion, comparable to fine gold, were esteemed as earthen pitchers, the work of the hands of the potter." And in chapters 18 and 19 of his prophecy is recorded acts of his, that evidently symbolized Judah's ceasing to exist as a nation. By the direction of the Lord he went down to the potter's house, and saw a vessel wrought; which being marred, was made another vessel, as it pleased him—the interpretation of which was that the nation of Israel was in God's hand as that vessel was in the hands of the potter. And then he was told to "get a potter's earthen vessel," to take of the ancients of the people and priests, go into the valley of Hinnom, and break the bottle in their sight;—which signified that God would break that people as that bottle was broken. As those symbolic acts of Jeremiah, and these of Zechariah, symbolize the same precise period in the Jewish history, the declaration to cast the price symbolizing the Savior's betrayal to the potter, may be designed to connect these two prophecies, or to show this prophecy as an enlargement of that.

The prophet cast the pieces of money in the house of the Lord to the potter—i. e. doubtless, he cast them back into the treasury in the temple, where he had received them, to be appropriated for the use of the potter. In fulfillment of these symbolic acts, Judas "brought again the thirty pieces of silver to the chief priests and elders . . . and he cast down the pieces of silver in the temple, and departed and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in," Matt. 27:3-7. The Evangelist adds (vs. 9, 10); "Then was fulfilled that which was spoken by Jeremy the prophet, saying And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me."

Commentators have found a difficulty in this reference of the words of Zechariah to Jeremiah. Some have supposed that the last part of Zechariah's prophecy was written by Jeremiah and misplaced; and others, that the evangelist at first wrote only "the prophet," without giving any name, and that the wrong name has crept into the text; or that one name has been substituted for the other in transcribing. But Hengstenberg gives a better solution of the enigma, by

supposing that the Evangelist designed to connect the symbolic acts of the two prophets, and regarded Zechariah's only as an enlargement of that of Jeremiah.



ADVENT HERALD.

BOSTON, JULY 30, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

NOTICE.—Those purposing to become Life Members of the A. M. Association, or who have only paid in part, are requested to make speedy remittance of the sum needed to constitute any one such; so that the Treasurer may perfect his financial report, which is to be submitted to the A. M. A. at its coming session,—now only a few weeks distant.—He also wishes to perfect his list of the candidates for Life Membership. Address the Treasurer, as on the last column of this paper.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

D. T. T. Have received those papers marked by you. Shall make use of them.

D. Bosworth. Will appear in our next.

J. Kendall. Wrote you the 23d.

J. Litch. Was too late for this week,—will insert next.

I. Wallace. Will consider that point in our next issue.

A. Brown. Have taken it into consideration, and shall probably give it, with some opposing reasons.

Apportionment of the New Earth among the Redeemed Nations.

In the re-establishment of the kingdom, prepared from the foundation of the world, it is evident that for the dominion to extend under the whole heaven, the earth must be inhabited in all its parts. And as we conclude that each one will have his place in the divine apportionment of the inhabitants to the restored heritage, we may next enquire upon what principle this apportionment will be?

When the Lord "had destroyed seven nations in the land of Canaan, he divided their land by lot," (Acts 13:19) among the tribes of Israel. They did not have indiscriminate possession of the land; but the boundaries of each tribe were definitely appointed. The inheritance of each was "according to their families." After an enumeration of these, "the Lord spake unto Moses saying (Num. 26:52-56) Unto these the land shall be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that be numbered of him. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few."

As when the "lot is cast into the lap," "the whole disposing thereof is of the Lord," (Prov. 16:33,) it follows that the locality of each tribe and family in Canaan, was as much determined by the Lord's direct appointment,—as was the giving the whole of Canaan to Israel,—to whom he said (Psa. 105:11), "Unto thee will I give the land of Canaan the lot of your inheritance."

Not only was the locality of each man's possessions in Israel thus Divinely determined, but no one was permitted to alienate from his family the land thus granted by lease from the Almighty.

The Lord required of daughters (Num. 36:6-9,) that "only to the family of the tribe of their father shall they marry. So shall not the inheritance of Israel remove from tribe to tribe: for every one of the children of Israel, shall keep himself to the inheritance of the tribe of his fathers. Neither shall the inheritance remove one tribe to another tribe; but every one of the tribes of Israel shall keep himself to his own inheritance."

The Lord also required that when any one was waxen poor, and was obliged to sell his possession, that it should return to him in the fiftieth year. He commanded (Lev. 25:23, 4) that "The land shall not be sold forever; for the land is mine, for ye are strangers and sojourners with me; and in all the land of your possession ye shall grant a redemption for the land;" (v. 10,) "ye shall hallow the fiftieth year and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man to his family."

Why were there such definite and stringent regulations made, for preserving to each tribe and family the particular inheritance which the Lord's disposing of the lot had assigned to him? Was there not Divinely seen a fitness and propriety in one man's occupying here, and another there; and in each one's ever occupying the place assigned him? And may not this be explainable by the eternity of the terms of duration, which accompanied the promise of the whole of Canaan to Israel?

If the editor will answer in the Herald the following queries, he will confer a favor on one of his constant readers, and no doubt upon many others.

Paul cautioned the Corinthians against the worldly philosophy of his day, expressing his fear "lest, as the serpent beguiled Eve through his subtlety, so their minds should be corrupted from the simplicity that is in Christ." Whether he would have harbored any such fear from the profoundness of our modern philosophy, is a question. Our impression is, that if the "common people" do not feel themselves under obligation to the philosophers for their explanations, they will at least esteem their plain old Bibles none the less after reading such lucubrations as the foregoing. Perhaps some of them will even feel towards these *explanations* as the good lady did towards Scott's Notes on the Pilgrim's Progress: she thought she "understood it very well, *all but the Notes*." Well might the Great Teacher exclaim, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The War—An Armistice.

A new and most unexpected turn in the progress of the present war, is announced by the steamship Africa, which arrived at N. Y. the 21st inst. It seems that on the 8th of July an Armistice was agreed to between the belligerent powers to continue to the 15th of August, or five weeks from its date. We may have to wait another month, therefore, before we can hope to learn the results which may grow out of it.

The proposition for this cessation of hostilities was made by Napoleon; and it will result either in a termination of the war, or both parties to it will then take hold of it with renewed vigor, and no human power will be able to predict its end.

STATE OF AFFAIRS BEFORE THE ARMISTICE.

The following items show the complexion of affairs before the armistice was announced:

Turin, July 7. The fortress of Peschiera, now invested by the Sardinian army, is cannonaded day and night. With the aid of the gunboats which will soon be landed on the Lake of Garda, the resistance is not expected to be very prolonged.

Berne, July 7. Advices have been received from Lameden to the 6th inst. All the Austrian troops have left Windschan and are concentrating on the Stelvio Pass, where a conflict is expected to-day.

Fiume, July 6. Two French war steamers have been reconnoitering off this place. One thousand French soldiers have occupied Cherso. The occupation of Fiume by Austrian troops continues.

The Times correspondent with the Austrian army says that a bombardment of Verona and Mantua will not suffice. There must be a good deal of fighting at close quarters before anything can be done. They and other strongholds of this great military quadrangle are very much stronger than they were ten years ago. There are great field works to be taken before any approach can be made to the main defences, and in the meanwhile Austria may have got together again an army capable of risking another general action.

At Verona quantities of grain are stored in every available place, and 35,000 Hungarian oxen are either there or in the immediate neighborhood.

The Vienna correspondent of the London Times says that on the third inst. the French fleet, consisting of 64 sail, was at no great distance from Venice.

The Vienna Gazette publishes an amended list of the losses at Solferino. As to officers, the return gives 90 killed, 414 wounded, 13 made prisoners and 70 missing. Of rank and file, 2500 killed, and 8621 wounded, making a grand total of 11,213. Nothing is said of the number of men taken prisoners.

The French and Sardinians killed and wounded were 18,245. The numbers given by the Vienna Journal are believed to be below the truth.

The arrangement of the siege of Verona was said to have been confided to Marshal Vaillant. It is stated that on the 14th inst. Count D'Urban, son or nephew of the Governor of Verona, arrived at the headquarters of the Emperor of the French as the bearer of a flag of truce. The object of the mission was supposed to have reference to an exchange of prisoners.

In the sitting of the Federal Diet on the 7th, Austria proposed that the whole Federal contingent shall be mobilized, and that the Prince Regent of Prussia should be requested to assume the command in chief.

On the 7th inst. the Emperor of the French telegraphed to the Empress that an armistice had been concluded between the Emperor of Austria and himself, and that Commissioners had been appointed to settle the clauses and duration of the armistice.

The Paris Moniteur, in publishing the official dispatch, appends the following remarks: "It is necessary that the public should not misunderstand the extent of the armistice. It is limited merely to a relaxation of hostilities between the belligerent armies, which, though leaving the field open to negoti-

ations, do not enable us for the present to see how the war may be terminated."

OPINIONS OF THE ENGLISH PRESS.

The armistice had given rise to a variety of speculations in the English papers.

The London Times believes in peace, and remarks that before the truce is ended the French army will be refreshed and reinforced, a fleet of gunboats will be ready for launching upon the Lake that surrounds Mantua, and a great army will be ready to make its descent upon the shores of Northern Italy. Broken and dispirited as Austria now is, she is yet better able to fight at this moment than she will be at any future time.

We believe therefore in peace, and we believe that the path to peace will be made smooth to her, for the Emperor has won the advantage which for the moment he proposes to himself. If this war between France and Austria is ended, France comes tremendous in power out of the conflict, and Austria and Europe will look on with still increasing interest, and much meditation upon the future while she rests upon her arms.

The London Post inclines to think that the proposition of an armistice came from the moderation of the Emperor of the French, and is of the opinion that Austria will consent to sacrifice her Italian sway, and thus end the war.

The Daily News says it would be interesting to know whether the propositions for an armistice came from Austria or from a third power; for no one will suppose that it was made by France. By whosoever made it, it can be accepted only for the purpose of giving scope to negotiations.

The Globe interprets the armistice as a prelude to peace.

Paris, Saturday July 9. The Moniteur of to-day contains the following:

The Armistice was signed at the Villa Franca on the 8th inst. between Marshal Vaillant and Baron Hess. Its term is fixed for the 15th of August. It stipulates that commercial vessels, without distinction of flag, shall be allowed to navigate the Adriatic unmolested.

London, Saturday, July 9. The Times of to-day says: With regard to the armistice there is little to communicate beyond what the public already know. All that seems to be well authenticated is that the proposal came from France, and was the result of the Emperor's own determination. The fact is indeed highly important. That the Emperor Napoleon should stop short in a career of victory, and make overtures to the foe whom he defeated in two pitched battles, and hurried back to the limits of Lombardy, argues the moderation or the necessities of the French ruler. We can hardly believe that the latter have been the cause of this sudden resolve.

If the next week or two show that Napoleon and Francis Joseph really wish to stop the effusion of blood, and to settle permanently the affairs of Italy, we shall be glad to help them; but it becomes this country not to lower its dignity by pressing her advice, unasked, on two Emperors who have shown no desire that we should share their councils.

COUNT CAOURT TO THE BOLOGNESE. The following letter from Count Cavour, in answer to the address of the provisional deputation from Bologna to King Victor Emmanuel, shows the latest attitude of the allies towards the revolutionary movement in the Roman States:

Turin, June 28, 1859. Gentlemen: His Majesty the King desires me to thank you for the address presented to him in the name of the inhabitants of the Romagna, in which address, expressing the wish to be annexed to Piedmont, these inhabitants invoke his dictatorship. His Majesty, solely intent on the thought of delivering Italy from the yoke of the foreigner, cannot venture upon an act which, by causing diplomatic complications, would tend to render the attainment of this object more arduous.

Nevertheless, acknowledging the nobility and generosity of the sentiment impelling those inhabitants to take part in the war waged for this great cause of Piedmont and her generous ally, the Emperor of the French, his Majesty cannot refuse, notwithstanding his profound respect for the Holy Father to take under his direction the forces being organized at this moment in those districts, and which they are preparing to place at the service of Italian independence. He will thus perform the two-fold task of directing the co-operation of the Romagna in the war, and of preventing the national movement now in progress from degenerating into disorder and anarchy."

REWARD OF BLOOD.—"The Giornale di Roma of the 21st ult. after stating that the Legitimate Government had been restored in Perugia by the Swiss, under Colonel Schmidt, announces that the Pope, as an acknowledgment of his bravery, has raised him to the rank of General of Brigade. All those who have distinguished themselves in this affair are to be mentioned in an order of the day."

Thus the Pope rewards the monster murderer of the day: a fitting tool to do the work of the Head

of the church of Rome! We trust in God that the days of the power of the Pope to do such deeds of butchery are numbered, and that we may soon hear of its destruction.

Grant Thornburn says:

In 1808, Bonaparte the first led the Pope a captive into captivity, shut him up in a prison, and made him fast in the stocks. If 'Boney' the second should cut the same cape, before the next 'Evacuation' day, you may see the Pope with his mitre, and the cardinals with their red hats, land on the Battery, march up Broadway, and take possession of the palace now building for the Pope, in Mott street, New York.

THE PAPAL STATES. The following is the most important passage in the address delivered by the Pope on the 20th of June to the Secret Consistory:

"It is because after having, by means of protestations, sent through our Cardinal of State to all the ambassadors and ministers of neighboring powers, expressed our disapproval and detestation of the late culpable attempts at rebellion, that now, venerable brothers, raising our voice in this consistory, we protest with the whole force of our soul against all that the rebels have dared to do in various places, and by virtue of our supreme authority we disapprove, reject, and abolish each and all of the acts committed by Bologna, Ravenna, Perugia, and other places, against our legitimate and sacred authority, and against the principal of the Holy See. By whatever name they are called, in whatever way they are performed, we declare these acts to be vain, illegitimate, and sacrilegious. More than this, for the benefit of all we recall to memory the excommunications and the other ecclesiastical pains and penalties inflicted at various times by the sacred canons and the decrees of council, especially by that of Trent, against all those who have dared in any way to rebel against the temporal power of the Roman Pontiff, and we further declare that those who in Bologna, Ravenna, Perugia, or any other city, have dared to violate or trouble the paternal jurisdiction of St. Peter by deed or conspiracy, or in any other way, have already wretchedly fallen under their action."

The Independence Belge says:

"The outrageous conduct of the Swiss Guards at Perugia is already producing disastrous consequences for the temporal government of the Holy See. At Bologna the provisional junta has published a proclamation recalling all the young men who have enlisted under the flag of Italian independence, because, says the proclamation, if it is a civic duty to take up arms to liberate one's country, there is a greater and more urgent duty still—that of defending our hearths and homes. In Piedmont and Tuscany public indignation has reached such a pitch that even the clergy are constrained openly to take part with it. Several pastoral letters have been written protesting against the conduct of the Pope's mercenaries, and laboring to separate the Catholic cause from the doings of its champions. The Court of Rome will very probably find reason to regret the rewards and eulogiums which it has lavished upon the conquerors of Pergia."

NAPLES. The Naples correspondent of the London Times says:

"The news of the great battle or victory of the 24th inst. arrived here on Saturday, and spread like wild-fire through the city. The sensation which it produced was very great: crowds paraded the city, and though not a cry was uttered every face beamed with unusual intelligence and joy. People appeared to look at and converse with one another although maintaining perfect silence. Something had evidently occurred which had broken down all reserve, and established a general intimacy and friendship. On Sunday, of course, the crowds were still larger, and their manner and conversation became so animated that at night the streets were patrolled by a large force of cavalry and infantry. The Neapolitans in the first place feel themselves mortified and degraded in not having taken any part in the glorious events which they are celebrating, and irritated, as I have already said, by the comparatively little or nothing which has been done hitherto at home."

The same distrust, confusion and disorder that exist in Naples exist also in Sicily, from whence I have received fuller confirmation of the demonstrations made in Messina in honor of the French and Sardinian fleets. One person makes the number assembled amount to 40,000 persons, who uttered not a word, but by signs expressed their respect and joy."

After the foregoing was put in type, we received

Tidings of Peace.

We remarked in the last Herald respecting the present war, that "the whole of Europe might be very easily embroiled in it; and yet some little turn of events may change the whole aspect of the question." Also, that it is "very certain that the contest is nearing a crisis, which will indicate either a

speedy termination of it, or a long continuance.—And for this crisis, it is safer to wait, than to put on to paper predictions that may be falsified by the event in either direction."

It seems however, that when penning that, peace was already declared. First came the news of the armistice, signed on the 8th of July, and then came the news of peace, signed on the 11th. Of this last event, all that we are able yet to learn is communicated in the following telegram from Napoleon to the Empress, announcing the fact:

"Valleggio, July 11. Peace is signed between the Emperor of Austria and myself. The bases of peace are: The Italian Confederation, under the honorary Presidency of the Pope; the Emperor of Austria concedes his rights in Lombardy to the Emperor of the French, who transfers them to the King of Sardinia; the Emperor of Austria preserves Venice, but she will form an integral part of the Italian Confederation."

It seems that the two Emperors had a personal interview at Villa Franca on the 11th Inst.; and the above is the result. The whole history of the war is only another illustration of the rapidity of events in these last days. It was only last New Year's day that the first offensive word was spoken—a remark made by Napoleon to the Austrian ambassador which all the world regarded as the precursor of war. On the 22d of April, the Emperor of Austria dispatched an unreasonable note, which brought him into conflict with France and Sardinia. On the 29th of April the Austrian troops crossed the Ticino, and had their first skirmish on the 3d of May; and in only five weeks from that time a great war has been in progress, mighty armies brought into collision with each other, the greatest battle of modern times fought and peace declared.

As a general result of this contest we have the following facts:

Peace, after an expenditure of 100,000 lives, and of an amount of money yet unknown; the erection of all Italy into a confederation, under the temporal authority of the Pope, thus immensely extending that much doubted prerogative; the annexation of Lombardy to the realms of Victor Emmanuel, thus adding 3,000,000 to his former 5,000,000 of subjects, making his the leading power in the new Confederation; and the retention of the Venetian States to the Emperor of Austria, comprising about 3,000,000 of people and the great defensive line of the Adige, with its two fortresses of Verona and Legnano, making these States, however, a part of the Italian Confederation in nearly the same manner that a large part of Francis Joseph's dominions is included in the Germanic Confederation. It does not yet appear how the Duchies are to be managed, but it is presumed that they will be reinstated. Personally, Louis Napoleon obtains a master influence in Italy through the gratitude of Sardinia. Francis Joseph loses Lombardy with its fortresses of Peschiera and Mantua, but saves Venice, and with it an influential voice in Catholic Italy. Victor Emmanuel nearly doubles his kingdom, while acquiring subjects not homogeneous with his own and merging a part of his sovereignty in the confederation.—The Pope is nominally greater than he has been for a century, while his power will probably be even less than now. The King of Naples remains as before, except so far as relates to the new confederative relation.

It is now a little too early, and our information is too scanty, to speculate safely on the future. Napoleon has not accomplished all that he promised, or hoped to do. Austria is not entirely driven out of Italy; but still holds the Venetian states, with their 3,000,000 of people. Hungary is still subject to Austria, and how disposed it will be to settle down under Austrian rule, or what concessions Austria will make to it, remain to be seen. It is not yet clear how the treaty of peace will affect Italian independence. And the position given the Pope is very enigmatical, and requires further intelligence for a clear solution.

With the meager information that has come to hand, it would seem as if the patching up of this peace must be attended with grave difficulties, and that various questions must be so left as to cause anxious forebodings in the future respecting its continuance. We hope, however, that another arrival will shed additional light on much that is now doubtful and obscure.

The Course of the War.

The sudden restoration of peace affords a convenient occasion for reviewing the chief events of the war up to its cessation on the 8th inst. We present, therefore, the following brief abstract, in chronological order, of the war of 1859:

The Emperor Louis Napoleon publicly expresses to the Austrian Envoy at his court his regret that the two governments are not on better terms—which creates extraordinary sensation and leads to mutual armaments—January 1, 1859.

Events growing daily more threatening, it is announced that England has sent Lord Cowley on a peace mission to Vienna, February 22.

The announcement is made that a Peace Congress will be held, the effect of which is to open long negotiations about the preliminary question of disarmament, March 19.

All hopes of peace are quenched by the news that Austria has insisted upon the disarmament of Sardinia alone, as a condition precedent to any peace negotiations, April 8.

Austrian and Sardinian forces having assembled in the neighborhood of the Ticino, Count Gyulai forwards a peremptory summons to the King of Sardinia to disarm within three days on penalty of war, April 22.

Victor Emmanuel, having returned an indignant refusal, is invested with dictatorial powers, April 23.

Lord Malmesbury issues a final proposition for negotiation—which is accepted by Austria and rejected by France—April 25.

French troops begin to land at Genoa, April 25. Tuscany throws off its government and declares for Victor Emmanuel, April 25.

The Austrian army in three divisions, crosses the Ticino, April 29.

A detachment of Austrians, in attempting to cross the Po at Frassinetto, is repulsed by the Sardinians, May 3.

Louis Napoleon issues decrees relating to his departure for the army, May 3.

Louis Napoleon leaves Paris, May 10, reaches Genoa on the 12th and joins the army on the 14th.

The battle of Montebello is fought between the outposts of the two armies, the French, under Gen. Forey, compelling the Austrians to withdraw, May 20.

Garibaldi, at the head of 6000 Italian volunteers, crosses the Ticino, May 23.

Garibaldi fights his way into the city of Como, where he is joyfully received by the citizens, May 27.

The battle of Palestro is fought by 12,000 Sardinians under their King and 20,000 Austrians under Gen. Zobel—the latter withdrawing—May 30.

The battle of Magenta is fought, in which 100,000 allies under Gen. McMahon rout 120,000 Austrians under Gen. Gyulai, June 4.

The Emperor Napoleon and King Victor Emmanuel enter Milan, welcomed by the citizens, June 8.

The battle of Melegnano is fought, the Austrians under Benedick being driven from their position by the allies under D' Hilliers, June 9.

The battle of Solferino is fought, under the command of the two Emperors, by nearly 400,000 troops, the Austrians being compelled to retire, June 24.

The Sardinians begin to invest the fortresses of Peschiera, June 29.

The allies cross the Mincio, June 30.

The French Emperor takes up his headquarters at Valleggio, on the east bank of the Mincio, July 3.

The armistice between the belligerents, to last till August 15, is signed July 8.

Peace between the two Emperors agreed upon, July 11.—*Journal.*

THE GOOD NEWS OF GOD: SERMONS BY CHARLES KINGSLEY. NEW YORK: BURT, HUTCHINSON AND ABBEY, 523 BROADWAY N. Y.; FOR SALE BY CROSBY AND NICHOLS, BOSTON, MASS.

This is not a millenarian work, and it takes the common view of the Christian future. The sermons however are practical gospel discourses, and may be read with profit, affording suitable themes for meditation.

MY EARLY DAYS. BY ELIZA V. FARNHAM. NEW YORK: BURT, HUTCHINSON AND ABBEY, 523 BROADWAY N. Y. AND FOR SALE BY CROSBY AND NICHOLS, BOSTON.

This is not an autobiography, but an imaginary childhood, struggling with poverty, orphanage, and ill-usage, and overcoming them by strength of purpose and persevering labor. It needs, however, that its subject should have sought and found a Savior, in her experience, and thus secured a joyous eternity, to have made her character complete—it being now only exhibited in respect to the present life.

WEST TOWNSEND SEMINARY.—A correspondent of the Boston Journal, thus speaks of the West Townsend Female Seminary, under the superintendence of Mrs. F. G. Brown:

"One of the chief attractions of this village is the Townsend Female Seminary, one of the best managed schools in the State. Wednesday and Thursday last were occupied in the examinations, and on Friday was held the twenty-third annual exhibition, in which the young ladies 'acquitted themselves,' as is sometimes said of college boys, 'with signal ability.'

Their performance in music, and their productions in needlework and painting were excellent, while their recitations in the languages, of English history, and original composition, among the last of which may be instance a colloquy upon the present war, in which most of the European powers, as well as Brother Jonathan were represented, would have been highly creditable to 'Juvenes in artibus initiat.' "

We copy this to give information to those in search of a desirable place to educate their daughters.

A GLORIOUS THING.—Men of the world are sometimes ashamed to pray, and are unwilling to be seen in a praying circle, but they only proclaim their spiritual ignorance and blindness. The following paragraph indicates more wisdom and discernment:

—As John Foster approached the close of life and felt his strength gradually failing away, he remarked on his increasing weakness, and added, 'But I can pray, and that is a glorious thing!' Truly a glorious thing; more glorious than atheist or pantheist can ever pretend to. To look up to an omnipotent Father, to speak to him, to love him; to stretch upward as a babe from the cradle, that he may lift his child in his everlasting arms to the resting place of his own bosom; this is the portion of the dying Christian. He was overheard thus speaking with himself: "O death where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory, through our Lord Jesus Christ." The eye of the terror-crowned was upon him, and thus he defied him."

PERSERVERANCE.—There would be plenty of candidates for heaven, and successful ones too, if it could be won by a few great acts of daring adventure; but when our sincerity is brought to the true test, and is to be proved by a work going on steadily, secretly, and inwardly, without noise or display, in a quiet habit of daily self-denial and preference of God's will to our own, we shall never find upon experiment, that this is lowering the gospel, but raising it to the highest pitch of which we are capable. In this way it has its just effects upon our souls, and under the aid of the Spirit, alters and renews our very nature. And, in point of fact, nothing short of this comes up to our case.—Rev. S. Rickards.

WELL PUT.—The Richmond Christian Advocate, speaking of the Baltimore Advocate, says: "Come, brother Bond, up to the mountain summit and enjoy the sublime prospect that extends to our distant 'horizon,' embracing the peace and prosperity of the Church and State, and the subsequent happiness and welfare of the slave."

To which Dr. Bond responds: "Our Bible reading makes us timid about being led up to the top of a high mountain to take tempting prospects."

A writer in the N. Y. Times, speaking of the great changes now going on in the world's history says:

"In an age when centuries are crowded into decades, imagination itself must strengthen its wings to keep up in the flight."

The Cincinnati Israelite, the organ of the Jewish people in the West and South, makes the following strange declarations: "As regards the Messiah, we, in the United States, are satisfied with the Messiahship of Washington, just as the prophet Isaiah was satisfied with the Messiahship of Cyrus."

A telegram from Stockholm announces the death of Oscar, King of Sweden and Norway. The event occurred on the 8th of July, after an illness which had incapacitated the King from taking any active part in Government since September, 1857. King Oscar was the son of Bernadotte, whom he succeeded on the Swedish throne in 1844.

The Florence correspondent of the Newark Daily Advertiser, writing July 3, says:

"More full and authentic reports of the reduction of Perugia show that forty individuals, of both sexes, were put to death by the Papal mercenaries, besides those who fell outside the walls. The government at Rome makes no concession; though Mr. Stockton's claim in behalf of Mr. Perkins has been taken into consideration. Mr. S. is now at Ardenza, a watering place on the coast near Leghorn, where he had arranged to pass the season, with his family, before this occurrence."

PEDIGREE.—Robert Crittenden, Esq. who died in London, in holy triumph, in 1763, wrote:

"Let others boast their ancient line,
In long succession great;
In the proud list let heroes shine,
And monarchs swell the State;
Descended from the King of kings,
Each saint a noble title sings."

Never attempt to degrade another with a view to exalt yourself; this is not uncommon, but it is uncommonly sinful and base.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

TOUR TO PENNSYLVANIA.

Thursday, March 10, I took the cars in Boston, and in twenty-four hours I was in Harrisburg, Pa., ready for the work with the church there. I received a cordial reception from Elder Colder and his people. Dr. Litch met me here, and arranged for my tour in this part of the State, where I am to spend about a month.

Saturday, March 12, I commenced a series of meetings. Preached twice a day, and visited the society the rest of the time, with the pastor. The meetings on week days were not large, but were of an encouraging character. The saints were refreshed, and some were awakened and reclaimed. The Sabbath attendance was large, and the word was well received.

Saturday, March 17, I spent the A. M. with Eld. Colder in visiting. At noon Rev. Mr. Bartine, the Methodist preacher, dined with us. He is one of their leading men in Pennsylvania. Methodist preachers and Methodism, I find, have very greatly fallen from the position they occupied in the days of John Wesley. They are becoming numerous, wealthy, and as worldly as any of the sects.

After dinner I took the cars for Shiremanstown, three miles, to my appointment in the evening. Br. Stouffer met me at the depot, and we made ten interesting calls on Advent families before the evening service. Preached to a full house at the hour of meeting, and had a cheering and interesting time. The cause here is prospering under the efficient labors of Elder Prideaux.

Sunday, March 20, went to Kingston, seven mls., and preached at half-past 10 in Messiah's church, of which Elder Prideaux also has the care. It was a good season, and I hope that notwithstanding my stay was short, it was of some profit to the church. I returned to Shiremanstown after this meeting, and preached again at 2 o'clock P. M., to a full house. The opposition is strong, but the truth is stronger, and is prevailing. At the close of this service Bro. Rupp took me to Harrisburg, where I gave my last lecture to Elder Colder's people in the Bethel. The house was filled, and many of other denominations, and especially the Lutherans, were in to hear. My subject was, Luther and the Reformation. The object of the discourse was, to show that Luther and the other great reformers were prophesied of in the 10th chapter of Revelation, and that they were Adventists. I had a good hearing, and trust that a deep and lasting impression was made in reference to the pre-millennial views of the Reformers, and that they will not be claimed as advocates of the doctrine of the world's conversion, in Harrisburg, as they have been in time past. May God give effect to his truth.

My work in H. and vicinity was now closed. I trust my labors were not in vain. I received the kindest attentions from Elder Colder, concerning whom I would add, that he was educated at the Middletown (Ct.) University, and went to China as a missionary under the Board of the M. E. Church. On his return, he was immersed, and joined with the "Church of God," in Harrisburg. He also embraced the faith of the pre-millennial advent.—He is now the pastor of the church of God in Harrisburg, and occupies an honorable position in the community and exercises a commanding influence for good. His sympathies are with Bro. Litch and his fellow-laborers in Pennsylvania, and he may yet cast in his lot among them.

Monday, March 21, took the cars for Maytown, where I was welcomed by Bro. M. Peck to his hospitalities. Here I remained four days, and gave lectures on each day. It being stormy most of the time, the audiences were not large, and my labors not very effective.

Friday, March 25, I returned to Harrisburg, and put up with Bro. Yoder, with whom I had boarded during my labors in Harrisburg the two previous weeks. I am greatly indebted to this kind family: the Lord reward them.

Saturday, March 26, I went to Shiremanstown and preached in the P. M. and evening, after which

four persons were received into the church. By request of Bro. Prideaux, the pastor, I addressed them and gave them the right hand of fellowship. It was a melting time. Bro. P. has good reason to be encouraged, when the Lord of the harvest is adding to the churches of his care.

Sabbath, March 27, I gave three discourses, two at the Bethel and one at Gorgas's school house, a few miles out of the village. We had refreshing seasons all day. The tide is setting in favor of the cause, and Messiah's church here is full of joy and hope.

Monday, March 28, I took leave of friends in Shiremanstown and went to Harrisburg, and from thence to Philadelphia, and arrived at 5 P. M.—Called on Dr. Wardle, Bro. Litch and others, after which attended the missionary anniversary of the M. E. church. Dr. Durbin made a good address, but the speech of the evening was made by Mr. Ridgway, a minister from Baltimore, Md. His theme was, the life of the gospel in the church and ministry, reproducing itself in the conversion of the world. I liked the doctrine, for it is the only hope of success. The life of God in the souls of the ministry and membership, will give all the success we may look for, under God, in bringing man to Christ. But I entertain no hope of reaching all. We shall "save some." God will save a people out of the world, but we may not hope to save all the world. May God give us all in full measure the true life of Christ in the soul, and make us valiant and successful in his cause.

Tuesday, March 29, I made calls with Dr. Litch, on Bro. Lye, Mr. James Challen and others. Mr. C. is a distinguished elder in the Church of the Disciples, and is also, with his sons, a publisher of valuable books and periodicals. He looks for the personal reign of our Saviour and is free to proclaim it in his ministrations. Our interview was a pleasant one.

In the P. M. I went to Yardleyville, to my next appointment. Here I was cordially received by Br. Swartz, the youthful and successful pastor here, and by Bro. M. B. Laning, a young preacher, at the house of Bro. Johnson, an old disciple. In the evening I preached to a large audience for this place. How changed is the condition of things since my last visit! Then the church was in desolation, but now in a state of prosperity. God has done great things for this flock. Let others take courage, hope in God, for they will yet praise him.

Wednesday, March 30, during a part of the day, I was reading the life of Capt. Vicars, an English officer in the Crimean war. The following extracts from his letters, will show his state of mind while engaged in fighting the battles of the Queen:

"There is much in the signs of the times to make us believe that the Redeemer's advent is near. It may be we shall not taste of death, but be caught up to meet the Lord in the air. Beloved sister, let us live in hourly expectation of that solemn yet joyful event. Let us judge of our state by the happiness the thought gives us, and not rest satisfied until the language of our hearts shall be, 'Even so come, Lord Jesus.' " p. 85.

Writing to his mother he says:

"This has been a delightful day. I took a short walk with one of my brother officers, to have a look from the height near which the Guards are encamped, rather to the right of us at the valley of the Tchernaya. Seldom have I seen a more beautiful view. The valley extends three or four miles across from our advanced posts to the Russian position over the opposite. . . . As I gazed on the magnificent scenery—on the wildness and grandeur of the distant, lofty and snow-capped mountains, giving an additional charm to the surrounding loneliness—all around was so still and calm that my thoughts wandered to more peaceful climes and to that not far distant day when Jesus shall return to this beautiful, although sin-marred world, when wars shall cease forever and love and holiness fill the breasts of his redeemed people. Oh dearest mother, there are times when I long for this final consummation of all things. What a blessed thing it will be to serve Christ with a heart wholly renewed and made like unto his, when sin can no more afflict us with its presence or draw us down under its intolerable burden. But it is not always thus my soul longs and pants for that great advent of my glorious and precious Saviour. O that I were ever waiting and ready to welcome him on his triumphant return to a world where once he took upon him the form of a servant, to redeem and save sinners!" p. 241.

Would to God that all believers in the near advent had the same faith and spirit!

At 3 o'clock P. M. I preached, and also in the evening, to a full house, and closed my labors here.

Thursday, March 31, I visited several families, and on my way to Morrisville dined with our old friend Bro. Balderson, in company with Br. Swartz. On arriving at Morrisville we put up with Bro. W. Kitson, who has a home for all pilgrim preachers. I preached in the evening to a good house. I found improvement here, as in Yardleyville, under the labors of Brn. J. T. Laning and Swartz. They have seen dark days, but God has lifted on them the light of his countenance, and turned their captivity.

Friday, April 1, I preached in the P. M. and evening. Bro. J. T. Laning was with us, in good health and spirits. Although engaged in a large

school in Bristol, Pa., for a livelihood, yet he finds time to help the churches in this region, and has stood by them in all their times of trial, and now has the happiness to have help, and see the churches prosper. Next Sabbath he will baptise a goodly number in the Delaware.

Saturday, April 2, I took leave of Bro. Kitson, his kind family and other friends, and returned to Philadelphia, where I put up with Bro. Henry Lye, an old and particular friend—my acquaintance with him commencing in 1842. I was made welcome; and a pilgrim, or one who is from home the most of the time, knows how to appreciate the hospitality of cherished friends. This P. M. I visited Dr. Litch and family and father Barstow and family, and had very pleasant interviews. These are among my best and earliest friends. I have had their confidence and sympathy from the beginning of my labors in the cause we love. I prize old friends more and more, and as one after another drops off I feel lonely and sad; but for the hope of meeting again, truly we should be most miserable. But the family of the redeemed will soon be gathered home; the Lord hasten the time.

Sabbath, April 3, I was sick, but spoke three times, by the help of God. Our meetings were in a hall corner of Buttonwood and Eighth street, and though the weather was stormy, we had good attendance and a day of good cheer for the little flock. Bro. Jackson is now to supply the pulpit for a season, in the hope of building up the church. Elder Litch has been obliged to be absent, very much as I have been from the church in Boston, and the consequence has been a diminution in the strength and prosperity of the church. Our city churches need permanent pastors. The Philadelphia and Boston churches have made man efforts to obtain such, and although they have failed hitherto I hope they will yet succeed. Bro. L. and myself would be glad to be relieved of all care in the matter, and have those who would do better for these churches than we in our callings can do.

Monday, April 4, I rose at 5, and took cars for Boston via New York, and arrived home at midnight quite exhausted. I was glad to get home. Oh, it will be sweet when we arrive at our final and eternal home. And that will soon be. Yes, sooner than most expect. May we be ready.

Tuesday, April 5. To-day there was the quarterly meeting of the A. M. A. Though anxious to meet with it, and report what I had done to advance its interests, I was too sick to rise; and my illness continued all the week.

Sabbath, April 10, I preached to the church in Boston in the A. M. and P. M., and Bro. C. N. Lewis, a young preacher of Claremont, in the evening. J. V. H.

Letter from Brn. Osler and Pearson.

Dear Brother:—Perhaps a brief account of our tour of recreative labor, will not be uninteresting to the readers of the Herald.

We left Boston July 13, with our hearts full of joy and encouragement. The reader may inquire for the reason of this our jubilant state of mind. We answer: for months we have been greatly depressed with the pecuniary condition of the office.

In May and June, almost utter ruin seemed to stare us in the face. According to human vision our liabilities of July would involve the A. M. A. in debt, and only a special interposition of Divine Providence could save from a complete bankruptcy, ere the opening of another year. It is a favorite expression of the Mohammedans, "God is good." This sentiment the humble Christian not only utters with his lips, but it finds a place in the deep affections of his heart. Oh yes, God has in our affairs manifested himself as our kind Provider and Benefactor. The dark cloud is passing away, and we are beginning to be cheered by the glimmerings of a brighter day.

We have no disposition to cry Wolf! without cause. Nothing will tend more to dishearten brethren and sink any cause than a constant expression of discouraging thoughts and anticipations of coming evil. In the early spring, the future was really darker than the Committee or the Editor thought prudent to declare. Now, when matters warrant words of hope, we gladly speak them to our brethren.

Nobly have our friends come to the rescue. We have not only met our liabilities thus far, but have a little ahead for coming liabilities. Some may say, perhaps it is unwise to publish this. We reply, 1. The brethren have a moral right to know the exact and truthful state of the office. 2. This encouraging state of our office affairs will inspire confidence; the brethren will feel that they are not giving and doing in vain. 3. The supporters of this cause will intelligently comprehend not only that we have yet debts to meet, but that we must free the office of its embarrassments; that we must be in condition to begin the publication of energetic, well-written and convincing works for the promul-

gation of our faith. We must calculate (if time continues) for an aggressive effort in this department of our labor.

Under the exhilarating influence of our brightening prospects, we took the cars to fill our engagement at South Wilbraham, Mass. The place of our first appointment is a pretty little village, quietly reposing in the midst of lofty hills, presenting to the eye one of those peculiarly picturesque views, which commands a never-tiring interest.

About a mile and a half above the village, on the borders of Ashburnham and Gardner, there is an artificial reservoir, covering something like 500 acres. This extensive head of water receives its supply chiefly from a large swamp in Gardner; the melting snow in spring, on the sides of the hills, sends immense streams, into this extensive water-depot. From this a small river has its rise, and is able to supply a sufficiency of water-power for four chair factories and a flour mill in the village. These factories are now sending into the market a thousand chairs each week, and soon by increased facilities their manufacture will be materially enlarged. We were much interested in examining the machinery and witnessing the making of the different parts, and their completion, for three reasons: 1st, we have a natural love for the mechanical arts; 2d, because our brethren here are engaged in the business and we are interested in whatever interests them; and 3d, because in their prosperity the cause of God will be remembered—the last the most important. And for two reasons we recommend their chairs:—because they are manufactured out of the best of stock, (an Adventist will not cheat,) and because the more extensive their sales, the more help will they, in their gratitude, render the cause they love. It is in these considerations that all our brethren and sisters throughout the length and breadth of the land, who use salve, should purchase the "Golden Salve," manufactured by Bro. Whitten, of Lowell, Mass.!

Just as we were starting for the school-house, where our meeting was to be held, a double team, filled with a strong delegation of brethren and sisters from Templeton, came into the village. In our hearts we felt to thank them for their presence, and at the close of the service we were obliged to decline their kind invitation to preach to them in Templeton on the following evening. If we had known, when making our arrangements, the proximity of Templeton to Ashburnham, and of its being so convenient for us to visit, we should have arranged an evening with that noble company of believers.

We had a very good congregation at Ashburnham, numbering 47 attentive hearers. The theme on the occasion was, "The Hope of Israel." Only two sympathizing families in this village! Well, God bless them, and may they soon be sustained by converts to this glorious faith, and in the day of gathering join that host which no man can number.

L. O. & J. P., Jr.

Illinois Annual Conference.

Conference met in Kelly township, Warren Co., June 10th, 1859, and organized as follows: Moses Chandler, President; H. H. Janes, Vice President; W. Pratt, Secretary; J. C. Shaw, Corresponding Secretary; G. W. Rathburn, Treasurer.

Voted, that all brethren in attendance be invited to take part in the deliberations of the conference.

W. Pratt addressed the conference in relation to its objects, giving an outline of our wide field and its wants, and what our friends in the limits of the conference had a right to expect from this session. He hoped divine wisdom would aid us in our deliberations, that to some extent at least, if not in full, their expectations may be met.

The conference then listened with interest to brethren who gave a brief account of the cause in their vicinity.

Bro. G. W. Herd, of Kelly township, said: Our church is in a prosperous condition. The people without are disposed favorably and listen to our views with much interest. We number 27 or 28; have a Sabbath school of 30 or more scholars and a Bible class.

Bro. Gibson, from Indian Grove church, remarked: Our little church, I trust, are all striving for a home in the coming kingdom. We are living in harmony, and making some advancement, I think. We number 20. We meet next Lord's day to organize a Sabbath school.

Bro. Black said: I feel grateful that we are so pleasantly situated, and I am satisfied that the spirit and love of God are with us.

Elder G. W. Rathburn spoke of his labors. One year ago, he said, I was set apart for the gospel ministry. I have travelled 30 and 40 miles and preached three times on Sunday in Scott county, Iowa, and other places. Found ears to hear and much interest manifested. I came to this place and commenced meetings. I preached night after night and visited with families day after day. I labored hard; talked 15 hours in 24. Met with some opposition, but

after laboring three weeks I began to see truth taking effect. The result was, I have seen two churches raised up, and I am thankful to see them banded together. I have often been on my face in the dust before God, and I feel satisfied that God directed my steps to this place. I have labored in this immediate vicinity with some success.

Eld. W. Pratt gave some facts in relation to the advancement of truth. Had traveled somewhat extensively and preached constantly. He had aimed to present those truths that would arrest the direful influence of false theories. Was glad to inform the friends that he had seen good accomplished. In some places the mass had been reached. Prejudice, bigotry and sectarianism have given way, and an investigation was the result to see whether these things were so. Spiritualism had found literalism and materialism were hard elements to combat. If the Bible taught that doctrine, the weapons were composed of too solid a substance to be met successfully with immaterial weapons. The doctrine of life and death was spreading rapidly in some localities, even outside of our ranks. In a town some 18 miles from our place a Congregationalist minister had come out strong on that question and took the most of the church with him. Wherever I have presented the subject fully, I find many that admit that to be the most harmonious view they ever heard and wonder why it is not preached more. In Ripley, Brown county, a Christian preacher had come out, and is preaching it. I did not learn the effect on the church.

I find one serious difficulty to encounter in my travels. We have not ministers enough among us. We can raise up churches, but no one to feed them; hence they are left destitute. Bro. Chandler had been laboring at one of my appointments in Brown county, with good success. Quite a number added to the church. There is still a good interest, there being an ear to hear on every hand. The field is large, but laborers are few. In the place where I live we have had some influences that have been retarding our progress. Some friends have been affected by the discovery of gold at Pike's Peak.—Others are talking of leaving for Kansas and California. Some had made up their minds to stay by the stuff, or fight alone, if required. Eld. Scott has been mostly confined at home, and probably will be during the season, looking after his temporal affairs. Preaches part of the time on Sundays to good acceptance. We are deprived of a place of worship, and have been since last January. The Baptists closed the doors of the church against us, when they had no more right to do so than they had to turn us out of our own houses. Nevertheless, truth is spreading and we trust God will overrule it for good.

G. W. Herd, G. W. Rathburn, and W. Pratt, were appointed as business committee.

Adjourned till 4 o'clock P. M.

(Concluded next week.)

Dear Bro. —I am connected with the branch of Christ known as the Methodist church. I am but a beginner in the ministry and feel my weakness and ignorance. Yet I rejoice in the knowledge of a clean heart, and feel that my labors are owned and blessed of God. I am very much interested in the Second Advent question. I believe that the coming of Christ is not far distant. I am a diligent reader of the Herald. I find a great deal of information and instruction in its pages. I think injury was done the cause when they preached a specific time, but that is no reason why the people of God should not candidly and prayerfully discuss the subject.—I believe we are on the verge of great developments. Every bugle note that is wafted from the plains of Lombardy across the ocean seems to speak to my heart. Oh! that the people of God may be holy in view of coming events, whether far distant or very near. I send you a few verses of my humble composition, as I notice that you solicit articles.

O! Jesus dear Savior, my soul clings to thee; Thy promises cheer me o'er life's troubled sea, I hail thee, my Captain, my pilot, my friend, I'll patiently follow thy lead to the end.

When the fierce beating tempest screams loud for its prey

And treacherous currents my course would delay The Bible, my magnet, unswervingly sure Points to mansions of bliss ever fadeless and pure.

Though storm clouds of evil rise foaming and dense, Though lightnings fast flashing bewilder the sense, With trust still unshaken I tarry the day When tempest shall scatter and flee in dismay.

When the chariot of glory illuminates the scene And the cohorts celestial are bathed in the gleam, My soul then exulting in holy delight, Shall forever be freed from temptation and night.

JOSEPH T. CURRY.

Eddyville, June 27th, 1859.

Bro. Joseph Evans writes from Spring Mills, Alleghany Co., N. Y., 2d.—“Dear Bro.—I would say to you that we esteem the Herald as highly as

ever. We believe it to be the best paper now published, and we could not well do without it. We hope it will be sustained. We have had no Advent preaching here since brother Chapman left, two years ago, except brother Keeler, a year ago last spring. We are alone in this section, and should be glad to have some brother call on us, that we might hear the gospel preached in its purity.”

Dear Sir:—Who is the Ancient of days? in Dan. 7 and 13. They brought Christ before the Ancient of days, and the Ancient of days delivered a kingdom up to him.

ANDREW SPENCE.

Report, Iowa, June 24, 1859.

We suppose that God the Father is there symbolized by the Ancient of days and that Christ is symbolized as being invested with the kingdom of this planet, so long apostate, but recovered from its fallen and ruined condition. It was not, however any surrender of a kingdom to him, as the form of your question seems to imply, but a bestowal or gift of one.

Elder Wm. Trowbridge writes from Sheboygan Falls, Wis., June 25th:

“I am now supplying the pulpit of the Baptist church which I organized 22 years ago. I have been preaching, more than 20 years, the Advent doctrine as it is advocated in the Herald, and believe it to be the truth of God without a doubt. I am now 69 years of age, and my work will soon come to a close. I hope to spend my days so as to meet the approbation of the great Master.”

The Correspondencia Autocrafa of the 14th ult. announces a fact which will probably create some sensation in England. Two agents of the English Protestant Bible Society have been arrested at Chichina, Spain, and lodged in prison. A number of Bibles in their possession have been seized.

Conversation enriches the understanding, but solitude is the nurse of genius.—Gibbon.

OBITUARY.

DIED, of consumption, at the old Homestead in Essex, July 14th, aged 33 years, Bro. NATHANIEL GORTEN, of Manchester, Mass.

He was a subject of religious impressions at the early age of 9 years, and continued under a varied Christian experience until he attained his 20th year, when he made public profession of conversion to God and united with the Christian society in Manchester, remaining a worthy member so long as said society existed. To adopt his own language, Brother Gorten then “learned to live and to walk by faith, having no abiding home.”

After embracing the glorious hope of the coming One, his religious experience was much deepened, his acquaintance with the word of God became more intimate, and his soul rejoiced much in the “hope of the promise made of God unto the Fathers,” and for many years prior to his departure our brother fed among the green pastures of sacred truth.

We became acquainted with the departed at Salem in 1857. Subsequently he applied for admission into the Salem church, and having related his Christian experience to us, he was accepted, and received from us the right hand of fellowship on the first Sabbath in December, 1858. Living at a distance the visits of our brother were not frequent, yet we noticed that he always improved his opportunities for the mutual good. He blessed others, and himself was blessed. Bro. Gorten was a man of prayerful habits, and quiet turn of mind, and in manner very unassuming, yet in God his confidence was abiding. He was a dear lover of the Herald, having welcomed its weekly visits for about 8 years, and he delighted to loan it among his friends and neighbors. He also kept on hand a small library of Millennial works, for the same purpose. In Manchester, where he was best known, he was most beloved.

The writer was informed by the Rev. E. Reding, pastor of the Baptist church in Manchester, that the departed sustained “an unblemished Christian character and was a man of good report.” He sleeps in Jesus. He died calmly and sweetly, without a struggle, in full hope of a better resurrection. He leaves a beloved wife (whose contributions to the pages of the Herald have gladdened many sad hearts), and two little ones, to follow on in the same good path of life.

His remains were carried to the chapel in Essex, where an invocation was offered by the Rev. E. W. Reding of Manchester, followed by selections of holy Scripture, when the writer delivered a brief address from the words of Paul, “He preached unto them Jesus and the resurrection.” We then closed with prayer, and the dust was committed to the dust, the spirit having gone to its hiding-place in Christ.

F. GUNNER.

Salem, Mass.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the disease Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

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This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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[pd. 4 m from mar 26.]

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Adventists have for some time felt the need of a music book, to use in connection with the Harp. I long ago gave notice of my intention to publish such a work, and made preparation to that end. But from causes which I could not control, the work has not been commenced until within a few weeks. During this delay a union has been formed, and the book prepared, so as to make it a standard work for Adventists generally, in connection with the Harp. I am happy to announce that this much desired and needed book is in progress, and will be out, without fail, in a few months at latest. It will be a work of unusual value, as it will contain—1. A large selection of old, solid tunes, such as the lovers of psalmody delight to sing. 2. Many of the new popular airs, of merit. 3. Some 600 hymns and spiritual songs, partly taken from the Harp, but mostly from other sources, and many of them new.

The form of the book will be like that of ordinary singing-books, though of a much smaller proportionable size, and the lines of the staves will extend across the page, instead of being divided, as in the old Advent Harp, and will thus be more convenient for singing. Its size will be about that of the old Harp—convenient to be carried in the pocket. It will contain about 300 tunes, and make over 300 pages.

The time of publication, and the price, will be duly advertised. In the meantime early orders are solicited, for single copies, by the dozen or hundred. First orders will be first served. Address either of the following names:

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The importance of this new music book, to our churches and congregations, can hardly be overestimated. The music will be of a character to produce a thrilling effect in public worship, and will be of great service in disseminating our faith as to the speedy establishment of the everlasting Kingdom. The church has ever availed herself of the powerful aid of psalmody, in the services of the sanctuary, in both the Jewish and Christian ages. The transpiring of the prophetic periods, and the fulfilling of the signs in the heavens and earth, with the distress of the nations, admonish us that we have but little time to sing in this mortal state, and that what we do must be done quickly. Then will come the eternal song of the redeemed in glory.

SPECIAL NOTICE.—As the "Lyre" cannot be completed for use in camp-meetings the present season, many have desired me to get out the second part first, as it will contain the tunes and hymns appropriate to prayer and conference and camp-meetings; and I purpose to do it. Due notice will be given of the price, &c., when ready. Orders should be sent in immediately. Address as above.

JOSHUA V. HIMES.

July 23, 1859.

TO THE TRADE.—As it has become an obvious necessity among those connected with the Book Trade and the Publishing Business, to possess an entire and correct account of all the Newspapers, Magazines, &c., published in America, the proprietor of the "Fortnightly Book List," proposes to issue during the coming Fall, a List of the Journals and Periodicals published in the United States and Canadas, with the names of Proprietors and Editors, information regarding the time of their issue, whether daily, weekly, semi-weekly, monthly, quarterly, &c., and whether Religious, Political, Literary or Scientific.

All Journal Lists hitherto published have been found, upon careful examination, to have been defective in various respects, either in matter or manner; but the present undertaking is confidently expected to accomplish, completely and accurately, the work which others have left unfinished. It is hoped, therefore, in this consideration, as well as in view of the great outlay and expenditure which the work of this important kind must necessarily demand, that the trade throughout the country will give a cordial assistance to the enterprise, by sending in their orders. Price per copy, \$1.50. To Advertisers: A limited number of advertisements will be inserted, at \$10 per page. Address S. MEREDITH, Box 374 Philadelphia P. O.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JULY 30, 1859.

Sin Makes us Afraid.

Why was Adam afraid of the voice of God in the garden? It was not a strange voice, it was a voice he had always before loved; but he now fled away at the sound and hid himself among the garden trees. You can tell me why, I am sure. It was because he disobeyed God. Sin makes us afraid of God, who is holy; nothing but sin could make us fear one so good and so kind. Have you felt this kind of fear when Satan has tempted you to do wrong?

A child was one day playing alone in a drawing room full of beautiful ornaments; he had often been told not to touch any thing there, as they were of great value, and many of them were made of rare glass or china, and cost much money. He was usually an obedient boy, but on this particular day he was seized with a great desire to lift up the lid of a beautiful China jar, as he knew it was filled with sweetly scented rose-leaves. He left his toys and went to the stand where the jar was placed. As he was too short to reach the lid, he climbed on a stool for the purpose; but just as his hand was on the lid of the jar he heard a sound, and starting, he let it fall from his hand. It was not broken, but cracked, and he thought most likely no one would remark it; so, replacing it on the vase, he left the room. Day after day passed, but although no notice was taken of the injury, he lived in constant fear of a discovery. Every time his aunt called him he started, and when he was in bed at night, if he heard but the rustle of her dress in the passage or on the stairs, he was frightened. Yet it was not his loving aunt, but his sin that made him tremble. She was always kind and gentle, and had never spoken a harsh word to her little nephew during his long visit at her house. At last the misery of concealment became so great that he told his aunt all, and the words she spoke to him then will never be forgotten. He learned from that week's remorse more of the nature of sin than in his whole life before. And as they knelt down and prayed to God for forgiveness, the child felt humbled and penitent, and lifted up his soul very earnestly that God would cleanse him from secret faults, and take away the love of sin from his heart.

Mrs. Goldart.

Finding the Road.

A lady and gentleman lost their way one evening about dusk. Coming to a cross-road, they spied a guide-board. The gentleman got out, and though he could but just see, yet by going close up to the board, he made out to read a direction which helped him to find his way to the place he wished to visit.

Suppose he had refused to look at the board. Suppose he had gone blundering along in the dark, and had not found the place he sought all night, what would you have said of him?

Served him right! Exactly. A man who refuses to look at a guide-board deserves to wander a good while as a punishment for his folly. But wouldn't such conduct be just as foolish in boys and girls, and wouldn't a good long tramp in the dark serve them right, too?

We think it would, you reply. So do I. But, mark this. The Bible is the grand guide-board on the road to eternity. It tells you which way to travel; it warns you against by-paths and wrong roads, against false guides, pits, traps, slippery places, and other dangers. If you follow its advice it will conduct you safely along the narrow way, across the dark river of death, and up the shining path into the celestial city. Suppose, then, you refuse to consult and to follow it; suppose, because of that refusal, you wander into dark places, stumble into pits, get caught in traps, and fall at last into the lake of fire, who will be to blame? Will God, who sent you the Bible? Will the Bible, which warns you? No, no. You, alone, will be to blame. You will deserve all the woe which will come upon you. If, therefore, you wish to escape evil, inquire for guidance in the pages of the holy book. Whenever you are in doubt about questions of right and

wrong, study the Bible as the man in the story is studying the guide-board on the State's highway. Let God's word be a lamp for your path, and you will not be likely to stray in dark, waste, or dangerous places.—S. S. Advocate.

A Good Memory.

John Franklin was a native of Canaan, Litchfield County, Connecticut. An instance of his remarkable memory, when a lad, will show that he was no ordinary boy. Having accompanied the family to the place of worship, the meeting-house being only enclosed, but neither ceiled nor plastered, the beams and rafters were all exposed to view. John saw that his austere father sat through the sermon with great uneasiness, but could not divine the cause.

On returning home, "John," said his father, "it is my duty to give you a severe thrashing (common in old times), and you shall have it presently; so prepare yourself."

"But you won't whip me, father, without telling me what for?"

"No, certainly; your conduct at meeting, sir, is the cause. Instead of listening to the sermon you were all the time gaping about as if you were counting the beams and rafters in the meeting-house."

"Well, father, can you repeat the sermon?"

"Sermon, no; I had as much as I could do to watch your inattention."

"If I'll tell you all the minister said, you won't whip me?"

"No, John, no; but that is impossible."

Young Franklin immediately named the text, and taking up the discourse, went through every head of it with surprising accuracy.

"Upon my word," said the delighted parent, "I should not have thought it."

"And now, father," said John, "I can tell you exactly how many beams and rafters there are in the meeting-house."

The Blind Girl.

A little girl had been attacked with sudden pain in the head, which ended in blindness. She was taken to an eminent oculist, who pronounced her incurable. She wished to know what the doctor had said about her state, and her mother told her,

"What, mother?" exclaimed the child, "am I never more to see the sun, nor the beautiful fields, nor you, my dear mother, nor my father? Oh! how shall I bear it?" She wrung her hands, and wept bitterly. Nothing seemed to yield her the slightest comfort till her mother, taking a pocket Bible from the table, placed it in her hands.

"What is this, mother?" inquired the disconsolate little girl.

"It is the Bible, my child."

Immediately a score of its most consolatory passages presented themselves to her mind. She paused, turned her poor, be-nighted eyeballs toward the ceiling, while an angelic expression played on her countenance; and then, as it filled with the Holy Spirit, breathed forth in an impassioned but scarcely audible whisper, "Thy will be done on earth as it is in heaven."

APPOINTMENTS.

If the following appointments do not agree with the wishes or arrangements of the friends or churches we propose to visit, if they will please notify either of us, we will arrange differently.

Lord willing, we will preach at

At Perry's Mills, N. Y., or as Bro. Reynolds may appoint, from July 27th to the 31st.

At Low Hampton, N. Y., from Aug. 3d to the 7th.

At Morrisville and Yardleyville, Pa., as Bro. Litch

Laning may arrange, from Aug. 10th to the 14th.

J. PEARSON, jr.

There will be a meeting at Scioti July 30th, which will be attended by Elder Pearson. A place will be provided at Angel's Mills for the meeting. Also a meeting will commence at the Advent chapel in Moore's on the 27th of July. L. Osler will be present.

B. S. REYNOLDS.

NOTICE.—The second annual meeting of the "American Millennial Association," will convene, according to its Constitution, in connection with that of the American Evangelical Conference, which adjourned last year to meet this, at Providence, R. I., on Tuesday, the 13th of Sept. We make this announcement temporarily, until the Secretaries of the two bodies make more full and definite notices.

J. M. Orrock will preach (D. V.) in Lawrenceville, C. E. July 28th; Melbourne Ridge (near br. Derbon Lawrence) the 29th; and in Melbourne Village, the 30th, and Sunday, 31st. The week-day meetings will be at any hour in the afternoon the brethren may appoint.

The Lord willing, I will preach in Lawrence, Mass., Sunday, Aug. 7th; Haverhill, 8th; South Reading, 9th; Lowell, 10th; Westford, 11th; Nashua, N. H., 12th; N. Springfield, Vt., Sunday, 14th.

L. D. THOMPSON.

EAST KINGSTON CAMP-MEETING.—A Camp-meeting will be held in East Kingston, N. H., on the land of Mr. M. C. Eaton, one mile from the railroad depot. It will commence Aug. 22d, and continue over the Sabbath. Its objects being to revive the faith and hope of Adventists, and prepare themselves and others for the coming of the Lord, it is desired and expected that all will unite in the effort, laying aside prejudices, and heartily engaging in the work of saving souls, and thus preparing a people for the coming of the Lord, which draws nigh. Come, brethren, let us have one more rally in East Kingston—of happy memory—where we have seen so much of the power and goodness of God in time past. Let all God's people who can come up to the feast, full of faith and the Holy Spirit, bringing their unconverted children and friends, that they may be blessed and saved.

LENDA BROWN, Haverhill, Mass.
J. H. JOSELYN, Boston, Mass.
HARRIS PEARSON, Newburyport,
C. P. WHITTEN, Lowell, Mass.
EDMUND ROWELL, Kensington, N. H.
GORHAM PILLSBURY, Kingston, N. H.
J. T. RICHARDSON, Lawrence, Mass.

Arrangements have been made with the Superintendent of the Boston and Maine Railroad, for tickets at half-price, between Lawrence and Great Falls, to be had at any of the intermediate stations. The same arrangement is being made with the Concord and Portsmouth R. R. Board, lodging, and horse-keeping is provided for, on or near the ground, on reasonable terms.

Persons attending the meeting will stop at the E. Kingston Station. The camp-ground is one mile from the station. Carriages will be in attendance.

J. V. HIMES, Superintendent.

A Camp-meeting will be held at St. Armands, C. E., Sept. 9th, to continue over the two following Sabbaths, on the farm of Br. Sornberger near the Gurnther school house. All the preaching brethren of Canada East are invited to attend. The following is the committee of arrangements: Harley Oloot, Elaz Fuller, Joel Spears, Lyman Oloot, Harry Colton. In behalf of the friends,

B. S. REYNOLDS.

C. P. DOW.

P. V. WEST.

MISSION APPOINTMENTS, FOR SABBATHS.—Providence, R. I., 17th, 24th and 31st; Truro, Cape Cod, Aug. 7th and 14th; Templeton, Aug. 21st; in Athol, as friends may appoint, on the evenings of the 23d, 24th, 25th.

G. W. BURNHAM.

My Agency.

I am at present mostly confined to Boston, in order to supply the Advent church here. I go out of the city in the week, and preach several times, and do all I can for the Association. Just now the arrangements for camp-meeting take up some of my time. But I hope to make all these things subservient to the interests of the cause.

Sabbath, July 31st, I appoint to preach in Worcester, Mass.

J. V. HIMES.

I purpose to be at North Troy, Vt., Sunday, July 24th; and at Hatley, C. E., Sunday, 31st. R. Hutchisson.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. T. BEITEL. You and G. L. Beitel were both credited to No. 945, \$1 each, in May last.

Wm. JEWELL, \$2—We rec'd the order for your Herald from Bro. Croffut, but no money; which was the cause of the bill being sent you. Have cr. you to No. 973, and if he forwards anything for you, will credit it in addition to this now rec'd from you. You had better see him.

A. M. ASSOCIATION.

The "American Millennial Association" located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel

waxing exceeding loud and long. No, brethren, we are not come to a mountain like Sinai with its supernatural thunders; we are not come to a hill bare, and barren, and bleak, and difficult to climb, like the mountain of earth; but the hill of God, though it is a high hill, is a hill up which on hand and knees the humble penitent may readily ascend. Ye are come to a mountain which is not forbidden to you; there are no bounds set about to keep you off, but you are freely bidden and freely invited to come to it. And the God who invited you will give you grace to come. If he has given you the will to come, he will give you grace to climb the sides of the hill till you shall reach its upper glories, and stand on its summit transported with delight. While I am talking about the nations that will flow to Christ might we not weep to think that there are so many in this congregation that are not flowing to Christ but are going from him? Ah! souls; what are the splendors of the Millennium to thee if thou art his enemy? For when he tramples his foes in his hot displeasure, thy blood shall stain his garments, even as the garments of the wine-pressers are stained with the blood of the grape. Tremble, sinner, for the advent of Christ must be thy destruction though it shall be the church's joy and comfort. Ye say, "Come quickly." Know ye not that to you the day of the Lord is darkness and not light, for that day burneth as an oven, and they that are proud and do wickedly shall be as stubble, and the fire shall consume them with burning heat. Oh! ye people that to-day hear the words of Jesus! ye are now this day invited to come to the mountain of his church, on which stands his cross and his throne. Ye weary, heavy laden, sin-destroyed, sin-ruined souls, ye that know and feel your need of Jesus, ye that weep because of sin, ye are bidden to come now to Christ's cross, to look to him who shed his blood for the ungodly, and looking to him, you shall find peace and rest; so that when he cometh with rainbow wreath, and robes of storm, you shall be able to see him, not with alarm and terror, but with joy and gladness; for you shall say, "Here he is, the man who died for me has come to claim me; he who bought me has come to receive me; my judge is my Redeemer, and I will rejoice in him." Oh! turn ye, ye English heathens—turn ye unto God! ye inhabitants of London, some of you as vile as the inhabitants of Sodom; turn ye to God! O Lord Jesus! by thy grace turn every one of us to thyself! Bring in thine elect; let thy redeemed rejoice in thee; and then let the fulness of the nations flow unto thee, and thine shall be the glory, for ever and ever.

REMARKS.—We are indebted to Bro. D. T. Taylor for the above extract, which is of value as giving the precise position of Mr. Spurgeon. His views respecting the conversion of the Jews and Gentiles at Christ's coming, are however not sustained by scriptural testimony; and his wretched pun on the word prophets, is execrable.—ED.

Influence of Females.

It is better for you to pass an evening once or twice in a lady's drawing room, even though the conversation is slow, and you know the girl's song by heart, than in a club, tavern, or the pit of a theatre. All amusements of youth to which virtuous women are not admitted, rely on it, are deleterious in their nature. All men who avoid female society have dull preceptions and are stupid, or have gross tastes, and revolt against what is pure. Your club swaggerers, who are sucking the butts of billiard cues all night, call female society insipid. Poetry is insipid to a yokel; beauty has no charms for a blind man; music does not please a poor beast who does not know one tune from another; and as a true epicure is hardly ever tired of water, roast, and brown bread and butter, I protest I can sit for a whole night talking to a well regulated, kindly woman, about her girl coming out, of her boy at Eton, and like the evening's entertainment. One of the great benefits a man may derive from women's society is, that he is bound to be respectful to them. The habit is of great good to your moral man, depend upon it. Our education makes of us the most eminently selfish men in the world.

We fight for ourselves, we light our pipes and say we won't go out; we prefer ourselves and our ease; and the greatest good that comes to a man from a woman's society is, that he has to think of somebody to whom he is bound to be constantly attentive and respectful.—*Thackeray.*

Proclamation to the Jews.

The following is a copy of a neatly printed handbill addressed to the "Sons of Abraham," which has been posted in various parts of the city, and attracts considerable curiosity:

"Eighteen hundred years have now nearly passed since our beloved land—the heritage God gave to our fathers and to us, their posterity, for an everlasting possession—has been wrested from us by cruel and bloody idolators. During that long period we have remained scattered and captives among the Gentiles. We have suffered the most cruel persecutions on account of our faith. We have long prayed and hoped for the coming of that Great Deliverer, whom the God of Israel has promised to send to restore us and to re-establish the throne of David. This hope, in the minds of many, is now beginning to be shaken. Some, because the fulfilment of these promises has been so long delayed, deny the truth of God's Word altogether. Many have already forsaken us, and enlisted under the banner of Infidelity. Hundreds of others are embracing the religion of the crucified Nazarene. Is it not then most important for every one of us to ask himself the question: 'Has the Messiah come, or do we still look for another?' Rabbis, answer! Teachers in Israel, to the rescue! The faithful ones in Israel demand it!"—*N. Y. Am. Baptist.*

The Same Body.

The doctrine of Scripture, is that the body, the self-same body, which is laid in the grave, is raised again, raised in its original likeness and identity, even as Christ's body, whose resurrection is a type, as it is the pioneer, of ours, was raised. It is a doctrine of Revelation, not a doctrine of Natural Reason, which has only, at the best, unaided by Revelation, as in the theories of some heathen philosophers, blindly groped towards it, without ever actually reaching and apprehending it. It is, therefore, an article of faith, and, as such, is to be received, not because we understand it fully, (which we do not and cannot,) but simply because God has so declared it.

This position does away with, sets aside, and rejects altogether, the rationalistic arguments against the Resurrection; because they are inapplicable to an article of faith—that is, to a doctrine of Revelation. Men may say that the body cannot rise, because the matter which composed it has, doubtless, entered into the composition of many other bodies, and, therefore, all cannot be returned in their material completeness. The argument is just the same, as if one should say, that the Savior could not, by any possibility, have fed four thousand men, besides an indefinite number of women and children, with five loaves of bread and a few small fishes, because the matter contained therein is not divisible among so many, allowing to each a full repast, and leaving afterwards more than was originally distributed—seven baskets full of fragments. It is the argument of sheer infidelity, founded on natural reason, and virtually denying the reality of miracles, Revelation, and the Omnipotence of Deity.

The distinguishing characteristic of an article of faith is, that it is believed and held solely upon the Word of God; and no argument of natural reason can subvert or invalidate that Word. Such arguments are not applicable to it, because it is above reason, and appeals to our faith, which is, as St. Paul has it, the evidence, or settled conviction, of things not seen. That God does raise the bodies of men, as He laid them down in death, is a conclusion that is substantiated at once, and rendered final to a believing mind, by His clear affirmation to that effect. I need not, then, argue that the thing is possible. I may simply ask, Whether you believe God? If you do not, you are an infidel. If you do, there should be no more doubt in your mind of

the resurrection of your body from the grave than of its present existence; for the undoubted Word of God is surely not a less credible witness than your own senses, or consciousness, which prove your present existence.—*Bishop Southgate.*

Killing a Paper.

A Southern contemporary, referring to various matters concerning religious newspapers, drops a word to correspondents: "It is true that once in a great while a long article is proper; but it is not proper for a man to occupy a full column, or two or three columns every time he sends something to be printed; nor ought anybody to deliver a sermon or lecture, and then think it ought to be given to the world through a newspaper." The above, from the Western Christian Advocate, is worthy of the attention of all who write for the press.—We are obliged to reject many things on account of their length. As to sermons, though we have many offered, we uniformly decline to insert them. The first year of our connection with this paper we found it difficult to say no to a clever man, but we are partially relieved of that sort of modesty now. We sometimes, however, feel a little troubled at refusing a communication from a good brother who has not much good sense. Men of that sort have not settled it fully whether a paper should be controlled by the editor or by the reader, and they may feel that their rights have been trampled upon when their productions are not printed. The question of control is one on which much may be said on both sides, but having taken time to think, we have decided in favor of the editor, and we act accordingly.—*Presbyter.*

Illinois Annual Conference.

(Concluded.)

Met at the adjourned hour, and listened to the report of the Evangelist.

Elder Chandler said: I commenced my work, in connection with the appointment by the annual conference held in Princeton, Iowa, June 3d. The last year I have held 16 quarterly meetings. Extent of country that I have been under the necessity of travelling over to fill these appointments is about four hundred miles, north and south, and one hundred and fifty miles East and West. The whole distance of travel the last year has been about three thousand miles. I have preached about three hundred and sixty-five sermons. I have baptized nearly one hundred, organized five churches and set in order a

number of others; and I can say, the state of the cause is on the rise. There is a great interest to hear. Calls on every hand for help.

Money received during the year.

1st. Rock Island district. Sweetland Church, Iowa,	\$44.
2d. Military Tract district, Ill. St. Albans church and Warsaw Prairie,	24.90
Walker's Neck church,	70.40
Ripley church,	4.
3d. Galena district. Elizabeth church,	20.50
4th. Fox River district. Ottawa church,	7.50
Earville church,	17.50
Shabbona Grove church,	20.85
Amboy church,	8.
5th. Received from friends and churches where I did not hold quarterly meetings, but labored with them—Churches in Warren co.	21.50
III. Friends at Onion Grove,	4.25
J. C. Shaw,	2.00
Friends at Viroquois, Wis.	4.25
Seneca church, Wis.	14.
Kingsbury church, Ind.,	18.

Whole amount received, \$281.74

My traveling expenses during the year 179.71

Leaving a balance, \$102.03

MOSES CHANDLER.

Conference accepted the report.

Conference listened to reports from brethren relative to their interest in the cause, and the interest in their localities.

Bro. Benj. H. Osborn, of Peoria, Ill., formerly of Bridgport, Conn., said: I feel as I have felt for fifteen years past, a great interest in the Advent truth. I believe the Advent truth is a chain, and the Advent brethren have got hold of the right end. God's dealing with his children is a conclusive evidence of the coming kingdom. Thus Luther the great reformer, saw, and predicted.

He said they would shut this glorious truth out of the churches. We see it,—we know it is so. I have lived in Peoria, some over two years. There is no sect of this kind there, but I have been talking these truths until some have become interested, and they begin to talk them. I am in hopes to see a good work yet in that place. I intend to get some one of our brethren to hold forth the word of life there ere long. In this cause I give you my sympathy and support. Light is spreading in our region. May it continue.

Bro. J. C. Shaw spoke: I still have the same interest in this blessed cause, yet I am not doing much. I think if we could have preaching, a church might be established. Only myself and some of our family are believers. Some brethren within four or five miles, would be glad to have some efficient laborer come among us. Bro. S. lives near Wataga.

Bro. Robbins said: I don't know as I have any thing to say that is encouraging, or discouraging. Some have been waiting for us to turn infidels, but myself and wife standing firm, some have concluded to read and ascertain the reasons of our hope. They have become favorably disposed. Glad to have some of our preaching brethren come among us. Bro. Chapman was there in past days: but we have now a new class, and I think some good could be done.

Voted to adjourn until next morning, 9 o'clock. Met at the hour appointed.

Business committee reported.

Whereas, in the providence and mercy of God, we are again permitted to meet in conference, and hear from our brethren scattered abroad, and learn their trials, prosperity and wants; and

Whereas, we are cheered to learn the blessed effects of the truth we hold so dear—arousing many to search the holy Scriptures, turning from error and embracing truth—from sin to righteousness: that this glorious work may continue, therefore,

Resolved. We make our mission during the coming year, if time permit—a special subject of prayer to Almighty God for his blessing to attend our efforts in our wide field; knowing a Paul may plant and Apollos water, but the Lord giveth the increase.

Resolved. We not only pray earnestly that our efforts may be crowned with success, but we urge our friends to take hold of the work with more zeal and vigor, and prosecute the same with that energy and fortitude that the enterprise, in which we are engaged, demands.

Resolved. While we make Christian character the only test of fellowship, and the proclamation of the speedy coming kingdom our great and special work, we keep the blessed truth of life only through Christ before the people, believing it holds a position in the system of divine truth, that, and that only, can strike a death blow to the wide-spreading and direful influence of Spiritualism, in all of its varied forms, that is so prevalent in this age.

Whereas, In the providence of God our field of labor is in the wide West, where laborers are few, and whereas our churches, in many localities, are destitute and suffering for the want of some of God's servants to break to them the bread of life; and whereas, some of the servants have left for other fields, others are unable to labor in consequence of ill health, and still others have been under the necessity of engaging in some lawful business for the support of their families; therefore,

Resolved. We recommend our churches to heed our Lord's injunction, and pray earnestly to our heavenly Father to send forth more laborers into this part of his vineyard.

Resolved. We urge our friends as stewards of the Lord's goods, to consecrate freely of their substance to relieve the poor, and see that the wants of the servants who labor among them are supplied, that they may devote their whole time to the work of God, whereby they may be made useful to the church and world, and more effectually fulfill their high and holy calling.

Resolved. We recommend to our churches to enter into some arrangement by which they

And their riders with madness :
And I will open mine eyes on the house of Ju-
dah,
And will smite all horses of the people with blind-
ness." v. 4.

To "smite" with terror and madness, is a metaphor expressive of being violently terrified and maddened. When the seven thousand horsemen under Ptolemy (1 Mac. 3:39), the one thousand under Georgias, (4:1), and the five thousand under Lysias (4:28), severally came against the Jews and fled precipitately with great slaughter, both horses and riders were doubtless thus afflicted.

God's opening his eyes on Jerusalem, is put by substitution for his giving special evidence of his protecting providence; which was so marked that even the assailants of the Jews were forced to acknowledge it.



ADVENT HERALD.

BOSTON, AUGUST 6, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

NOTICE.—Those purposing to become Life Members of the A. M. Association, or who have only paid in part, are requested to make speedy remittance of the sum needed to constitute any one such; so that the Treasurer may perfect his financial report, which is to be submitted to the A. M. A. at its coming session,—now only a few weeks distant.—He also wishes to perfect his list of the candidates for Life Membership. Address the Treasurer, as on the last column of this paper.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

B. P. Hildreth. Is lengthy, but will insert.

D. T. Taylor. "Early N. E. Adventism," No. 19, and "The Carnival of War," accepted.

R. Hutchinson. Received and on file. Have mentioned it to Bro. H., who will write you.

H. H. Janes. On file for insertion.

D. Campbell. " " "

S. Norcross. " " "

H. B. Hyde. " " "

S. A. Geer. " " " We know nothing of him.

A. Weldon. We mailed the letter to you. It was quite lengthy, and as we did not preserve yours after answering it, it would be difficult to reproduce it. It may yet come to hand.

Israel's Inheritance of Canaan to be Eternal.

It is evident from the deed of gift which Jehovah gave to Abraham, that he was made the heir of the whole world in general, and of the land of Canaan in particular.

When the Lord said to Abraham, (Gen. 12:1) "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee," it is clear that God made reference to some particular land, in distinction from all other lands. And that Canaan was that land, may be gathered from vs. 5-7, which record that when Abraham had come into the land of Canaan, the Lord appeared unto him and said, "unto thy seed will I give this land."

That same land is often specifically designated, in distinction from and in contrast with all other lands as the inheritance of Abraham's seed. Thus Gen. 13:14-18. "The Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. . . . Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee."

A particular territory is thus designated as that given to Abraham and his seed—the boundaries of which are elsewhere designated. For in ch. 15:7-21

when the Lord said to Abram, "I am the Lord that brought thee out of the land of the Chaldees to give thee this land to inherit it," the patriarch—who had had no misgiving about the Lord's promise respecting his seed; it being said of it (v. 6.) that "he believed in the Lord, and he counted it to him for righteousness"—immediately enquired, "Lord God whereby shall I know that I shall inherit it?"

In response to this request for a token of his personal inheritance, the Lord—"willing more abundantly to show unto the heirs of promise the immutability of his counsel,—confirmed it by an oath; that by two immutable things," his promise and oath, "in which it was impossible for God to lie, we might have a strong consolation," (so Paul writes to the Hebrews, 6:13-20,) who have fled for refuge to lay hold upon the hope set before us."

Taking a heifer and she-goat each three years old, a turtle dove, and a young pigeon, and dividing the animals, according to that ancient mode, so that the divided part of the heifer and goat, and the undivided birds should be in such position as to admit the covenanting party to pass between them; "a deep sleep fell upon Abram; and lo an horror of great darkness fell upon him;" and "behold a smoking furnace" representative of fiery trials, if not of the final melting of the earth, "and a burning lamp," symbolic of the Holy Spirit, passed between those pieces. "In the same day the Lord made a covenant with Abraham, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates"—Israel's eastern and western predicted boundaries.

At the same time it was revealed to Adam, that his seed should be in bondage, and "a stranger in a land not theirs"—Egypt being outside of the land promised to Abraham's seed—that they should be afflicted 400 years, and return to that land in the fourth generation, but that Abraham himself should go to his fathers in peace, and be buried in a good old age; which was not incompatible with a future anticipated resurrection, in the distant day of Christ which by faith he saw, when he expected to receive with all his godly seed, the inheritance of that land.

Again did the Lord come to Abraham, when he was ninety and nine years old, and say, (17:7,8,) "I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant . . . And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." Thus Canaan is specifically named and bounded as the promised inheritance of Abraham's seed.

The promises to Abraham, however, were not limited to that land. For the Lord had also said to him Gen. 12:3, "In thee shall all families of the earth be blessed." 22:18, "In thy Seed shall all the nations of the earth be blessed." 18:18, "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." Acts 3:25, "And in thy Seed shall all the kindreds of the earth be blessed."

That this blessing of all the "families," "nations," and "kindreds" of the earth in Abraham, was to be through Christ, is the express declaration of an inspired interpreter. For, (Gal. 3:8), "the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Hence the apostle concludes: (v. 9.) "So then they which be of faith are blessed with faithful Abraham."

The Going Forth of the Decree.

"At the time appointed the end shall be." Dan. 8:19.

"This is the positive declaration of the angel respecting the time given in v. 14 of the same chapter. In the 9th cap. v. 25, he gives the starting place.—Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks."

"Now I wish to enquire if this commandment is not two fold?—from the fact that Ezra receives the first command in the seventh year of the king Artaxerxes (Ez. 7:11), and in the 20th year of the same king, Nehemiah goes forth to build the city and the walls. I would ask the brethren scattered abroad, if this was not a two fold commandment—one to restore, and the other to build—with an interval of 13 or 14 years?"

ISRAEL WALLACE.
Washington City, D. C., July 18, 1859."

ANS.—The Commandment referred to in Dan. 9:25 is spoken of in the singular, and not in the plural number. It was one commandment, but it had two fold significance: it was to be a commandment to restore, and also to rebuild Jerusalem.

The period that was to date from this command-

ment, was "seven weeks and threescore and two weeks," or sixty-nine weeks of years, making 483 years.

This period was to extend "from the going forth of the commandment," unto "the Messiah the Prince"—i. e. between the date of the issuing of the commandment, and the recognition of Christ as the Messiah, there were to intervene 483 years.

It should ever be borne in mind, that the prediction did not specify the date of the performance of the things commanded, as the epoch from which this period was to be reckoned, but the date of the issuing of the command. Therefore it is not from the restoration of Jerusalem under Ezra, nor from its rebuilding under Nehemiah thirteen years later, that we are to reckon; but from the going forth of the commandment, under which Ezra went up, and restored the Jewish polity, and under which, thirteen years later, Nehemiah was permitted to go up and rebuild the walls of the city. And as the going forth of the command was only at one epoch, notwithstanding the events covered by it were performed at two, the 483 years can have only one starting point, and consequently, but one ending.

It is therefore entirely immaterial to the argument when Ezra went up to restore Jerusalem, when Nehemiah went up to rebuild it, or what interval of time there was between. We need only enquire, When was issued the decree providing for this restoration and rebuilding?

As Ezra began to go up to Jerusalem on "the first day of the first month" of the 7th of Artaxerxes, it follows that the decree under which he went up must have been at least as early as his departure from Babylon,—if not sometime anterior to it.—

The question, then, is, Did the decree under which he went up make provision both for the restoration and for the rebuilding of the capital of Judea? Any one who reads carefully the 7th chapter of Ezra must see that it provides for both. They must also see that no subsequent decree was issued; that Nehemiah received no new commandment, but only a verbal permission to go up and perform what this commandment made provision for, and that only letters were given him to the keepers of the king's forests to furnish him with timber that he needed. "The going forth of the commandment," therefore could not be later than the 7th year of Artaxerxes, which was B. C. 457.

Reckoning from B. C. 451, the period of 483 years would extend to A. D. 27, which was the date of Christ's Baptism, when he began to be about 30 years of age—he being born in the 4th year before our vulgar era. At his baptism he was recognized as the Messiah the Prince, by "the Spirit like a dove descending upon him;" and a voice "from heaven, saying, Thou art my beloved Son, in whom I am well pleased." And then Jesus went "into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of heaven is at hand." Mark 1:9-15. The time then fulfilled could be no other time than the 483 years, or 69 weeks that reached from the going forth of the commandment to restore and to rebuild Jerusalem. This left one week, or seven years of the seventy weeks to be fulfilled after Christ's baptism.

Reckoning from the fall of A. D. 27, the midst of the week, or the 3 1/2 years when the sacrifice and oblation were to cease, would extend to the spring of A. D. 31 where Dr. Hale places the crucifixion—the Messiah being thus cut off after 69 weeks—half a week after, and not at their end,—and the seventy weeks ending in the autumn of A. D. 34.

Hence it follows that had the commencement of the seventy weeks been also the starting point for the 2300 days in the 8th of Daniel, they must have ended in the autumn of A. D. 1844. As at that appointed time "the end shall be," and as the end was not then, it follows that that appointed time did not commence with the going forth of the decree referred to, and must commence at some later epoch, which man has not yet been able to determine.

Foreign News.

Later intelligence from the seat of war, affords a clearer view of the basis on which peace has been effected, than existed at our last issue. There is much, however, to be learned, by the communication of more minute details. In the absence of these, the speculation of any one is just about as valuable as would be conjectures respecting the state of society in the planet Saturn; and men who are really wise, who are clear and cogent thinkers, will always manifest their wisdom by reasoning from facts, and not from suppositions. We shall, however give such surmises as we gather from various sources—presenting them merely as the opinions of those who utter them.

There is a general expression of disappointment in the results effected by the late war. It was expected by the press generally, that it would overthrow the Bourbon tyranny in Naples, strip the Pope

of his temporal power, free the duchies, and liberate Venetia, and Lombardy from the Austrian yoke,—driving this latter power from Italy, and not improbably securing independence to Hungary.

What, then, has been effected? Lombardy has been freed from Austrian rule and annexed to Sardinia, which has a constitutional government enthusiastically supported by its inhabitants. Austrian influence has been greatly weakened in Italy. Tuscany and the minor duchies will now look to the Italian confederation, instead of to Austria, for protection. A federative union has been established in Italy, which may be the germ of that nationality for which Italians have so long sighed. France has secured a control in Italy, unfettered by the European powers. Hungary stands better in its hopes for the future. The Pope will be more dependent on France and Sardinia, and less on Austria; and the power of the papacy must be actually weakened in the councils of Italy. Such are the facts. We will now listen to the speculations of the press respecting the future:

St. John's, N. F., July 29. The steamship Ocean Queen, from Southampton 20th inst. (Needles 21st,) passed Cape Race this morning at half-past 8 o'clock, when she was intercepted by the news yacht.

Le Nord says—The preliminary treaty of peace, although arranged in principal at Villa Franca, will be definitely drawn up at Zurich, and will then be officially communicated to the courts of Europe, the adhesion of these courts being indispensable to organize the international stipulations which form a part of the public law of Europe.

The Vienna correspondent of the London Times says the representatives of Austria, France and Sardinia will soon meet at Zurich, to conclude the treaty of peace. There will be no Congress, as the two Emperors have agreed to settle their differences without the intervention of the neutral powers.

The London Post's Paris correspondent telegraphed on the 18th as follows:

"A conference, to settle the affairs of Italy has just been arranged at St. Cloud. The early part of next month is spoken of as the time at which representatives of the parties interested will assemble; but the place is not yet mentioned."

The same correspondent learns on very high authority, that both Emperors are convinced, that the bases for peace, which they so hastily agreed upon, are, in many respects, impracticable.

The English journals continue to ridicule the terms of peace, and even the London Morning Post, (Palmerston's organ) had suddenly commenced an attack on the proceedings at Villa Franca.

The Paris correspondent of the Daily News, after careful inquiry, affirms that the terms of peace have not only occasioned a feeling of disappointment and even indignation among all those who took a sincere interest in the objects of the war, but have very seriously damaged and lowered the Emperor in the opinion of all classes of society.

FRANCE. The Emperor arrived at St. Cloud on the morning of Sunday, the 17th. The Empress with the Imperial Prince and the ladies and officers of the household, was in attendance to receive him. For more than an hour, at the railway station, the little Prince wore his corporal's uniform, and had a laurel crown in his hand, ready to give to his father on arrival. As soon as the Emperor arrived he kissed the Empress, and then took the Imperial Prince in his arms and held him some minutes. He afterwards gave his arm to the Empress, and proceeded in a carriage to the Chateau. At noon the Emperor attended Mass, and immediately after, he received his ministers.

In some quarters, the appearance of a re-assuring manifesto from the Emperor was looked for.

The Prince Napoleon was expected to reach Paris on or about July 19.

The Paris correspondent of the London Herald says that the greatest activity prevailed all along the French coast.

The Channel coast was being fortified, and from Cherbourg to Dunkirk earth batteries were being constructed at every 3000 yards.

The Paris Pays says the whole Imperial Guard, a division of Infantry of the line, and a battalion of Chasseurs, selected from different corps of and representing the Army of Italy, had received orders to march immediately for Paris, where they are to receive a distinguished reception.

ITALY. Strong indications of discontent at the terms of peace were visible in some parts of Italy.

At Florence, great agitation prevailed, and the Provisional government had issued a proclamation which describes the peace of Villa Franca as betraying the finest hopes: that the Tuscan government participated in the sentiments of the Tuscan people on the subject, and declares that Tuscany will not be replaced under the yoke and influence of Austria, against her will and rights.

The Piedmontese correspondent of the Daily News says that fresh Piedmontese troops are going to the

Romagna, with Napoleon's consent, to maintain order and take from the Pope all hope of recovering it by the help of Swiss guards.

According to Le Nord, a French corps d'armes of 40,000 men will remain in Italy until the reorganization of the country according to the tenor of the peace of Villa France.

The most important towns of the Roman States have sent députations to Garibaldi.

Modena and Parma are said to be in a state of revolt.

The Emperor of Austria, according to an official dispatch, which reached Paris, commands the whole of his forces to remain in position, and to be provided with food and military resources just as they would have been had peace not been declared.

Orders have been given to some French ships to protect French subjects and property in Tuscany, in case of need.

The Paris correspondent of the London Post says it has never been intended to support by the army of France the return of the Grand Duke of Tuscany.

It was reported that Sardinia had recalled her representatives from Tuscany and Modena, and that the Provisional Government of Tuscany and Modena, were organizing forces to oppose the return of their respective Grand Dukes.

Chevalier Pertz had been sent from Florence to Paris on a special mission.

SARDINIA. The Times correspondent at Turin says the peace has produced the greatest exasperation and dejection in that capital. The Emperor Napoleon is accused of being a traitor to Italy. His portraits have been withdrawn, to prevent shop windows from being broken. Two hundred French policemen were at Turin.

The reception of the Emperor and King was cold; there were no "vivas" for the Emperor.

By the Turin correspondent of the Daily News, the Piedmontese are described as a prey to grief and stupor, in consequence of the peace, which leaves Sardinia without a fortified frontier.

The Opinion of Turin does not conceal the dissatisfaction with which it sees Venice remain in the hands of Austria. It attributes Cavour's resignation to the insufficiency of the terms of peace.

PRUSSIA. The Prussian Gazette publishes a leading article in defence of the attitude taken by Prussia during the last few months, and endeavors to prove that its policy has prevented a universal war. The article lays the chief stress on the fact that the real and substantial basis for joining in the war was wanting. The article proceeds thus:— "Prussia can draw her sword for German and Prussian interests, but not for maintaining or re-establishing a state of affairs in Italy which Austria herself has recognized as not maintainable, nor for sustaining isolated articles of the treaty of 1815. The proposals for mediation made by Prussia were far more favorable than the preliminaries of peace which have now been agreed on."

The Royal Bank of Berlin has lowered its discount from five to four per cent., and Lombard's discount from six to five per cent.

PORTUGAL. The Queen of Portugal died on the 16th of July in consequence of an attack of sore throat. It will be remembered that she was married only a few months since.

NAPLES. The Neapolitan vessels had landed 2000 Swiss at Marseilles, and they at once proceeded to Geneva. Altogether, four thousand Swiss had left the Neapolitan service, and the disbanding of many more was expected.

Large bodies of troops were being concentrated at Naples.

A Paris letter in the Independence of Brussels says:

"The Emperor of the French, I understand, was profoundly affected at the sight of the destruction of human life at the battles of Magenta and Solferino. There is in his mind a fund of serious philosophical ideas, which inspire his first labors, which are often expressed in his acts and words, and which must render him sensible to the evils of war. The fatal effects of the heat which kills the wounded and causes even the most healthy to suffer, must also have been for him a painful spectacle. The idea of putting an end to a war which had had such terrible consequences, and which besides had been carried to a point at which important results were secured, must also have influenced him. On the other hand, the Emperor Napoleon knew that from the position of the Austrian army, a proposition for a suspension of hostilities made by him in a dignified manner could not fail to be received with satisfaction."

The Emperor Francis Joseph had left the field of battle of Solferino in a state of painful emotion. He was not able to restrain his tears on seeing the army defeated in which he placed so much hope. Overcome with fatigue and sorrow, he for several days was afflicted with violent fever. His army, which from the strong position it occupied had been promised victory, was not only astonished at its defeat,

but demoralized. He dreaded the discouragement which the result of the battle would cause in Germany, and even in his own States. He knew that his finances were exhausted, that Austria was unable to replace the army so laboriously formed, the good discipline and the valiant resistance of which could not withstand the impetuosity of the French troops. He suffered also from other disappointments— allies whose assistance he had called for, and on which he could have counted before his fatal declaration of war, refused him their co-operation. The Emperor Napoleon knew these things; and perhaps the idea of not aggravating the misfortunes of his young enemy, and of not weakening him beyond what was useful to the interests of France, may have afforded him pleasure. He knew, besides, that the Emperor Francis Joseph, abandoned by the allies he had hoped for, saw them with great grief ready to unite with his conqueror to impose on him a painful peace."

The London Times, after showing the futility of many of the assigned reasons for the hasty peace, insists that the following is something like the truth of the matter:

"History tells us what passed at Tilsit, and some French memoir will doubtless at a future day relate what was the conversation at Villafranca. It is not necessary, however, to wait for the authentic report; the result suggests what the conversation must have been. 'Surely,' we can imagine Francis Joseph to have said, 'my Imperial brother cannot intend to revolutionize Hungary and to establish a focus of insurrection in Italy.' 'Not the least in the world. I care no more for these Italians than you do. This matter has gone quite far enough for my purpose. You see now that France is necessary to Austria. We will settle this affair, and I will leave you stronger in Italy than you ever were. I will also make every thing straight between you and Russia. You shall be one of us, and we three together will impose law on Europe.' Is it to be wondered at that Francis Joseph, with a beaten army and a bankrupt exchequer, was not proof against such temptations?"

The European Times concludes an editorial on the treaty as follows:

"The anxiety is about the future. Will this success whet his ambition or satiate it—have the scenes of horror and devastation placed visibly before his eyes by the loss of 100,000 lives in this short campaign cured him of the 'pride, pomp and circumstance of glorious war,' or will he wade still deeper in the blood of slaughtered humanity?"

"That he is the most extraordinary man of his age is undeniable, and that he has projects to work out in the future that bode little rest for the peace of Europe is a growing conviction in the minds of the English public. It is thought in certain quarters that he has prematurely patched up this peace to make a friend of Austria, just as he declined to press hard upon Russia at the close of the Russian war.

"If he can always succeed by beating his opponents to make friends of them, he possesses a charm for the extension of empire, but that he strengthened his position by the events of the last two or three months hardly admits of a doubt. He has proved himself to be what he was not before—a practical soldier, and if his ambition is for extended empire, he will fix his eye on the Rhine, and contrive to play Austria against Prussia.

"We have no faith in his intention of 'revenging Waterloo.' If he failed—as fail he would—he would lose all; but he may contrive to set the continental despots by the ears, and push his frontier, through their instrumentality, to the left bank of the great German river. We are only enabled to read the future by the past."

Already we learn that the Austrian Emperor is about to burst the cerements of the vaults in the Capuciner Kirche at Vienna, and bring forth from its tomb the corpse of the Due de Reichstadt, that King of Rome who, by the grace of Napoleon III., has received posthumous Imperial honors, in the teeth of the treaties of 1815 which repudiated his political existence. The corpse of Napoleon II., may be brought to Paris in state, that the Emperor may make a commencement of a dynastic sepulture.

The London Morning Advertiser has worked itself into a full conviction that the Emperor of the French is about to invade England. The theory is, that the Italian war was a mere feint got up for the purpose of enabling the Emperor Napoleon to complete his preparations against England without exciting suspicions, and also for the purpose of testing beforehand the mettle of his armies and the efficacy of his rifled artillery. These objects having been gained, and England being as yet in a state of unpreparedness for defense, the war with Austria was abruptly terminated, and the Emperor Francis Joseph, like the Emperor of Russia, converted into an ally of France and a foe of England.

The Peace of the Emperors.

A recurrence to the history of the revolutionary war in Italy in 1848 may be suggestive at the present time, when all are busy with conjectures as to Louis Napoleon's objects in so summarily concluding the Italian war. Before the end of March, 1848, Lombardy and Venice were both wrested from Austria; Radetzky was shut up in the quadrangle waiting for reinforcements. In April, 1848, Austria (now in a more desperate plight) offered through Count Hartig the following propositions to the victorious Italians:

1st. The independence of Lombardy and Venice, reserving to Austria a nominal presidency; or

2d. The absolute cession of Lombardy, with Austrian forces concentrated at Verona; and a continued occupation of Venice—(virtually the terms of July, 1859).

These terms were rejected by Palmerston, in behalf of the great powers, because they were not advantageous enough; there were no guarantees of Italian independence and order. The Italians rejected them mainly because the territory ceded was not large enough; with Lombardy and Venice they wanted Trieste, Trent, Tyrol, Isouge, Istria and Dalmatia, as well.

This was in the month of April, 1848. In June, Francis Joseph wished Radetzky to make the same offer. The Italians would not listen to it; Radetzky himself did not urge it. By the 10th of August, 1848, all Lombardy was again in the hands of the Austrians. August 30, 1849, Radetzky entered Venice in state.

Napoleon III., knowing how apt history is to repeat itself, especially Italian history, may have consulted this passage in July, 1859, before making his treaty of peace with Francis Joseph; and thereby learned to avoid too much consultation with Italians, as carefully as he avoided pushing the Austrians to extremities that would call out the great powers.

Very few have read the statement that the fortresses remain in the hands of Austria, without disappointment. To such, the reasoning of Wellington in his memorandum of Aug. 31, 1815, to Castle-reagh, may be consoling. He is discussing the question, Is it expedient for the allies to demand the surrender of certain fortresses by France? He says it depends on a variety of political and military considerations, e. g.:

"Whether the possession of the fortresses named is that which gives France the formidable strength complained of, or if transferred to the allies would give them the wished for strength; whether it is not a combination of population, pecuniary resources and artificial strength which makes France so formidable; and whether the transfer of the last only to certain of the allies, leaving the two first in the possession of France—that is to say, to give the allies fortresses, without additional resources in men to form garrisons and armies to defend them, and resources in money, to maintain those garrisons and armies, would not tend to their weakness rather than to their strength; at the same time that the measure would afford to France a just pretence for war, and all the means which injured national pride could give for carrying it on."

A Sirocco in California.

A local paper says:

"Friday last, the 17th of June, will be long remembered by the inhabitants of Santa Barbara from the burning, blasting heat experienced that day, and the effects thereof; indeed, it is said for the space of thirty years, nothing in comparison has been felt in this country, and we doubt in any other. The sun rose like a ball of fire on that day; but though quite warm, no inconvenience was caused thereby until 2 o'clock, P. M.; when suddenly a blast of heated air swept through our streets, followed quickly by others, and shortly afterwards the atmosphere became so intensely heated that no human being could withstand its force—all sought their dwellings, and had to shut doors and windows and remain for hours confined to their houses.

"The effect of such intense and unparalleled heat was demonstrated by the death of calves, rabbits, and birds; the trees were all blasted, and the fruit, such as pears and apples, literally roasted on the trees ere they fell to the ground, and the same as if they had been cast on live coals; but, strange to say they were only burned on one side—that is the direction from whence came the wind. All kinds of metal became so heated that for hours nothing of the kind could be touched with the naked hands. The thermometer rose nearly to fever heat, in the shade, but near an open door, and during the prevalence of this properly called Sirocco, the streets were filled with impenetrable clouds of fine dust or pulverized clay.

"Speculation has been rife since to ascertain the cause of such a terrible phenomenon; but though we have heard of many plausible theories thereon, we have not been fully convinced yet; however that may be, we see its terrible effects all around us, in blighted trees, ruined gardens, blasted fruit, and almost general destruction of the vegetable kingdom. We hope we will never see the like again.

"Since writing the above, we regret to announce that the Sirocco was not as we hoped, local, but that Los Angeles was visited the same day by similar blasts, and more intense, if possible, than were experienced here; and that not only the fruit trees are injured, but the vineyards are reported as nearly destroyed. The general opinion that the cause is fire in the mountains is now abandoned; and the belief is that there has been a volcanic eruption in the southern portion of this State."

Most intensely hot weather had been experienced throughout California, the mercury ranging in various places from 98 to 118 degrees in the shade. A San Francisco paper says:

"On the 23d, the heat between the Stanislaus and Tuolumne rivers was excessive. The thermometer was 113 in the shade. The wind was avoided as it was heated so that it felt as if actually burning the flesh, as if it were rushing from a hot oven. In one team of ten horses, three fell in the road from heat. Two died, but the other recovered by pouring sweet oil in its throat. The animal's throat was closed so that it could not drink, when the oil was used so as to soften the throat and open it so that it could swallow water, when it recovered. At Burton's public house, at Loving's Ferry, birds flew into the bar room to the pitcher to get water, so tame were they made by the thirst caused by the extreme heat. Birds were seen to fall dead off the limbs of trees in the middle of the day from heat, as if they were shot. The wind was of that burning heat never before experienced by the settlers there since their arrival in the State."

THE ROMAN QUESTION.—Messrs. J. E. Tilton and Co. have published their edition of Mr. Edmond About's "Roman Question." It has been carefully translated by Mrs. Annie T. Wood, and is edited by Rev. E. N. Kirk, D. D., who furnishes an introduction. In this introduction Mr. Kirk fully accedes to the very general impression in England, that the work was written under the sanction of the French Emperor and expresses his views. The following extract is interesting:

But the "occupation" of Rome by the French army is probably as fatal a movement for the papal power as was the visit of Luther to Rome. True, the French military man is not apt to be a Luther, or a saint of any school. But it is impossible that the highly-educated officers of the French army can reside in Rome as masters, for several years, without seeing that the claim of the church in that city to be the most godly, Christ-like, pure, wise, unearthly, most filled with the Holy Ghost, most completely in the apostolical line, is a claim as preposterous, as hypocritical, as absurd as the world ever witnessed. And when it shall serve the purpose of Louis Napoleon to put down the moral prestige of certain gentlemen in France that are troubling him; or when, as now, he wants to show the world that the Augean stable needs some cleansing, and a good deal of ventilation, he can set about it with a reasonable prospect of success. He has the material; and the public may be sure that what he writes directly or indirectly, cannot be pooh-poohed in obscurity.—This book is a Paixhan gun against a rotten ship. If semi-official, it is evidently designed to bring the sympathies of mankind on the side of the allies in the present conflict. And surely every honest man who accepts the facts here presented must say, "Vive l'Empereur! Vive l'Italie!"

GOD'S PROVIDENCE, in and by war, as one of his sore judgments, is seen in every great struggle. The result of the Crimean war, was the surrender, by Islamism of the power to inflict death for apostasy from the Moslem faith; and it gave security to those who read and love the Living Word in Bible lands.

So also, the Indian Mutiny was a chastisement on England's guilty neglect, and her timid, God disowning policy, in keeping back the light from the Hindoo soldier, which had been enjoyed in the reading of the Christian Book, he never could have broken out into mutiny, because maddened by the thought that England's faith prompted her to take away his caste by force.

THE WAR SPIRIT, that now animates the nations of Europe, is a melancholy contrast to the peace aspirations of the exhibition year of 1851. The prophets of universal peace would have laughed to scorn the idea that before a decade of years, then commencing, there would be fought, on European ground one of the bloodiest battles which history records.

If you doubt of the propriety of an action, take time for prayer, consideration, and searching God's word, before you attempt to perform it.

A Christian should aim to make every place better for him, sowing the seed of the kingdom beside all waters.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Day of Fasting and Prayer.

The Canada West and Pennsylvania conferences having appointed as a day of fasting and prayer, Thursday, August 18th, I wish to call attention to the subject.

The lukewarmness of the church as a whole is alarming; and we need to heed the solemn warning of our Lord to the church of Laodicea. "Because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." "Be zealous, therefore, and repent. Behold I stand at the door and knock." How true the charge, how awful the admonition, how important the exhortation! Shall we heed it?

What need of fasting? says one. 1. It is one way of manifesting our zeal in this work of repenting of our lukewarmness. It is one of God's ordained means of grace, by which to seek and secure great blessings; and especially to be resorted to in great emergencies. The Bible history is full of its observance and of God's approval of it. When God said to Moses, "Let me alone, that I may destroy this people;" Moses fasted and prayed forty days; and the Lord said, "I have pardoned them for thy sake."

When God threatened Nineveh with destruction, they fasted and prayed three days; and God repented of the evil and did it not. When Judah, in the days of Jehoshaphat, was beset with foes, and all united in seeking help of God by fasting and prayer, the Lord said, "You need not fight in this battle—stand still, and see the salvation of God."

But there must be heart and heartiness in the work: a deep sense of need; a full conviction of unworthiness; a sense of God's ability and willingness to do for us what we need.

So also He requires of us to put away our sins, all of them, however dear and near to us, if we will gain his grace.

The object of this appointment is, that we may humble ourselves before God and seek his reviving, quickening grace, both in the ministry and in the membership by consecrating ourselves anew to him, and asking for the renewing of the Holy Ghost.

There is a higher state of grace to be attained than we now enjoy; and of all people on earth, we who profess so great things as to be looking for the speedy and glorious appearing of the great God and our Saviour Jesus Christ, should come up to that higher standard of Christian experience. Hoping as we do to see in a short time the King in his beauty, do we bear the characteristic marks of such a hope? "Every one that hath this hope in him, purifieth himself even as he is pure." Is this the standard of judgment by which our hope is to be tried? If so, where shall we appear? But our fruitfulness, how is that? "Every branch in me that beareth not fruit, he taketh away." Where is our fruit? To bear fruit, is one great evidence of being in Christ; and whatever may be our profession, we have reason to tremble for ourselves. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Great and precious promise: To attain and retain such a state of mind and heart and relationship to the Head of the church, is worth an effort, cross bearing and self-denying effort. The church needs such an effort as this to bring her into successful working order.

2. The ministry need it. "Tarry ye in Jerusalem," said the Saviour to the apostles, "till ye be endowed with power from on high." There they remained with one accord in prayer, till the Holy Ghost fell on them. And what a work then commenced! And such an anointing the ministers of Christ now need, as much as they did then. And it is to be sought in the same way, with the same waiting, persevering prayer, until it shall fall upon us and qualify us for our great work. If the first

Christians could not succeed without the Holy Ghost in His sensible manifestations; and the Saviour saw it needful to charge them not to depart from Jerusalem till they received that qualification, most certainly we stand in no less need at the present time, when we have to meet the very demons incarnate, and contend with every form of infidelity. The

power of prayer in the work of God is not new. But we have need to call to remembrance the former times, to stir up our minds to the greatness of our work and where our great strength lies.

It is related by D'Aubigne in his "Recollections of Scotland," that "John Livingston, yet a young minister, having been called upon to preach in the church of Shotts in the year 1630, on a communion day, had passed the whole night in prayer from Sunday to Monday. In the morning, standing on a tombstone, he preached to a great multitude on Ez. 36:25, 26. 'Then will I sprinkle clean water upon you and ye shall be clean.' The pouring out of the Spirit of God was such, that five hundred persons could date their conversion from that day. Soon after, on a similar occasion, a thousand persons were either converted or remarkably confirmed; the preceding night having, in like manner, been devoted by the young minister and some pious friends, to fervent prayer."

But it is not prayer alone, but the prayer of faith that will secure such glorious results as these. "Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them." Thus, my dear brethren, may we lay ourselves out for God, at all times, but especially on this great solemnity.

In Acts, 6th chapter, it is recorded that a plan was adopted to relieve the apostles of their temporal cares, not to give them ease and leisure; "But," said they, "we will give ourselves continually to the word of God and prayer." What was the result of this course of procedure? The word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great company of priests were obedient to the faith. Such was then the result of a praying ministry, full of faith and the Holy Ghost, and such will ever be the result.

When the Holy Ghost said to the apostles, brethren and elders, "Separate me Barnabas and Saul for the work whereto I have appointed them," it was after they had fasted and prayed that they laid their hands on them, and sent them forth to the work. If they needed such helps then, do we need them less to qualify us for our work? In behalf of the ministry then we should pray, that they may go forth full of faith and the power of the Holy Ghost, and that utterance may be given them, that they may open their mouths boldly as they ought to speak.

3. Another object which should engage our attention, is, that God may raise up and send forth laborers into his vineyard. The field is large, the work great and important, but the laborers few. When the Master was here on earth under the like circumstances, and saw the people as sheep having no shepherd, He said, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Such should be our course now. The day of God is at hand; the church asleep, the ministry ignorant of the times, or silent in reference to them, and the world perishing. How much then we need to cry to God for help!

4. Yet again, we have need to ask the Lord for means. Some say, "Do not ask for more ministers till the church support those they have." But rather should we not ask largely both for men and means? Our heavenly Father is able to give us both. He is the most honored when we in faith ask the most largely. Let all those who are pressed for means ask him to put it into the hearts of those who have their Lord's money, to bring it forth into the storehouse. There is no better way to bring this about than by seeking the grace of our Lord Jesus Christ. Ask the church to pray for means to carry forward the work of God; and see if the stream does not begin to rise.

J. LITCH.

The Camp-Meeting in E. Kingston, N. H.

Brethren and sisters in the Lord.—After a lapse of almost two decades, we have come to a period when, in the good providence of God, we are to hold another camp-meeting in East Kingston. The first camp-meeting in the early history of the Advent cause was held in this town. It was large and successful; and its rich fruits are still abiding, there and elsewhere. We did not labor in vain, nor spend our strength for nought. Many of those who took part in that meeting sleep in Jesus, and are now awaiting the resurrection of the just; some have fallen away; and others yet live, and are liberally assisting in the preparations for this expected feast of tabernacles.

So long a time has elapsed since any effort of this kind has been put forth in that vicinity, that our people there are really hungry for one, that they may again greet the veterans of the cause, and take sweet counsel with kindred spirits, who are looking for the same blessed hope.

Such a meeting is desirable, not only on account

of the mutual greetings of Christian pilgrims, but also on other and more important grounds. — We have need to review the evidences of our faith.—Where are we? Are we indeed nearing the port of rest? And, what is more important still, are we ready? It is necessary, in this time of worldliness and apostacy, that we examine ourselves, renew our covenant with God, and see to it that we have the witness of our acceptance with Him, so as to live watchful and holy lives, in view of the hastening approach of the day of God.

We should carefully examine the signs of the times, and endeavor to understand what they portend; being admonished and encouraged by them to watchfulness and prayer. It is our privilege and duty to watch the confusion of nations, and

When from scattered lands afar
Speeds the voice of rumored war;
Nations, in tumultuous pride,
Heaved like ocean's roaring tide;

Then to
Exalt the drooping head;
The lift up the expectant eye;
Our redemption draweth nigh;

I rejoice that it is the precious privilege of the Christian thus to discern the signs of the times and understand their portentous bearing; so that, to his vigilant eye,

Every fresh, alarming token
More confirms the faithful word.

When wars arise in any part of the territory of the old Roman empire, and especially at those points embracing the seat of the Beast in the West, or of the False Prophet in the East, they are ominous of good to the expectant bride of Christ, and she may rejoice, whether the conflict continue longer or shorter,—whether it be preparatory or final. She may look on such events as precursors of the third and last woe, and seventh trump of Revelation, and rejoice in them.

If, as some argue, we are to pay no attention to these conflicts among the nations of the old prophetic field, and are to wait for the "crowning consummation," before we cherish hopes, or rejoice in expectation, there would be no need of signs or warnings. We could live on, with the rest of the world, indifferent to the approach of the event, till Jesus actually comes, and it might come upon us as a thief. It is our duty, therefore, to watch for every sign, and rejoice in every indication of the coming Kingdom.

The elements of war in Europe, which have been hushed to silence in a moment, may again be stirred into action, as suddenly and unexpectedly as they have been quieted. The London Daily News affirms that the Emperor of France has sown the seeds of future wars; and the Boston Traveller says that the "affairs of Italy remain unsettled"; and to suppose that she can be pleased with what has been done, is to suppose that her people were born slaves. The war, therefore, is postponed, and the peace is but a truce.

The causes of war, though latent, are like volcanic fires, ready to burst forth suddenly at any moment. The struggling, oppressed masses are kept in subjection only by despotic power. There is no true and lasting peace, and can be none, till the end.

—What remains
Of this tempestuous state of human things
Is merely as the workings of a sea
Before the calm that rocks itself to rest.

The following words, uttered by Dr. Cumming some years ago, are equally true now. "All things indicate that the moment we occupy is charged with intense and inexhaustible issues. Never was man so responsible. Never, in the prospect of what is coming on the earth, was man's position so solemn."

In these times, so marked and significant, the duty of Adventists is plain. We should arouse ourselves, shake off the dust of indolence and unbelief, and gird on the armor of God. We should re-examine the whole subject of prophecy, re-affirm our faith and re-publish it to the world. The proposed camp-meeting will be one means of diffusing anew the glorious doctrine of Christ's speedy coming.

All are earnestly invited to come to this feast. Come, with your families and friends. Bring your tents, and pitch them for the week. Arrange to stay the whole week. Take the time and consecrate it all to God,—using it for the good of your own souls, and of the souls of those who may attend. A rich blessing will attend the sacrifice.

Joshua V. Hines.
Boston, July 25, 1859.

PS. I am happy to state to the brethren that Elders Osler and Pearson will return from their tour in season to attend this meeting.

J. V. H.

Bro. Bliss:—Some persons think that a part of the 25th chapter of Jeremiah has not been fulfilled. If that is so, I wish to inquire what is meant by the clause, "and the king of Sheshach shall drink after them," in the 26th verse? The word Sheshach occurs but twice in the Bible, viz. in

Jer. 25:26, and Jer. 51:41. If the last part of the 25th chapter has not been fulfilled, the question is, Who is the king of Sheshach? or, rather, what is Sheshach? In the 51st chapter the word seems to be applied to the Babylonian territory, or the city of Babylon. If the last half of the 25th chapter has not all been fulfilled, what is Sheshach applied to? Will you please enlighten us on this point, through the Herald? Yours, waiting, S. D. BERRY.

Portsmouth, N. H., July 1, 1859.

ANS. Sheshach is undoubtedly Babylon,—as the last reference proves. The prophecy brings to view the desolation of all the countries named, beginning with Jerusalem, by the king of Babylon; and then the king of Babylon, or Sheshach was to be in turn subjected to the same judgment. This prophecy, down to v. 28, was doubtless fulfilled, prior to and in the destruction of Babylon; but in what follows, there is not improbably a reference to the final desolation of the entire globe—though, as the same Hebrew word is rendered either "earth" or "land," it is not absolutely certain that the globe as a whole is referred to.

Bro. Bliss:—I embrace a quiet moment to write you a few lines. It is Sabbath eve. I have preached twice to-day, on Jesus and his speedy coming. Though the flesh is weak, yet the spirit being willing, the work is far from being unpleasant.

Since I wrote you last, which was on the 16th of March, I have seen trial, care, and sickness; but I have endeavored to look to the hills from which cometh help; and to keep doing a little for the advancement of the Master's cause. I hope to labor till He comes, or "cease at once to work and live." But what He wills is best.

I am pleased to hear people saying that the Herald is increasing in interest. Those who love the appearing of Christ, are glad to be informed of any indication that He is near. I like such articles as "The Eastern Horizon," and "The whirl of closing events." We need all the light which the lamp of prophecy can be made to shed o'er our path. We must keep the speedy coming of Jesus before the mind,—not, however, to create a morbid, feverish excitement, but to promote watchfulness, prayer, and every good word and work. We are to avoid extremes,—to steer between Scylla and Charybdis. Here is danger on either hand. We do not wish to dwell in the Polar regions; neither do we wish to dwell at the Equator. We say, "Fix the bounds of our spiritual habitation, neither in the Frigid Zone, nor in the torrid Zone, but in the temperate Zone."

O let us ask God to aid us in writing and speaking the present truth in clearness and love—O may we as a people keep up a steady, healthy, effort till Jesus shall come in like manner as he was seen going into heaven. If the Lord will, I hope to see you and others soon. Yours in the blessed hope, R. HUTCHINSON.

North Troy, Vt., July 24, 1859.

Derby Line, July 26th. Yesterday morning I spent a pleasant hour with Brother and Sister Chamberlain of North Troy, Vt., under whose roof Brother Billings died. After breakfast and prayer, Sister Chamberlain accompanied me to the Cemetery. She conducted me to a grave with an elegant and handsome stone, with the following inscription: "In memory of Eld. N. Billings of the Advent Church Boston Mass. Died at Troy Vt. June 15, 1857, aged 66 years. Blessed are the dead who die in the Lord." The expense of the stone, which was thirty dollars, was met by one who felt it to be a duty and a privilege. It was a sweet moment to me while I stood at the grave, and thought of the great rising day.

R. H.

Bro. Bliss:—I noticed an article in the Herald of the 2d ult. from James Linn, in which he says: "Our paper must not stop." I could respond to this most heartily. Do not think any one could do less, after perusing its columns; for the tenor of it is to edification. It reaches a class of people that cannot be reached by any other paper—it cheers the hearts of many a lone pilgrim. It is the only preacher many have. Therefore let all bid it God speed.

Your correspondent wishes the death question might stop. I would just say, if we wish it to stop, all we have to do is to cease agitating it. Any candid observer will perceive that the perplexed question would receive but little rehearsal from the editor, if correspondents would keep quiet themselves.

He still further says: "If breath is soul, and soul breath, I would like to know how many were saved in the ark?" I have yet to learn that there are any among us who believe that breath is soul or soul breath.

Again, he informs us, that Adam's death consisted in a separation from the favor of God, from holiness and all that was blessed. If this be true, the salvation of all men is inevitable. For as in Adam all die, even so in Christ shall all be made alive."

1 Cor. 15:20. If being separated from the favor of God, constitutes death, life must consist of a restoration to the favor of God, and if all in the first place includes the whole—i. e. righteous and wicked—all includes the whole in the second place.

But I apprehend that another view of the subject would appear a little more logical. That death is a separation of spirit from the body—“as the body without the spirit is dead,” &c. James 2:26, and that life is a union of body and spirit—“And shall put my spirit in you, and ye shall live.” Ezekiel 37:14. Then “as all in Adam die”—“dust returns to the dust as it was; and the spirit . . . unto God who gave it”—“in Christ shall all be made alive,”—all have a literal resurrection. “Every man in his own order.”

I have written this article purely because I thought our brother was in error; but if I am the erring one, I stand corrected. Yours in the bonds of peace,

JESSE JACKMAN.

Woodstock, Vt., July 8, 1859.

DEAR BROTHER:—In view of the signs of the times, and of the soon coming kingdom of Christ, it seems highly necessary that we, who are looking for his coming, should hold the beginning of our confidence steadfast unto the end;—daily remembering that “being justified by faith, we have peace with God through our Lord Jesus Christ;” and remembering not only that he died for our sins, but rose again for our justification, and is now at the right hand of God as our Advocate and Intercessor. We should always keep the cross of Christ in sight, and habitually lean on a living and loving Savior.

We need also a lively hope, reaching forward to a Savior’s coming, in all the Majesty of judgment, conquest and victory: Having this hope, we purify ourselves as he is pure. And we need to properly estimate this present evil world, for, “seeing that all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness.” If there was ever an age and country in which the people of God needed the fortifying influence of this hope, it is this age, and this country; we need to be constantly reminded that the world is passing away and the lusts thereof, but that the word of the Lord endureth forever. The word of God refers us to a coming day, as the crisis of the world’s destiny—the great and terrible day of the Lord, which the scriptures inform us will come as a thief in the night; when men are saying peace and safety, then sudden destruction cometh upon them. The signs of the times, and the prophetic signs of Christ’s coming, will arrest the attention of all who take heed to the light that now shines. No one daily watching for these, can fail to see that the time is near, even at the door.

What a power would there be in the truth, were it all brought home into daily and habitual expectation! what tenderness would it lend to our dealings with perishing men! “Knowing the terrors of the Lord we persuade men.” What solemn earnestness would it give to all our deportment,—what diligence, what watchfulness, what sobriety it would inspire! “Therefore beloved, seeing we look for such things, let us be diligent, that we be found of him in peace.” With what solemn joy would we fill our places in the midst of passing events, which are leading on with undeviating certainty to that day for which all other days were made. Beyond this day of wonder and terror, all is peace and blessedness and glory to the church, which will reign with her Head forever.

I long for this blessed change—to behold the King in his glory, and to see the saints entering on their new charge. There is but little hope for this world till the blessed change comes. Wherever you go, you will find selfishness and intrigue, to a large extent, regulating the affairs of men; and injustice and falsehood and oppression are powerful in all places, and triumphant in many. In spite of all our boasted improvements in this nineteenth century, we see little improvement in the administration of justice, or in the government of states; nor do we anticipate any general or permanent improvement in those respects, until he comes whose right it is to reign, and whose resistless sway shall give happiness and peace.

Many in this day, are looking for the world’s conversion to bring about this blessed change,—the glorious Millennium spoken of in the Apocalypse; but I cannot hope for this. The scriptures inform us that “in such an hour as ye think not the Son of man cometh,” and the man of sin will continue to oppose and exalt himself, above all that is called God. “Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming.” “And evil men and seducers shall wax worse and worse, deceiving and being deceived.” But let us continue in the things we have learned from the holy scriptures, which are able to make us wise unto salvation, through faith which is in Christ Jesus.

We must fight if we would reign. There are no idle moments for the children of God. We should continually struggle against the world, the flesh and the devil, remembering that the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds. This is not an uncertain warfare. We have the promise of sure victory. Therefore, brethren, let us gird on our armor and fight valiantly the battles of the Lord, having enlisted under the blood-stained banner of the Great Captain of our salvation, who will soon appear to give us the victory, and put us in possession of that kingdom which he has promised to his followers. “Fear not little flock, for it is your Father’s good pleasure to give you the kingdom.” It is a kingdom worth striving for. It was purchased for us, not with silver or gold, but with the precious blood of Christ; who died to redeem us from under the curse of God’s holy and righteous law, that we might inherit that kingdom prepared for us from the foundation of the world,—where Jesus shall reign King of kings and Lord of lords, and the inhabitants will no longer say, I am sick.

“How long, dear Savior, O how long
Shall this bright hour delay?
Come on, come on, ye holy throng,
And bring the welcome day.”

Yours, in hope of the soon coming kingdom,
MORRIS FULLER,
North Creek, N. Y., July 12th, 1859.

Dear Sir:—The Herald is a welcome weekly visitor to me and my family, and I cannot live without it. I only wish it was in my power to render you more pecuniary aid than my subscription.

I bless God that my attention has been called to the glorious truth connected with Christ’s second Advent and kindred doctrines; for it has almost seemed like another conversion to me, it having aroused me from a state of lethargy and deadness to life and activity in God’s service, and rendered his blessed Volume much clearer than formerly. I wish you would give in the columns of the Herald an exposition of the 2d, 7th and 11th chapters of Daniel; for it would be for the edification of many, like myself, anxious for light. Yours in hope,

HENRY BINNAN,
Peoria, Ill.

A detailed exposition of those scriptures has often been given in our columns in years past, but a repetition might do good at the present time. Should leisure intervene amid our cares and duties, we will endeavor to turn our attention to them shortly.

Bro. Bliss:—To you I would say, Be strong in the Lord and in the power of his might.

To those associated with you in the cause I would add, that they cry aloud and spare not; for soon your labor will meet its reward.

The brethren through the land I would ask, Have you disposed of your money and talents in such a manner that you will not be ashamed to give an account to him who gave up everything, even life itself, for you? Yours in hope,

Oxford, N. Y. G. D. BUTTON.

Bro. George Miller, of Maytown, Pa., writes:

“I would not like to do without the Herald. It is a great preacher every week to us in this place; for we do not have preaching very often, that we would like to have, in these times of trial and temptation. Dear brother, when I look at the state of things, I must come to the conclusion that the time is short which we have to live, and to give an account of our stewardship here below. Oh may we, denying ungodliness, and worldly lusts, live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and Saviour Jesus Christ; which hope, Paul says in another place, ‘we have as an anchor of the soul.’”

OBITUARY.

DIED, in Rowley, Mass., July 19th, 1859, HORACE HARRIMAN, son of Oliver A. and Sarah E. BLACKINTON, aged 4 years.

Death has entered our circle and taken a dear and lovely grandson from our embrace. He was a smart, lively little fellow, loved by all who knew him. We shall meet him at the resurrection of the just, with all who have washed their robes and made them white in the blood of the Lamb. We shall behold his face no more until the voice of the archangel and the trumpet of God shall awake the slumbering millions who have died in faith.

“Here we shall see him no more,
No more his face behold,
Till in Jerusalem we meet,
And walk the streets of gold.

He’s where the weary rest,
From toil and care and pain;
No sickness or destroying death
Shall trouble him again.”

ADVERTISEMENTS.

Scrofula, or King’s Evil.

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending “from parents to children unto the third and fourth generation;” indeed, it seems to be the rod of Him who says, “I will visit the iniquities of the fathers upon their children.”

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood, by an alternative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

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[Ipd. 4 m from mar 26.]

TO THE TRADE.—As it has become an obvious necessity among those connected with the Book Trade and the Publishing Business, to possess an entire and correct account of all the Newspapers, Magazines, &c., published in America, the proprietor of the "Fortnightly Book List," proposes to issue during the coming Fall, a List of the Journals and Periodicals published in the United States and Canadas, with the names of Proprietors and Editors, information regarding the time of their issue, whether daily, weekly, semi-weekly, monthly, quarterly, &c., and whether Religious, Political, Literary, or Scientific.

All Journal Lists hitherto published have been found, upon careful examination, to have been defective in various respects, either in matter or manner; but the present undertaking is confidently expected to accomplish, completely and accurately, the work which others have left unfinished. It is hoped, therefore, in this consideration, as well as in view of the great outlay and expenditure which a work of this important kind must necessarily demand, that the trade throughout the country will give a cordial assistance to the enterprise, by sending in their orders. Price per copy, \$1.50.—To Advertisers: A limited number of advertisements will be inserted, at \$10 per page. Address: S. MEREDITH, Box 314 Philadelphia P. O.

JUST PUBLISHED, the COTTAGE TESTAMENT, by W. Patton, D. D., with Notes, Polyglott References, and Marginal Readings; also Maps, Geographical Descriptions of all the principal places of the New Testament, and some five Chronological Tables of Time and Events. Morocco flexible binding. A Complete Commentary for one Dollar. Sent by mail free to any part of this country, on receiving the price. Address: J. BABCOCK, Natick P. O., Rhode Island.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, AUGUST 6, 1859.

A WORD FROM DR. HUTCHINSON.—Dr. Hutchinson writes: "Give my love to the children, and say I cannot write for them just now in consequence of ill health; but I will pray for them, and I hope they will return the favor. I may give some food to the lambs by and by."

Our young friends will see by the above that their prayers are desired by one whose writings have interested them much; and complying with this request may be blessed in increased strength given to him by the Hearer of prayer, so that their column may be again enriched by his words of comfort to them.

The Poor Boy's Heart-warming.—Ned was a poor little newsboy. One day he laid out all but two cents of his little capital in a small stock of weekly newspapers. But he had hardly left the office before a drenching shower fell. He hurried to the shelter of a friendly awning and waited until it became clear again. But the rain and damp had almost spoiled

his papers, and the little fellow trudged off looking as downcast as a broken merchant. He had not spirits enough left even to try to sell his damaged stock of papers.

After walking awhile in silence he paused near to a poor old blind woman, who was seated on a door-step, holding out her wrinkled palm. Ned stood gazing on her with his hands in the pockets of his ragged, long-skirted coat, his papers under his arm, and his face drawn down and looking very sad, for the blind woman's mute hand had touched his heart.

Three times his fingers clutched one of his remaining cents, and three times the thought of his half-spoiled papers caused him to drop it again to the bottom of his capacious pocket. At last his heart won the victory. Out came the cent, and with earnest good will he dropped it in the blind lady's palm. Then Ned's eye brightened. He turned away with an elastic tread, and his voice echoed loudly along the street as he cried: "Weekly papers! Harper's Weekly! Frank Leslie's! Dispatch or Ledger?"

The fact is, that gift of half his remaining fortune to the blind old woman had warmed his heart and cheered his fallen spirits, as generous deeds always do. If Ned was a cent poorer, he was a vast sight happier than before he divided his little cash with that blind sister of poverty.

Children, if you wish to have warm hearts yourselves, you must do good to others. As the good God pours streams of blessings on you, you must scatter his love-gifts upon others. If you have much, do much; if little, like the newsboy, do little; but be sure to do some kind act or speak some kind word to some one every day of your life. Thus you will be like Jesus, who went about doing good.

Randolph among the Boys.

A correspondent of the Central Presbyterian furnishes some reminiscences of his school-days, more than fifty years ago.—The celebrated John Randolph, then at the zenith of his power as a leading member of Congress, had three wards (nephews) at the school, (that of Rev. Drury Lacy, Prince Edward County, Va.,) and used to be a frequent visitor. The writer says:

It was Mr. Lacy's custom to hear his boys recite their Latin and Greek grammar lessons before breakfast, and I have known Mr. Randolph, more than once, to come from Bizarre (two miles,) and enter the school-house by sun-up. At nine o'clock the school was formally opened, when all the boys read verses about in the Bible, until the chapter or portion was finished. Mr. Randolph always seemed highly pleased with this exercise, read his verse in turn, and with Mr. Lacy would sometimes ask questions. On one occasion, whilst reading one of the books of the Pentateuch, he stopped a lad with the question,

"Tom Miller, can you tell me who was Moses' father?"

"Jethro, sir," was the prompt answer.

"Why, you little dog, Jethro was his father-in-law."

Then putting the question to four or five others by name, not one of whom could answer, he berated them soundly for their carelessness, and inattention in reading, saying, "When you were reading last week, William Cook read the verse containing the name of Moses' father, and have you all forgotten it already?"

Just then a young man caught the name, and unable to repeat the verse of the Bible, repeated a part of a line from Milton, "The potent rod of Amram's son," &c.

"Ah," said Mr. Randolph, "that is the way you learn your Bible—get it out of other books—what little you know of it"—and with an exceedingly solemn manner and tone, added, "and so it is with us all—and a terrible proof of our deep depravity it is, that we can relish and remember any thing better than The Book."

The very utterance, simple as it was, filled every one with awe, and made him feel guilty, whilst at the same time it imparted a reverence for the Bible which was never felt before, and which, from one mind at least, never will be effaced. Mr. Randolph was so pleased, however, with the young man who quoted from his favorite author, that in a short time—as soon, perhaps, as he could get it from Richmond, he presented him with a beautiful copy of Milton's Paradise Lost, with a suitable inscription in his own elegant hand-writing.

The Rescue.

Four little children were playing together near some water, when one of them fell in, and would have been drowned, had not his brother jumped in after him and pulled him out. Another brother helped to carry him home, and their little sister followed them. A little while after, their father, who had heard what had taken place, called them into his study, that he might reward them as they deserved. He then asked the first, "What did you do when you saw your brother drowning?"

"I rushed in after him and brought him out."

"You did well; here is your reward."

"And what did you do?" turning to the second.

"I helped to carry him home."

"That was right: here is your reward."

"And what did you do, when you saw your brother sinking?" speaking to the latter, being a little girl three years old.

"I prayed, papa."

"Well, that was all you could do; here is a book for you, too."

A Good CHARACTER.—Young man, one of the first things you have to consider is to build up a character. Allow us to tell you one thing about it, which we have learned from observation. It must be built like a pyramid, to be firm and lasting—broad at the base. Then the foundation must be good, or even a pyramid would crack and fall to pieces. Get a reputation from early boyhood for truth, honesty and industry, obedience to parents and teachers, and above all, piety. By and by your character will be as firm as a pyramid; a host of calumniators could not overthrow it. But if youth and early life is bad, to build a character on such a beginning, would be almost as difficult as to build and poised a pyramid on its apex.

The late worthy deacon S. O. of C.—, being reproached by an angry neighbor, who said, "You are an old hypocrite," calmly replied, "I have thought so myself a thousand times." This meekness of the good deacon shamed and quieted the angry neighbor. "A soft answer turneth away wrath." He who is hasty to defend himself against the reproaches of a loose tongue, hazards his own peace.

APPOINTMENTS.

AMERICAN EVANGELICAL ADVENT CONFERENCE.—The first annual meeting of this Conference will be held in the church of Yahweh, Providence, R. I., Tuesday, Sept. 13th, at 10 A. M.

F. GUNNER, Secretary of Conference.

Salem, Aug. 1st, '59.

AMERICAN MILLENNIAL ASSOCIATION.—The first annual meeting of this Association will be held in Providence, R. I., by invitation of and in connexion with the A. E. A. Conference, Sept. 13, '59. F. GUNNER, Rec'd Socy.

Salem, Aug. 1, '59.

If the following appointments do not agree with the wishes or arrangements of the friends or churches we propose to visit, if they will please notify either of us, we will arrange differently.

Lord willing, we will preach at

At Low Hampton, N. Y., from Aug. 3d to the 7th.

At Morrisville and Yardleyville, Pa., as Bro. Litch or Lening may arrange, from Aug. 10th to the 14th.

J. PEARSON, Jr.

J. OLIVER.

The Lord willing, I will preach in Lawrence, Mass.

Sunday, Aug. 7th; Haverhill, 8th; South Reading, 9th; Lowell, 10th; Westford, 11th; Nashua, N. H., 12th; N. Springfield, Vt., Sunday, 14th. L. D. THOMPSON.

MISSION APPOINTMENTS, FOR SABBATHS.—Providence, R. I., 17th, 24th and 31st; Truro, Cape Cod, Aug. 7th and 14th; Templeton, Aug. 21st; in Athol, as friends may appoint, on the evenings of the 23d, 24th, 25th.

G. W. BURNHAM.

The next Quarterly Conference of the Western Central part of Maine, has been invited and will meet in South Livermore Thursday, Sept. 1st, at 2 o'clock P. M., and continue over the Sabbath. We hope all the ministers of the quarterly conference will be there, (and ministers from other parts of the State are cordially invited,) and as many brethren and sisters as can consistently come. Come, with faith in God, ready to work in his cause for the salvation of souls. Call on Bro. Sofer, Silas Timberlake, Addison Campbell, and Charles Boothby, about one mile from North Turner Bridge. In behalf of the Conference, I. C. WELLCOME, Moderator.

I. WESAR, Secy. July 25, 1859.

A Camp-meeting will be held at St. Armands, C. E., Sept. 9th, to continue over the two following Sabbaths, the farm of Mr. Sornberger near the Gurthor school house. All the preaching brethren of Canada East are invited to attend. The following is the committee of arrangements: Harley Olcott, Eliaz Fuller, Joel Spears, Lyman Olcott, Harry Colton. In behalf of the friends, B. S. REYNOLDS, C. P. DOW, P. V. WEST.

P. Martin 976—80 cts being on old acct. \$3.

L. Scott 958, 50 cts, and S. Russell 945, and 50 cts on old acct, and F. W. Lane \$3 on old acct; M. F. Eaton 947, 1.09 H. K. Boyer 971, \$1.50; Thos. J. Whitcar 962, 50 cts.

EAST KINGSTON CAMP-MEETING.—A Camp-meeting will be held in East Kingston, N. H., on the land of Mr. C. Eaton, one mile from the railroad depot. It will commence Aug. 22d, and continue over the Sabbath. Its objects being to revive the faith and hope of Adventists, and prepare themselves and others for the coming of the Lord, it is desired and expected that all will unite in the effort—laying aside prejudices, and heartily engaging in the work of saving souls, and thus preparing a people for the coming of the Lord, which draws nigh. Come, brethren, let us have one more rally in East Kingston—of happy memory—where we have seen so much of the power and goodness of God in time past. Let all God's people who can come up to the feast, full of faith and the Holy Spirit, bringing their unconverted children and friends, that they may be blessed and saved.

LENAL BROWN, Haverhill, Mass. J. H. JOSELYN, Boston, Mass. HARRIS PEARSON, Newburyport, Mass. C. P. WHITNEY, Lowell, Mass. EDMUND ROWELL, Kensington, N. H. Committee. GORHAM PILLSBURY, Kingston, N. H. J. T. RICHARDSON, Lawrence, Mass.

Tickets to the camp-meeting may be obtained, at half price, from Portsmouth, Concord, Nashua and Manchester, N. H., provided our brethren in those places shall make application, and take a sufficient number to make it an object. Will brethren see to this?

Tickets from Boston to East Kingston, may be had only at 46-1 Kneeland street, Boston. No half-price tickets will be sold at the stations this side of Lawrence. All who want half-price tickets from Boston, will either address J. V. Hines, 46-1 Kneeland street; or call

Board, lodging, and horse-keeping is provided for, on or near the ground, on reasonable terms.

Persons attending the meeting will stop at the E. Kingston Station. The camp-ground is one mile from the station. Carriages will be in attendance.

J. V. HINES, Superintendent.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Wm. W. Patten—It was rec'd and credited in the last No. of the Herald—paying to July 1, 1859. The paper of the week before was mailed the 21st—the same day that your letter of the 18th reached the office.

H. Harriman—The last dividend to you was \$2.50, of which \$2 was credited on your Herald to No. 971—leaving 50 cts., which I have transferred as you direct. Do you wish the same disposition made of next year's balance?

Geo. Wise—We are sorry, that we are unable to send you a copy of the Herald of July 8th—our supply of that No. being exhausted.

T. M. Preble—Sent books the 28th.

J. Litch—The Herald has been regularly sent to S. Wilson, 208 Chestnut st. Have now changed it to 2008.

H. T. Plant—Yours of July 4th is rec'd.

Wm. Breed, \$5—Paid to No. 1049, or to July 1, 1861. Your old Herald rec'd with Mr. H. was square, but there was \$6.45 ch'd you for books in 1851-2.

S. K. Lake—We are out of the morocco Harp at 75 cts., but can send the sheep, or gilt, if you so order. Have cr. the \$1 on Herald to 961.

A. M. ASSOCIATION.

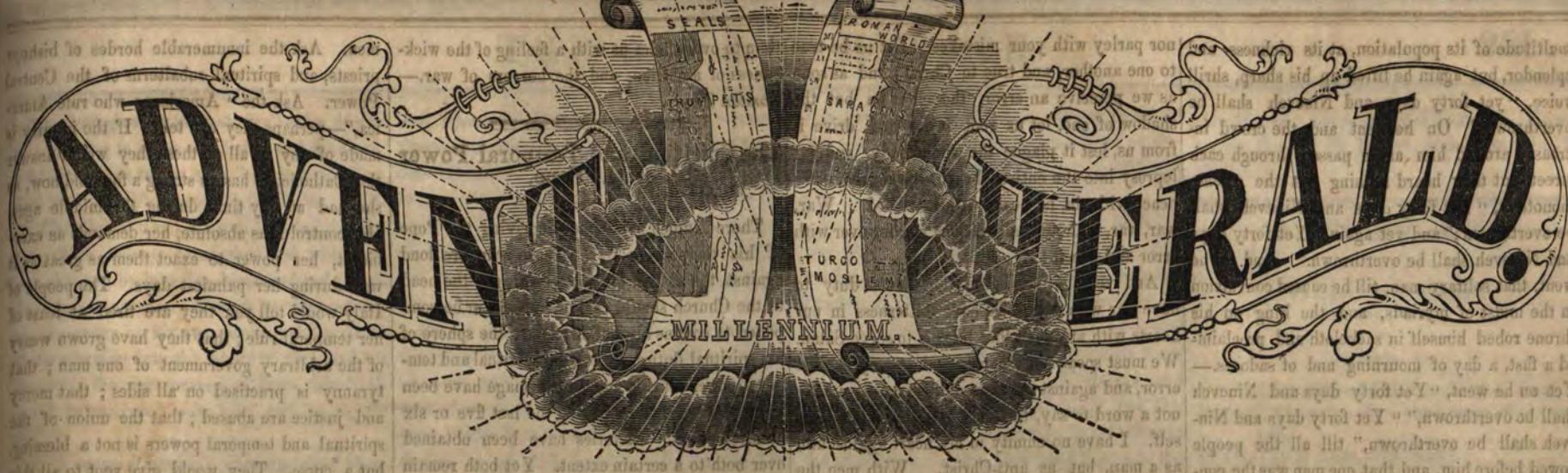
The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 5th Chapter of the Act of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and at the end of the year, will be embodied in a report. When there is any omission of the proper credit, notice should be at once given to the office to be given to the same.

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, AUGUST 2, 1859.

H. Harriman.....\$0.50



WHOLE NO. 951.

BOSTON, SATURDAY, AUGUST 13, 1859.

VOLUME XX. NO. 32.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.J. V. HINES, } Committee
J. PEARSON, JR. } on
L. OSLER, } Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.

\$5, " " will pay for six copies, sent to one address, for six months.

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Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1, amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

THE CARNIVAL OF WAR.

The sword is unsheathed! The strife is up!
The carnage of horror and death is begun,
In ruin and sorrow and woe and pain,
Till Italy's green and sunny plain,
Rocked with the storm of leaden rain,
Grows red with the blood of earth's sons.

Hark, the dread onset! Mincio's flood
Flows fast by the crushed and mangled slain,
Where twice two hundred thousand braves,
Of freedom the martyrs, of monarch the slaves,
Meet madly to die on their gory graves.—

While Anguish rides wild in the train.

Battle of battles!—the nations gaze
And quake at the rush and roar of war,
Each hand is placed on the sword-hilt bright,
Each armed to the teeth for the awful fight,
All vainly trusting in human might,

Eye the storm-cloud from afar.

The conflict deepens! Darker yet
And deadlier the mystic angel of death,
While the cannon flash on the purple tide,
Waves his red sword in circles wide,
And on the hot air doth fiercely ride,
Till Kings tremble and hold their breath.

To thy knees, proud Pontiff! Weep and plead;
For the day of wrath and revenge cometh on,
In perdition's gulf thou shalt sink and die;
For written in blood on the flaming sky
Is thy doom. Lo, the judgment is drawing nigh,
And the wine-press at Armageddon!

D. T. TAYLOR.

Wardsboro', Vt., July 31st, 1859.

The Holy War.

Delivered on Sabbath morning May 1, 1859 at the Music Hall, Royal Surrey Gardens, London.

"Fight the Lord's battles."—1 Samuel 18:17.

We shall not take these words in their literal application, as coming from the lips of Saul, when he gave David his elder daughter Merab, to wife; but shall accommodate the passage, and use it as an exhortation given to the church of Christ, and to every soldier of Jesus: "Fight the Lord's battles." If this exhortation be not found in the self-same words, coming from the lips of Jesus, nevertheless, the whole tenor of the Word of God is to the same effect—"Fight the Lord's battles."

At the present crisis, the minds of men are exceedingly agitated with direful prospects of a ter-

rible struggle. We know not whereunto this matter may grow. The signs of the times are dark and direful. We fear that the vials of God's wrath are about to be poured out, and that the earth will be deluged with blood. As long as there remains a hope, let us pray for peace, nay, even in the time of war let us still beseech the throne of God, crying that he would "send us peace in our days."

The war will be looked upon by different persons with different feelings. The Italian will consider, all through the controversy, his own country; the Sardinian will be looking continually to the progress, or to the defeat of his own nation; while the German, having sympathy with his own race, will be continually anxious to understand the state of affairs. There is one power, however, which is not represented in the congress, and which seems to be silent, because the ears of men are deaf to aught it hath to say. To that power all our sympathies will be given, and our hearts will follow it with interest: and all through the war, the one question that we shall ask, will be, "How will that kingdom prosper?" You all know to which kingdom I refer—it is the kingdom of Jesus Christ upon earth; that little one which is even at this time growing and which is to become a thousand, which is to break in pieces all the monarchies of earth, and to seat itself upon their ruins, proclaiming universal liberty and peace, under the banner of Jesus Christ. I am sure that we shall think far more of the interests of religion than anything else, and our prayer will be, "O Lord do what thou wilt with the pitchers of men's monarchies, but let thy kingdom come, and let thy will be done on earth, even as it is in heaven!"

While however, we shall anxiously watch the contest, it will be quite as well if we mingle in it ourselves. Not that this nation of England should touch it; God forbid. If tyrants fight, let them fight; let free men stand aloof. Why should England have aught to do with the coming battles? As God has cut us off from Europe by a boisterous sea, so let us be kept apart from all the broils and turmoils into which tyrants and their slaves may fall. I speak now, after a spiritual manner, to the church of Christ. I say Let us mingle in the fray; let us have something to do. We cannot be neutral; we never have been. Our host is ever in hostility to sin and Satan, "My voice is still for war." The senate of Christ's church can never talk of peace. For thus it is written: "The Lord will have war with Amalek from generation to generation."

This will bring us to the text; and here I shall consider, first of all, the Lord's battles; we are not to fight our own; secondly, the Lord's soldiers; and thirdly, the King's command, "Fight the Lord's battles."

I. First, the Lord's battles, what are they? Not the garment rolled in blood, not the noise and smoke and din of human slaughter. These may be devil's battles if you please, but not the Lord's. They may be days of God's vengeance but in their strife the servant of Jesus may not mingle. We stand aloof. Our kingdom is not of this world; else would God's servants fight with sword and spear. Ours is a spiritual kingdom, and the weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of strongholds.

What are God's battles? Let us here carefully distinguish between the battles of God, and our own. Oh, my brethren and sisters in Christ, it is not your business to fight your own battles, not even in defense of your own character.

If you are maligned and slandered, let the slandered alone. His malignity will but be increased by any attempt that you shall make to defend yourself. As a soldier of Christ you are to fight for your Master, not for yourself. You are not to carry on a private warfare for your own honor, but all your time, and all your power, is to be given to his defence and his war. You are not to have a word to speak for yourselves. Full often, when, we get into little tempers, and our blood is roused, we are apt to think that we are fighting the cause of truth, when we are really maintaining our own pride. We imagine that we are defending our Master, but we are defending our own little selves. Too often the anger rises against an adversary, not because his words reflect dishonor upon the glorious Christ, but because they dishonor us. Oh! let us not be so little as to fight our own battles! Depend upon it, the noblest means of conquest for a Christian in the matter of calumny and falsehood, is to stand still and see the salvation of God.—Sheathe thine own sword, put away all thine own weapons, when thou comest to fight thine own battle, and let God fight for thee, and thou shalt be more than conqueror.

Again, we must recollect that there is a fighting the battles of our own sect, when we ought to be fighting God's battles. We imagine that we are maintaining the church when we are only maintaining our section of it. I would always be very tender of the honor of the Christian body to which I belong, but I would rather see its honor stained, than the glory of the entire church should be dimmed. Every soldier ought to love the peculiar legion in which he has enlisted, but better to see the colors of that legion rent to tatters, than to see the old standard of the cross trampled in the mire. Now I trust we are ready to say of our own denomination, "Let its name perish, if Christ's name shall get ought of glory thereby." If the extinction of our sect should be the conquest of Christ and the promoting of his kingdom, then let it be wiped out of the book of record, and let not its name be heard any more. We should, I say, each of us defend the body to which we belong, for we have conscientiously joined it believing it to be the nearest to the old standard of the church of Christ, and God forbid that we should leave it for a worse.

If we see a better, then would we sacrifice our prejudices to our convictions, but we cannot leave the old standard so long as we see it to be the very standard which floated in the hand of Paul and which was handed by him through divers generations, through Chrysostom to Augustine, from Augustine to Calvin, and so on through the glorious race of mighty men who have not been ashamed of the gospel of Christ Jesus. But yet I say let our name, and let our sect, and let our denomination be absorbed, and let it sink so that the battle of the Lord may but be well fought and the time of Christ's triumph hastened.

"Fight the Lord's battles." Then what are these? These are battles with sin and battles with errors, and battles with war, and battles

with worldliness. Fight ye these, Christian, and ye shall have enough to do.

The Lord's battle is first of all with sin. Seek grace to fight that battle in your own heart. Endeavor by divine grace to overcome those propensities which continually push you towards iniquity. On your knees wrestle against your besetting sins. As habits appear, break them by the battle-axe of strong resolution wielded by the arm of faith. Take all your lusts, as they bestir themselves, to the foot of the cross, and let the blood of Jesus fall upon those vipers and they must die. The blood of Christ shall spill the blood of sin. The death of Christ shall be the death of iniquity; the cross of Christ shall be the crucifixion of transgression. Labor with yourselves to drive the Canaanites out of your hearts. Spare none, let no petty lust escape. Put down pride, and lust, and unbelief, and you have now a battle before you which may fill your hands, and more than fill them. Oh! cry unto God your strength, and look unto the hills from whence cometh your help, and then fight on again and as each sin is overcome, each evil habit broken off, each lust denied, go on to the rooting up of another, and the destruction of more of them, until all being subdued, body soul and spirit shall be consecrated to Christ as a living sacrifice purified by his Holy Spirit.

And while this battle is being fought, ay, while it is still fighting, go out and fight with other men's sins. Smite them first with the weapon of holy example. Be yourselves what you would have others be; be ye clean that bear the vessels of the Lord. Be yourselves clean ere ye can hope to be the purifiers of the world; and then having first sought the blessing of God go out into the world and bear your witness against sin. Let your testimony be unflinching; never let a sin pass under your eye without rebuke. Slay utterly young and old; let not one escape. Speak sometimes sternly if the sinner be hardened in his sin; speak gently, if it be his first offence, seeking not to break his head but the head of his iniquity—not to break his bones or wound his feelings, but cut his sins in twain, and leave his iniquity dead before his eyes. Go ye forth where sin is the most rampant. Go down the dark alley; climb the creaking staircase; penetrate the dens of iniquity where the lion of the pit lies in his death lair, and go ye and pluck out of the mouth of the lion two legs and a piece of an ear, if that be all which you can save. Count it always your joy to follow the track of the lion, to beard him in his den, and fight him where he reigneth most secure. Protest daily, hourly, by act, by word, by pen, by tongue, against evil of every kind and shape. Be ye as burning and shining lights in the midst of darkness, and as two-edged swords in the midst of the hosts of sin. Why, a true Christian who lives near to God, and is filled with grace and is kept holy may stand in the midst of sinners and do wonders. What a marvelous feat was that which Jonah did! There was the great city of Nineveh, having in it six score thousand souls that knew not their right hand from their left, and one man went against it—Jonah—and as he approached it, he began to cry, "Yet forty days and Nineveh shall be overthrown." He entered the city—perhaps he stood aghast for a moment at the

multitude of its population, at its richness and splendor, but again he lifted up his sharp, shrill voice, " yet forty days and Nineveh shall be overthrown." On he went and the crowd increased around him as he passed through each street, but they heard nothing but the solemn monotony, " Yet forty days and Nineveh shall be overthrown;" and yet again, " Yet forty days and Nineveh shall be overthrown." And on he went, that solitary man, till he caused convulsion in the midst of myriads, and the king on his throne robed himself in sackcloth and proclaimed a fast, a day of mourning and of sadness.— Yet on he went, " Yet forty days and Nineveh shall be overthrown," " Yet forty days and Nineveh shall be overthrown," till all the people bowed before him, and that one man was the conqueror of the myriad. Ah! believer, if you will go out and do the same, if you will go into the streets, the lanes, the by-ways, the houses, and into the privacies of men, and still with this continued cry against sin and iniquity, say to them, " Look unto the cross, and live, look unto the cross and live." Though there were but one earnest man in London who would continue that monotony of " Look unto the cross and live," from end to end this city would shake, and the great Leviathan metropolis would be made to tremble. Go forth, then, believer and cry against sin with all thy might.

And even so must we cry against error. It is the preacher's business Sabbath after Sabbath, and week-day after week-day, to preach the whole gospel of God, and to vindicate the truth as it is in Jesus from the opposition of man. Thousands are the heresies which now beset the church. O children of God! fight the Lord's battles for truth. I am astonished, and yet more astonished when I come to turn it over, at the want of earnestness that there is in the Protestantism of the present age. How do you imagine that Cardinal Wiseman pays for all his splendors, and that the Romish church is supported? Fools and slow of heart, ye find them much of their wealth. If he is to preach in any place, who crowds the chapel full, and pays for admission? The Protestant; and the Protestantism of England is the pay-master of the Pope. I am ashamed that sons of Reformers, who have Smithfield still in their midst unbuilt upon, should bow themselves before the beast, and give so much as a single farthing to the shrine of the devil's first born son. Take heed to yourselves, ye Protestants, lest ye be partakers of her plagues; touch her not, lest ye be defiled. Give a drachm to her, or a grain of incense to her censers, and ye shall be partakers of her adulteries, and partakers of her plagues. Every time you pass the house of Popery let a curse light upon her head. Thus saith the Lord:—" Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much hath she glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."—Rev. 18:4-8. How soft some men's minds are growing, how effeminate to the battle.

We must fight the Lord's battles against this giant error, whichever shape it takes; and so must we do with every error that pollutes the church. Slay it utterly; let none escape. "Fight the Lord's battles." Even though it be an error that is in an Evangelical Church, yet must we smite it. I love all those who love the Lord Jesus Christ; but, nevertheless, I cannot have any truce, any treaty with divers errors, that have crept into the church, nor would I have you regard them with complacency. We are one in Christ; let us be friends with one another; but let us never be friends with one another's error. If I be wrong, rebuke me sternly; I can bear it, and bear it cheerfully; and if ye be wrong expect the like measure from me, and neither peace

nor parley with your mistakes. Let us be true to one another, and true to Christ; and as soon as we perceive an error, though it be but the shadow of one, let us root it out and drive it from us, lest it plague the whole body, and put leprosy into the entire fabric of the church. No peace with sin, no peace with falsehood. War, war, war, without deliberation; war for ever with error and deceit!

And yet again it is the Christian's duty to have war with war. To have bitterness in our hearts with any man that lives is to serve Satan. We must speak very hardly and sternly against error, and against sin; but against men we have not a word to say, though it were the Pope himself. I have no enmity in my heart against him as a man, but as anti-Christ. With men the Christian is one. Are we not every man's brother? " God hath made of one flesh all people that dwell upon the face of the earth." The cause of Christ is the cause of humanity. We are friends to all, and are enemies to none. We do not speak evil, even of the false prophet himself, as a man; but as a false prophet, we are his sworn opponents. Now, Christians, ye have a difficult battle to fight, because ye fight with all evil and hostility between man and man: you are to be peacemakers. Go wherever you may, if you see a quarrel you are to abate it. You are to pluck firebrands out of the fire, and strive to quench them in the waters of loving-kindness. It is your mission to bring the nations together, and weld them into one. It is yours to make man love man, to make him no more the devourer of his kind. This you can only do by being the friends of purity. Peace with error is war with man: but war with error is peace with man. Smite error, smite sin, and you have done your best to promote happiness and union among mankind. Oh, go, Christian, in the Spirit's strength and smite your own anger—put that to death; smite your own pride—level that; and then smite every other man's anger. Make peace wherever you can; scatter peace with both your hands. Let this be the very air you breathe; let nothing drop from your lips but words of healing, words of tenderness, words which shall abate the strife and noise of this poor distracted world. And now you have a battle before you—a battle against sin and against error, and then also, a battle against strife—the battle of love.—N. Y. Waverley.

(Concluded next week.)

Battle of Solferino.

Since the three days of Leipsic, now sixty and forty years ago, so great a battle has never been fought in Europe, as that which has cumbersed the plains of Lombardy with dead. Imagination toils in vain to realize the story of more than three hundred thousand men engaged in mortal conflict over an area, the front of which extended twelve miles. The common incidents of a battle, the plunging of the cannon shot, the devouring grape, the advance of long drawn columns, the resistance of dense masses, the furious charges of cavalry, the sudden deploy into lines lengthening in long vista, and meeting in stern and furious collision, bayonet to bayonet, are all in such a battle as this, multiplied into distinctness.

We seek in vain to single out the details of slaughter, and the mind hovers hopelessly over a mist of carnage. After sixteen hours of thundering sounds, and dense smoke, and shrill death shrieks, and the rush of squadrons shaking the earth, and the measured tramp of many thousands marching to death, and of the shouts of multitudes in strong excitement, the turmoil subsides, and we are told that upon one side alone, thirty-five thousand killed and wounded are stretched upon the plain.

No eye can take it all in, for it extends beyond human vision; no ear can hear it all, for the boom of the cannon which tears a chasm through the human mass at the wing, is inaudible at the centre; a single groan is lost in such a chaos of butchery as this; we arrive at the point where figures cease to have power to increase our conception of magnitude, and where the highest forces of numeration can go no further

than to overwhelm us with a feeling of the wickedness of ambition, and the horrors of war.—London Times.

The Spiritual and Temporal Power of the Pope.

There is much said about depriving the Pope of his temporal power. Those who are loud against the abuses of this power, say the head of the Church should confine himself, or be compelled to confine himself strictly to the sphere of his spiritual duties. Both the spiritual and temporal power of this august personage have been assailed several times during the last five or six hundred years. Victories have been obtained over both to a certain extent. Yet both remain as youthful and vigorous, as full of missionary zeal, as when Augustine landed in England. Both are still united in the person of one man. He is the supreme head of 139,000,000 of people, the absolute dictator in all matters of conscience,—in a word, he is the Vice-Gerent of Christ upon earth. Though all the monarchies in Christendom, though all the barbaric powers of the world should combine with them in one mighty crusade against this power; yet it would not succumb.—Though the battle might be lost, all would not be lost. This power has been assaulted from within and from without. It has borne the shock as titans would bear the shock of pignies. When, in the twelfth century, the inhabitants of that beautiful land, where the rich and powerful language of Oc was spoken—a language in which was embodied a literature compared with which every other literature of the period sank into insignificance—when that people rebelled, the papal throne was shaken as by an earthquake.—Civilization had burst the barriers of barbarism, freedom of thought took the place of subserviency, chivalry usurped the dominion of serfdom. Again, when Boniface VIII. who, according to an ancient prophecy, was to "enter the popedom like a fox, reign like a lion, and die like a dog," was taken prisoner by order of Philip IV. the spiritual and temporal power of the supreme pontiff was menaced with annihilation. Though Boniface died, the powers which were vested in him, were transmitted to an unworthy successor. Then followed the western schism, and the preaching of Wickliff. But the end was not yet. The Reformation came with its thunders, shouting vengeance at the doors of the Vatican. The new doctrines were eagerly seized by the multitude. So great had been the oppression, that all classes of men embraced a religion which was to free them from an intolerable dominion. Protestantism obtained a rapid and signal triumph. Its votaries were found over the whole of Europe. Its principles were fostered in the wilds of America. But a reaction came. Protestantism had conquered Catholicism, but the latter was destined to turn to be victorious. She gained a good part of what had been lost, and a definite line of demarcation was established. Then the pontifical zeal broke out afresh. All parts of the world were covered with her missionaries. Her proselytes, her votaries, her spiritual representatives were found in every zone. Then the French Revolution came, preceded by its long trance of No-religionists. The most implacable of these was Voltaire, who from his retreat on the shores of Lake Leman, sent forth those fire-brands of thought, which made papacy tremble for its own safety. Anathemas, denunciations and excommunications poured forth from Rome in quick succession. All would not do. The philosophy of the infidels progressed. The churches in all France were closed, the vesper bell ceased to ring. High mass was heard no more. The Goddess of Reason took her place on the high altar. Surely now Anti-Christ is doomed! There was the spectacle of all Europe arrayed against that power which had been nourished through thirty generations. But the church battled the storm, surmounted the difficulties which menaced her on all sides, retained her position, and passed into the nineteenth century, conquering and to conquer. Where is she to-day? Ask the 139,000,000 of her votaries in all parts of the world! Ask the four millions of her subjects in the States of the church. Ask her seventy great Cardinals, who pretend to dispense salvation to perishing

men. Ask the innumerable hordes of bishops, priests, and spiritual subalterns of the Central Power. Ask the " Americans who rule America,"—perhaps they can tell. If the inquiry is made of any or all of these they would answer that Catholicism has as strong a foothold now, as she had at any time during the middle ages. Her control is as absolute, her demands as exorbitant, her power to exact them as great as it was during her palmiest days. The people of Italy would tell you they are tired at least of her temporal rule; that they have grown weary of the arbitrary government of one man; that tyranny is practised on all sides; that mercy and justice are abused; that the union of the spiritual and temporal powers is not a blessing, but a curse. They would give vent to all this and more. They would single out not only the Pope, but would point to some of his creatures, as the cause of all the calamities with which these four millions of men are afflicted. The world itself would point its finger at Perugia,—at the massacre of unoffending hundreds,—at the modern St. Bartholomew. That event is an index of the manner in which papal authority is exercised. But that is only one of the many events which disgrace the history of the Popes. They still retain their powers, the temporal and spiritual are still united, and we may confidently predict that nothing will sever them until the "day cometh, that shall burn as an oven;" until the wicked shall be trodden as stubble under the feet of the Most High.—Prov. R. I. Tribune.

The Saint's Triple Crown.

" Our hearts are with Him on the throne
And feel his long delay;
Soon may we hear the gladd'ning word,
' Rise up and come away.'
We fain would strike our golden harps
Before the Father's throne,
There cast our crown of righteousness
And sing what grace has done."

There is no dignity too great for Jehovah to confer on those who are his through faith in Jesus Christ. If they are his "servants," they receive wages: "for he that reapeth receiveth wages and gathereth fruit unto life eternal;" if they are "friends," they know what their Lord does, and from his hand they receive tokens of friendship; but as anciently kings held the highest office in the world and priests the highest in the church, the people of God are called "kings and priests" (Rev. 1:5,6,) and their glory and blessedness are represented by the metaphorical denominative of a crown. As "heirs of God, and joint-heirs with Christ," they receive

1. A crown of life. No head wears a crown long on earth, for death soon lays the wearer low and the regal dignity is conferred to another. But in the morning of the resurrection, when the saints are made "equal unto the angels," life eternal will be theirs. Weakness and decay will never infect their body, nor distress and anguish disturb their mind. With the present life their conflicts and sorrows cease, and in the world to come, rest at home will be theirs forever. Surely, "blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12.

2. A crown of righteousness. This he who fights the good fight of faith is sure to receive. When the great apostle of the Gentiles, in the midst of deep affliction wrote to the church at Philippi, he said, "Christ shall be magnified in my body, whether it be by life, or by death: for me to live is Christ, and to die is gain; but if I live in the flesh, this is the fruit of my labor; yet what I shall choose I know not, for I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better: nevertheless to abide in the flesh is more needful for you," (Philippi 1:20-24); but when two years later he stood on the eve of martyrdom, he wrote, "I am now ready to be offered, and the time of my departure is at hand"—that is, the thing which I desired a little while ago is about to be realized, for—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous

Judge, shall give me at that day"—the day of his appearing to judge the living and the dead, v. 1—"and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8. The Christian will not wear on his head the diadem which belongs to another and which has been obtained by injustice, bloodshed and fraud. He is not an usurper. Though he does not obtain the crown by his own merits, yet by virtue of his adoption into the family of God and his interest in the righteousness of Jesus, this dignity will be conferred upon him, and be rightly his.

3. A crown of glory : "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1. Peter 5:4. As Moses and Elijah "appeared in glory" with Jesus on "the holy mount," so "when Christ who is our life shall appear, then shall ye also appear with him in glory." Colos. 3:4.

"The saints that in the dust do lie Shall rise in glory, vigor, dignity, With singing in that morning they arise, And dazzling glory, such as mortal eyes Ne'er viewed on earth. The sparkling beauties here,

No more can equalize their splendor there, Than glimmering glow worms do the fairest star That shines in heaven, or the stones that are In every street, may competition hold With glittering diamonds in rings of gold."

Flavel.

Such is the triple crown that awaits the faithful in Christ Jesus. It is incorruptible in its nature, and durable as the throne of the Eternal. It is unlike the triple crown of Pius IX. which at the present moment seems ready to fall from his brow. Let the saints but once obtain it, and it is theirs through endless ages. No invading forces can ever dispossess them of it, for the kingdom to which they are invited "shall not be left to other people, but it shall stand forever." Surely perfect righteousness, eternal life and unfading glory are worth seeking. If however, we make them ours, it must be by patient continuance in well doing, for, as Bishop Latimer has well said, "Win and wear it, is inscribed on the crown of glory that fadeth not away." We may rest assured that if the cross of Christ is not borne by us, this triple crown will not be worn by us.

Reader! have you a crown in prospect? then listen while above the noise of this groaning creation is heard the voice of thy King saying, "Behold I come quickly: hold that fast which thou hast that no man take thy crown." Rev. 3:11. O heed the warning voice. Be faithful a little longer. Strive for the mastery and be crowned. The present evil world is the battlefield, the world to come is the abiding home. Here is labor, there rest; here the race, there the prize; here the fight, there "the victory;" here the cross, there the crown; and here the suffering, but there the state of health and perennial youth. Gain the kingdom and you secure everything that is desirable; lose it and you are undone forever. Wherefore "let us lay aside every weight, and the sin"—of unbelief—"which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him"—of bringing many sons into glory—"endured the cross, despising the shame, and is set down at the right hand of God" (Heb. 12:1,2), "from henceforth expecting till his enemies be made his footstool."

J. M. ORROCK.

Original.

Early New England Adventism;

Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. XIX.—WILLIAM HOOKE.

This witness was settled at New Haven, Ct., in 1644, as the clerical colleague of Mr. John Davenport. In 1656 he returned again, to Eng-

land where he died in 1678, aged 77 years. Previous to leaving America, he was also for a time minister at Taunton, Mass. In England he became chaplain to Oliver Cromwell, to whom by marriage Hooke was cousin. He was the author of eight works, printed between 1640—1681, and from which I shall quote, in their chronological order.

Hooke, at an early day, seems, under the tuition of Davenport, to have cherished millenarian views, and to have become an extensive student of prophecy. In the preface to Davenport's work, "The Saint's Anchor Hold," &c., a duodecimo of pp. 231, London, 1661; which was written by Hooke and Joseph Caryl—who was also an English millenarian—he writes,—"the whole creation hath groaned ever since its original subjection unto vanity, earnestly expecting the manifestation of the sons of God,—more especially in these latter days the travailing pains thereof have increased as presages of its approaching deliverance. . . . In these last moments of the last days God is shaking heaven, earth, and sea, in order to the appearance of the desire of all nations."

In 1669 he wrote "An epistle to the Reader," printed in Increase Mather's celebrated and learned work : "The mystery of Israel's salvation," fully endorsing Mather's sentiments. He seemed to regard the calling of the Jews as fulfilling Ezekiel 37th chapter, and like Huet already noticed, is very enthusiastic on the question of Israel's restoration. He admits that "in the Revelation of Jesus Christ we find not any express mention of the Jews' conversion; and yet," he says, "enough is spoken therein from whence we may collect it." His proof is the frequent allusion to Jewish furniture, such as the temple, censor, altar, Mount Zion, Ark, Court and tribes; all of which he says, ought to attract the Jews to the study of that book. He makes the finished mystery of Rev. 10, to be done "in the close or last part of the world," and to embrace the mystery of the resurrection of the dead, and the calling of the Jews. "And this interpretation of the mystery of God, to be finished under the sounding of the seventh trumpet, answereth to the scope of the angel who spake it to John. For the appearing of the angel in that form, and the little book in his hand, and his taking that solemn oath, all are consolatory to the church, greatly suffering under Anti-christ during the sounding of the sixth trumpet, and what can be more comfortable than to hear that these sufferings of the church are not long to continue, but the calling of the Jews and coming in of the fulness of the Gentiles, the spreading of the everlasting gospel and enlarging the kingdom of Christ (so much narrowed by the power of Turk and Pope under the sixth trumpet); and the final confusion both of Turk and Man of Sin, are drawing on, and to be accomplished under the seventh trumpet?"

The kings of the East, noted under the sixth vial, like many others he supposed to be the Jews, whose calling will enlighten the world "like the rising sun which runs his race from east to west. And as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of man be, who shall come as a thief in the night, under the sixth vial, when he shall appear at the setting up of his kingdom," &c. Rome, he says, will be destroyed, the seat of the beast ruined, the Euphratean river, the symbol of the Turkish power, be utterly dried up, Anti-christ perish and the great day arrive. Armageddon, he imagines, is a name to be given in future by the Hebrews to the place of their great victory, when all their enemies are forever ruined. Hallelujah, he observes, is never sung in the prophetic strain till the final fall of Babylon and the destruction of the great papal power by the personal appearing of Christ.

"This will be a time of great joy, both to Jew and Gentile, there being abundant cause to sing and triumph." He speaks of the delight and profit experienced in reading Mather's work, and in closing says, "I subscribe to the judgment of that pious, learned, and judicious servant of Christ (Mr. Davenport,) who hath also prefixed his epistle to this treatise. I have no more to add but my longings for the accomplishment of the great things of those last days, and to say,

O that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."

In "The privilege of the saints on earth beyond those in heaven," &c 16 mo., pp. 113, London, 1673, he says : "We should love the kingdom of Christ above all the kingdoms in the world. . . . Let the kingdom of the Lord Jesus come, whatever become of any of all the kingdoms under heaven." p. 37. "Your love must be extended to the kingdom of God, and Thy kingdom come must be always in your desires and endeavors. Come, How long? even to the end of the world, and never cease till Christ himself come." p. 83.

In his "Discourses of the nature and extent of the gospel day," &c., 16 mo. p. 44, London 1673, Hooke applies the fifth trumpet of Rev. 9, to the Saracenic Mohammedans, the sixth trumpet to the Ottoman Turks, its sounding beginning about A. D. 1300. The angel of Apoc. 10 denotes the Reformers, the 144,000 correspond with the two witnesses and the saints generally, who constitute the witnessing church during the dark ages, for 1260 years. After the breaking of the seals and sounding of the trumpets, there will come the New Jerusalem state on earth, and "there shall be as terrible signs and presages fore-running the creation of the New Jerusalem, as there were before the destruction of the Old," p. 141, until which era, he says, gloomy times will occur. But then, "Turk and Pope and all that oppose the kingdom of Christ shall be destroyed, and Satan bound and confined to the bottomless pit during the thousand years. This must be a very comfortable time. Great then shall be the peace of Zion's children." p. 147.

In 1681 was printed at London, Hooke's "Discourse concerning the witnesses," &c., a 4to of pp. 48. He supposed the slaying of the witnesses of Rev. 11th was not fulfilled in previous martyrdoms, but still in the future. The witnesses are the saints and the 1260 days of their prophecy denote so many years. The beast, aided by the two-horned lamb, scarlet-whore, and false prophet would be their destroyer. The "street," where they were slain and lay dead, was "Some one remarkable country under the power of the beast;" and his whole dominion. It might be Germany. Their rise again, after 3 1/2 days, will bring terrible times, for "the beast will rage and there will be no halcyon days for the church in that time." Their exaltation to heaven denotes their final conquest and the pure eminent times to come at the seventh trumpet's sounding. A great shaking will usher in this trumpet, "and I am thinking," he observes, "whether God will not work wonderfully from heaven by his own immediate hand, when the great earthquake comes, soon after the resurrection of the witnesses." p. 29. Satan will then be bound for 1000 years. Concerning the beast, "the Lord shall consume that wicked one with the breath of his mouth, and this consumption shall the more eminently begin with the fall of the tenth part of the city, and when the 7th vial is poured out he shall be destroyed with the brightness of Christ's coming." p. 30. Then he says "shall succeed the millenary world, which the apostle calls the world to come, in Heb. 2:5," p. 34. "The Romish antichristian world is wholly destroyed and the millennium introduced."

Much and mighty prayer will hasten the great catastrophe of antichrist, said William Hooke; and it would be well for all Christians, everywhere to thus pray for a consummation devoutly to be wished, especially now as the Papacy seems tottering to its utter downfall.

Hooke exhibits an acquaintance with other prophetic authors—especially Brightman. He closes with a remark upon the proximity of those solemn, yet joyful times, and an exhortation for all to be ready for the eternal kingdom. He evidently loved to study the sacred symbols of the Apocalypse, and wander in the ample fields of prophecy that related to the coming millennial day, now near at hand. His example is worthy of imitation.

If the reader would know still more of the character and labors, as also the writings of Hooke, and have not access to his rare works, I

refer him to "The ministry of Taunton," (Mass.) by the Rev. S. H. Emery, Vol. I. pp. 63-73. 1853.

EXPOSITORY.

Prophecy of Zechariah.
BY THE EDITOR.

CHAPTER XII.

"And the chiefs of Judah say in their heart, Strength to me are the inhabitants of Jerusalem,

In Jehovah of hosts their God."

v. 5.

The marginal reading of this, "There is strength to me and to the inhabitants of Jerusalem in the Lord of hosts our God," is to be preferred, says Wm. Lowth—the meaning of which appears to be that the princes, governors, or rulers of the people, should recognize, as did Judas Maccabeus, that their strength was dependent solely on God's covenant care for the people.

"In that day will I make the chiefs of Judah Like a pan of fire among the wood, And like a torch of fire in a sheaf; And they shall devour all the people around, On the right and on the left; And Jerusalem shall be inhabited again, In her place, in Jerusalem."

v. 6.

The simile of fire among wood, and a torch of fire in a sheaf, illustrates the discomfiture of those who should come against Judah. In like manner it was said in Obad. 18, "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble," to illustrate how Esau should be discomfited by Israel. The prediction here affirms that the chiefs of Judah should so defend Jerusalem that the city should again sit "in her own place," i. e. it should be in quietness and security, according to the prophecy already considered—provided they gave heed to the required precepts.

Thus we read of Judas, that he "pursued the wicked, and sought them out, and burnt up those that vexed his people. . . . he went through the cities of Judah, destroying the ungodly out of them, and turning away wrath from Israel," 1 Macc. 3:5-8.

"And Jehovah shall save the tents of Judah first; That the splendor of the house of David, And the splendor of the inhabitants of Jerusalem, May not magnify itself against Judah."

v. 7.

Jerusalem itself was so strongly defended by nature and art, as when fortified, to be comparatively easy of defense; and it would not be unnatural for its inhabitants to pride themselves over the less favored villages, on that account. This prophecy seems to indicate, therefore, that Judah would not be first assailed in its stronghold, but elsewhere. And so as Seron was on his way to Jerusalem with "a mighty host," when "he came near to the going up of Bethoron, Judas went forth to meet him with a small company," defeated Seron, and pursued him "unto the plain." Thus the tents of Judah were saved first, and the city could not magnify itself against the outside villages which had been its protection.

"In that day shall Jehovah defend the inhabitants of Jerusalem, And the feeble among them at that day shall be like David,

And the house of David shall be like God,

Like the messenger of Jehovah before them."

v. 8.

As the result of the wars of the Maccabees, we read that there was "peace in the land, and Israel rejoiced with great joy: for every man sat under his vine and his fig tree, and there was none to fray them: nor was there any left in the land to fight against them; yea the kings themselves were overthrown in those days. Moreover he [Simon Maccabeus] strengthened all those of his people that were brought low; the low he searched out; and every contemner of the law and wicked person he took away. He beautified the sanctuary, and multiplied the vessels of

the temple," 1 Macc. 14:11-15. And thus was Jerusalem defended.

The comparison, of the feeble to David, illustrates that in Jerusalem the most weak would be inspired to do great exploits like David's; and that of the house of David to God, to the angel of the Lord, shows that the chief of Israel, in leading them on to victory, would be under the Divine guidance and leadership. As "God" and "the Angel of the Lord," are here put in opposition, it is proof that the Angel of the covenant was a divine person.

"And it will be in that day
That I will seek to destroy all the nations
Who come against Jerusalem?" v. 9.

There is no affirmation here, that "all the nations," or as it will better read, "all the heathen," would come against Jerusalem; but that God would seek to destroy all that should so come. The idea appears to be simply that Jerusalem should be defended, and no more be led into captivity until her glorious King should come—the future continuance of the nation being dependent on its acceptance of Him.



ADVENT HERALD.

BOSTON, AUGUST 13, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Seed of Abraham.

The "blessing of Abraham," (we learn from Gal. 3:14) was to "come on the Gentiles through Jesus Christ," Abraham's promised seed,—not his seed collectively, who were to inherit Canaan, but his Seed individually in whom all nations should be blessed.

Here we find that the word "seed" is used in connection with Abraham, with different applications of meaning. For Paul, in referring to Christ, saith expressly, v. 16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ,"—in which Paul limits the word "Seed" to Christ; but in v. 29, Paul uses the same word collectively, as embracing all believers: "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

As Paul here used "Seed" "as of one," for Christ, and collectively for all who are His, so may it be used both individually and collectively in Genesis. When God said to Abraham, (Gen. 13:15, 16), "All the land which thou seest, to thee will I give it, and to thy seed forever," an individual seed could not be referred to, as in the case which Paul instances: for the Lord immediately adds, "I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." And again the Lord said, (15:5) "Look now towards heaven, and tell the stars, if thou be able to number them; and he said, So shall thy seed be." It would be absurd to suppose that "one" could not be numbered, or that the innumerability of an individual could be thus likened to that of the dust of the earth or of the stars of heaven; also when the Lord said to Abraham Gen. 15:13-18, "Thy seed shall be a stranger in a land that is not theirs... but in the fourth generation they shall come hither again," and "unto thy seed have I given this land;" it must be understood as used collectively. Not so, however, with Gen. 22:18, the text which Paul quotes:—"In thy seed shall all the nations of the earth be blessed"—the inspired interpreter having affirmed that it is not spoken "as of many," but "as of one," i. e. of Christ.

On Paul's disposition of this promise, Dr. Whitham thus remarks: "This interpretation is owned by the Jews, (Moses Haddarson ad Gen. 19:34), who observe, that, 'It is not written here, thy son, but thy seed; that is the King Messiah.' And, as Theodoret observes, the words are capable of no other sense; for by Christ only was the promise ful-

filled, and in him alone did the Gentiles receive this blessing. He, therefore, in whom alone this promise was verified, must be the person of whom it was chiefly, if not only intended. And so Peter, assisted by the Holy Ghost, interprets these words, saying, 'You are the children of the prophets, and of the covenant which God hath made to your fathers, saying, And in thy seed shall all the kindreds of the earth be blessed: to you first, God having raised up his child Jesus, sent him to bless you,' &c. This child therefore is the 'Seed.' Com. on Gal. 3:16. Dr. Macknight says:

"The apostle hath given us the true interpretation of God's promise to bless all the nations of the earth in Abraham's seed, when he tells us that Seed is Christ. For it is evident, that in no other of Abraham's seed have all the nations of the earth been blessed. They have not been blessed in Isaac although it was said of him: 'In Isaac shall thy seed be.' Neither have all the nations of the earth been blessed in Abraham's posterity collectively as a nation; nor in any individual of his posterity, except in Christ alone. He therefore is the only seed of Abraham spoken of in the promise, as the Apostle Paul expressly assures us.—Besides, Peter, long before Paul became a Christian, gave the very same interpretation of this promise, Acts 3:25,6."

Dr. Doddridge says: "One would not easily allow that the apostle founders his argument on a presumption that seed cannot signify a plurality of persons; since (not to mention a thousand other texts) in that very covenant with Abraham to which he refers, God said (Gen. 15:5), So shall thy seed be; that is it shall be as numerous as the stars of heaven. Nor can any instance be produced in which the greatest number of persons born to any one are called his seeds. Therefore, with Bishop Burnet (in his Four Discourses, p. 66) I take it to be only the apostle's saying, in *bad Greek*, I confess but with good sense and reason, that the promises made to Abraham are not only appropriated to one line of his descendants, that is, to those by Isaac; but centre in one illustrious Person, with regard to the covenant. And this interpretation I greatly prefer to theirs who suppose that Christ here signifies the mystical body of Christ, or the aggregate of all believers; which interpretation will no more afford an argument from these words than the preceding," Com. on Gal. 3:16.

And M'Knight adds: "To this argument it hath been objected that the word seed was never used by the Hebrews in the plural number, except to denote the seeds of vegetables, Dan. 1:12. And Jerome, who is followed by Le Clerc, foolishly allegeth that 'the apostle, by an argument of this kind, meant to impose on the simplicity of the Galatians.' But it ought to be remembered, that the Old Testament being the only ancient Hebrew writing now extant, cannot be supposed to contain the whole use of the language. However, not to rest in this answer, I observe, that notwithstanding the Hebrews commonly used the word seed collectively, to denote a multitude of children, they used it likewise for a single person, and especially a son; Gen. 3:15, 'I will put enmity between thy seed, and her seed. It shall bruise thy head, and thou shalt bruise his heel.' And Eve, speaking of Seth, says, Gen. 4:25, 'God hath appointed me another seed, instead of Abel whom Cain slew.' The word seed being thus applied to denote a single person as well as a multitude, is ambiguous; and therefore the Jews could not certainly know that they were to be the instruments of blessing the nations, unless it had been said, 'and in thy seeds or sons'—though we have no example of seeds being used for sons," Com. on Gal. 3:16.

With these illustrations, "Abraham's seed," as used in the Scriptures, appears to be significant:

1. Of all his posterity:—like "the dust of the earth," Gen. 13:16.

2. Of those only, who are in the line of Isaac and Jacob:—"In the fourth generation they shall come hither again," 15:16.

3. Of only the godly of Abraham's descendants:—"All the land which thou seest, to thee will I give it, and to thy seed for ever," 13:16.

4. Of all who are of the faith of Abraham, whatever their pedigree may be:—"If ye are Christ's then ye are Abraham's seed," Gal. 3:29. And,

5. Of Christ individually:—"In thy seed shall all the nations of the earth be blessed," 22:18.

There are specifications of promise to the seed of Abraham, in respect to all these applications of meaning.

1. The first, respecting the multitude of his seed, has been fulfilled—Paul testifying, (Heb. 11:12): "Therefore sprang there even of one, and him as good as dead, so many of the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."

2. That respecting the possession of Canaan by the descendants of Jacob, also has had its fulfillment;

for the children of Israel went in under Joshua and inherited the land; so that "there failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass," Josh. 21:45—i. e. all came to pass that he had spoken to the natural unregenerated seed.

3. The promise of the eternal inheritance of the land, to the heirs of Abraham's seed, has not yet been fulfilled: "these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect," Heb. 11:39,40. "For if Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God," Heb. 4:8,9.

4. The promise to all who are of the faith of Abraham,—other than those of his natural seed—is also unfulfilled: for their perfection is to be synchronous with that of the ancient worthies, as above quoted. And,

5. The promise respecting Abraham's Seed individually, the blessing upon all nations through Christ, is only partially fulfilled, proportionably to the extent to which the gospel has been preached to and embraced by men all nations; which will be consummated, only when the kingdom shall be established under the whole heaven.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

J. Litch. "The Times in which we live," on file for insertion.

S. S. The same as above.

S. A. G. We should have been pleased to receive your list of tropes; but we had no claim, and have no complaint to make. Thank you for your present lines.

D. Keeler. Is on file for insertion.

D. T. Taylor. Rec'd. It will appear soon.

J. V. Himes. "Journal," beginning Apr. 11—next week.

L. O. & J. P., jr. Letter. The same.

L. K. "Eternity." On file for insertion.

Comforting Promises.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

"Trust in the Lord, and do good; so shalt thou dwell in the land; and verily, thou shalt be fed."

"The Lord is nigh unto them that are of a broken heart; and saith such as be of a contrite spirit."

"The Son of man is come to seek and to save that which was lost."

"Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you."

"The blood of Jesus Christ his Son cleanseth us from all sin. . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses." For, "If ye forgive men their trespasses, your heavenly Father will also forgive you."

"Humble yourselves in the sight of the Lord and he shall lift you up."

"Confess your faults one to another, and pray one for another, that ye may be healed."

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Father Chapman.

All readers of the *Herald* are familiar with Samuel Chapman's letters, which have been published in it from time to time, for the last dozen years or more; and they have all seen in them evidence of activity, persistency and success. We have always taken a peculiar interest in him from the fact that he was one of the first "of like precious faith" whose acquaintance we made when first turning attention to the study of prophecy.

We had seen him but once during the last twelve years, and were therefore gratified, on entering the *Herald* office a week since, to find Bro. Chapman there—the same young old man, as hale, hearty, and active as ever, and as hopeful and cheerful as in days of yore. Did any of our readers never see him? Those who have seen him once would be sure to know him again.

Would any of our readers, who have not seen him, like to? Such can be gratified by sending a twenty-five cent piece, in exchange for which we will return a lithographic likeness of him post paid—there being a few copies on hand when the Association made

purchase of the office, which can be supplied to those who wish them.

There are on hand a few copies of the likeness of Wm. Miller, which will be sent on the same terms; and also a few of Dr. Cumming, which will be sent postage free, for 50 cents.

Old Shabonee.

When west, a year since, we saw at Ottawa this aged Indian chief, the successor of a long line of kings, the old ally of the whites, and the last of his tribe. He appeared very aged, was quite deaf, was somewhat decrepid, but very fleshy, and was dressed in the deer-skin robes of his ancestors. He was down to Ottawa to listen to the Oratorical tournament which came off on the 20th of August between Senator Douglas and his competitor for the senatorial chair, Mr. Lincoln. He was given a seat on the platform, where his massive frame and Indian dress made him an object of peculiar interest; and when among the crowd he attracted great but respectful attention. He was aware of his increasing infirmities, and was then anticipating soon a reunion with his departed tribe, in "pleasant hunting grounds beyond the setting sun." The papers of the past week announce his decease: so that he has left the prairies and groves which were possessed by his fathers in the west; but what is his condition for eternity?

We know not whether he ever heard and embraced the gospel, or whether he passed hence a poor benighted heathen. What eternal interests hang on that single condition, to white man or Indian?

Bro. Bosworth's Proposition.

There was a proposition from Elder Bosworth in the last *Herald* to be one of 40 to pay \$50, or \$100 each, for the A. M. Association. Forty persons paying either of those amounts, would more than free it from debt; but that is not all that is needed. The Association needs to be in a position to support missionaries in the field, and to issue fresh productions, and reprints of valuable works, whose circulation would be productive of good. Men need to be induced to read; and to make them read, they must be supplied with appropriate works; and to furnish these, means are needed. If, therefore, forty brethren would contribute one hundred dollars each it would give the Association quite a lift, besides paying its debts, which have been gradually diminishing since its organization. The Treasurer's annual Report at Conference will show what progress has been made.

It would not follow, however, that the services of the agent as Bro. B. suggests might be dispensed with. It might not be good policy to omit stirring up the pure minds of the brethren to put them in remembrance. They need to be kept alive to giving which blesses him that gives more than him who receives; and the more that is given, so much more efficient and useful becomes the Association.

I am now at the *Herald* office in Boston for the first time. The Lord permitting, I shall be in Salem, Mass., this evening, where I have engaged to spend the two coming Sabbaths.

Should the friends have a word to say between now and the 15th, they will please address me there, to the care of Elder F. Gunner. Otherwise continue to direct to Hartford, Ct., to the care of W. R. Chapman.

SAM'L. CHAPMAN.
Boston, Aug. 3, 1859.

The European Peace.

The papers are filled with various speculations respecting the present peace. Will it continue? or will it be soon interrupted? are among the enquiries asked respecting it. And it must be confessed that these are questions very difficult of a satisfactory answer.

It was evident to Napoleon that he must make peace when he did, or all Europe would be embroiled in war; and to set his views in the clearest light, we copy the following speech which he made to the high dignitaries of state on his return to France:

Gentlemen: Finding myself again in the midst of you, who, during my absence, have shown so much devotion to the Empress and to my son, I feel first of all the desire to thank you, and then to explain to you the motives of my conduct.

When, after a successful campaign of two months, the French and Sardinian armies pitched their camp before the walls of Verona, the struggle was evidently on the point of undergoing a change in a military as well as in a political point of view. I was fatally obliged to attack in front an enemy entrenched behind great fortresses, protected against any diversion on his flanks by the neutrality of the territories which surrounded him; and in commencing the long and sterile war of sieges I found in presence of me Europe in arms, ready either to dispute our success or aggravate our reverse.

Nevertheless, the difficulty of the enterprise would

neither have shaken my resolution nor stopped the enthusiasm of my army had not the means been out of proportion with the results to be expected. It was necessary to resolve boldly to break through the barriers raised by neutral territories, and then to accept the struggle on the Rhine as well as on the Adige. It came to this: to accept everywhere the support of revolution. More precious blood must have been shed, and enough has been shed already; in a word, to succeed it was necessary to stake what no sovereign ought to stake, unless the independence of his country is in danger.

If, then I stopped short, it was not from weariness or exhaustion, nor from abandonment of the noble cause I wished to serve, but because a louder voice spoke within my heart—"The interests of France."

Do you imagine it cost me nothing to put a brake upon the ardor of my soldiers, who excited by victory, wished to advance?

Do you suppose it cost me nothing publicly in the face of Europe to curtail from my programme the territory which extends from the Mincio to the Adriatic?

Do you imagine that it cost me nothing to behold noble illusions destroyed in honest hearts, patriotic hopes extinguished?

To serve Italian independence I waged war against the wish of Europe. As soon as the destinies of my country were imperilled I concluded peace.

And can it now be said that our efforts and our sacrifices are a pure loss? No. As I said in my farewell address to my soldiers, we have a right to be proud of this short campaign. In four combats and two battles, a powerful army, inferior to none in organization and bravery, has been defeated. The King of Piedmont, once styled the Guardian of the Alps, has seen his country delivered from invasion, and the frontier line of his States extended from the Ticino to the Mincio. The idea of Italian nationality is admitted by its warmest opponents. All the sovereigns of the Italian peninsula understand at last the imperious necessity of salutary reforms.

Thus after having given a new proof of the military power of France, the peace which I have concluded will be fruitful of happy results; the future will reveal them daily more and more for the happiness of Italy, the influence of France, the quiet of Europe.

These reasons of the Emperor are certainly weighty and cogent why he should endeavor to stay the effusion of blood. But will they be satisfactory to those who hoped for the regeneration of the oppressed nations? Will those nations acquiesce in the terms of settlement? Will the leaders of insurrectionary parties abandon their plans? or, if continuing them, will they embroil Europe in war? Ex. Lieut. Gov. Raymond of New York, who has been an eye-witness of the contest, thus writes from Paris under date of July 21st, respecting Hungary:

"The disappointment of the Hungarians at the early termination of the war must be intense. Their only hope for their country lay in the prosecution of the contest. Their leaders have acted with great prudence and moderation and are entitled to profound respect and sympathy. I see it announced in the journals of this morning that they have dissolved the organization with which they were preparing to take part in the war, and have abandoned all projects of political action. No other course was open to them, as the active aid of France was absolutely essential to their success, and this the peace has put out of the question.

Another writer states that Kossuth remained in Italy after the declaration of peace "only long enough to save as many of his revolted countrymen from harm as he could, and to prevent any further present hopeless insurrection. He then retired into Switzerland, where he was joined by Madame Kossuth three days ago; and it is uncertain whether he may not be obliged to remain for some weeks before he returns to England."

A letter from Florence states that MM. Kossuth, Klapka and Teloki, who had constituted themselves in that city as a Hungarian Committee have separated, renouncing all projects of political action.

If this information is authentic, and it appears to be so on its face, it indicates an abandonment by the Hungarian exiles of all present effort to liberate their country. This is the best course they could pursue; for however disappointed they may be, without the aid of France and Sardinia, they could accomplish nothing. And no facts have transpired that show to what extent the Hungarian nation sympathizes at the present time with the plans of its expatriots.

By the arrival of steamer Nova Scotia, off Father Point, we have four days later news from Europe. The news is not of special importance, but is quite interesting. It is not yet certainly known whether Sardinia will take part in the Conference of Zurich, which was to have met at the end of July. There was a rumor that the Emperor would visit London.

Count Walewski has drawn up a plan for the Confederation of Italy. We are told that it consists of seven States, and the Presidency is given to the Pope but really to the Kings of Sardinia and Naples alternately. The strong places are to be garrisoned by federal troops, and include Gaeta, Mantua, and Piacenza. There is a proposition for a general disarmament pending between England and France, which it is said was proposed by Napoleon. Some rather unintelligible dispatches about Garibaldi, hold out the idea that the patriots to the number of 50,000 men will take the field for the freedom of Italy.

The Pontifical government had issued a Circular to its representatives abroad, complaining that the refusal of the Dictatorship of the Roman Legation by the King of Sardinia was completely illusory; the nomination of the Marquis Dazeglio is complained of as a flagrant violation of neutrality, and other acts of usurpation against the legitimate authority of the Pope, are quoted.

The circular says they provoked in the Holy Father much indignation, seeing such enormities proceeded from the government of a Catholic King, who had accepted advice of his august ally to refuse the Dictatorship offered him. His Holiness decreed that this protest be communicated to all the European Powers, and trusts they will co-operate in vindicating his rights, for which purpose he invokes their assistance and protection.

Baron Humber, formerly Austrian Ambassador at Paris, had arrived at Rome, to replace Count Collodoro as Austrian Ambassador at Rome.

Great numbers of addresses were being signed in Romagna against the return of the Clerical government, and in favor of an union with Sardinia. The country had resolved upon keeping up public order, and of repulsing every attack by the Swiss troops in the service of the Pope; also, that regular voting should take place, expressing the wishes of the country.

Letters from Rome assert the principle of the Italian Confederation has been accepted by the Pope. A majority of the Cardinals in conference voted in favor of the Pope accepting the Presidency.

The French Ambassador had had an extraordinary audience with the Pope, of two hours' duration.

ITALY.—The growing condition of things in Italy—the spread of insurrectionary movements there, appears to have been one great cause of Napoleon's striking for peace. Thus ex Lieut. Gov. Raymond writes:

"There is no doubt that the popular commotion of Italy—the revolts in the Papal States, the disturbances in Tuscany, the impending insurrection in Hungary, and the general movements of revolution everywhere constituted the most formidable obstacle to the prosecution of the war, and decided Napoleon to stop short in his career and make peace.

Prussia would unquestionably have joined Austria if internal revolutions threatened her existence—and Russia could not possibly have taken part against Germany if the contest had assumed that shape. France would have thus been left alone—with no ally but Revolution—and the war would then have become a second edition of that waged by the first Napoleon. I think public men throughout Europe will agree that Louis Napoleon judged wisely in saying that the results to be obtained would not warrant the hazards of such a contest; that the interests of France did not warrant it and that duty to his own country and to the world required him to forbear."

Such being the conditions of things that hastened the termination of the war, the question arises, Will the making of peace allay those movements? That it has thus far, is very apparent. Mr Raymond says of the Italians:

"Napoleon certainly incurred a great responsibility and assumed very grave duties, when he aroused the hopes of Italy, and promised so positively that she should be free from the Alps to the Adriatic. The Italians everywhere were stimulated to the highest pitch of enthusiasm, by prospects which so far transcended their warmest hopes, and promised to realize the fondest dreams of their noblest patriots. The peace came upon them like a thunder-clap. It crushed their hopes and bruised their hearts; and it is not at all strange that their first feelings should have been those of intense and bitter indignation."

Another writer says:

"The French journals hint that the proclamation of peace has not been received at Rome and Florence with that delight it should have met with, and that the announcement of the return of all the old ex-governments has not been hailed, either with that gratitude on the part of the ex-governed, which it would have been but mere common decency to have exhibited upon so joyous an occasion. They dare not say more; but the well informed have means of knowing that the most awful storm is brewing in Rome and in Florence, in Milan, and even Turin, for the handle of the frying-pan is getting so hot that King Victor is calling on all sides for help, or

he will be compelled to drop it, his fingers being already burnt, while the omelet is grizzling and fretting, burning on one side, congealing on the other, and fast becoming what the French cooks call a ratatouille du Ro Petaud, neither fit to eat, drink or carry away in one's pocket.

"The greatest embarrassment of all, however, for the moment, has its origin in this very place, and consists in the subscription already set on foot, and going on rapidly and brilliantly like wildfire, for aid in carrying on the war in Italy. Of course the subscribers are not Bonapartists—but of every other party, Legitimists, Orleanists and Republicanists, none are found wanting. It was said while the war lasted, that the Emperor was working for the Republic; they say now in Paris that the work is left half done, and that the other half must be done quickly.

"Thus the Revolutionary spirit may continue to struggle in Italy; and the Italians have gained this, that the Austrians cannot under the terms of the present treaty, as they would before, step in to interfere."

A Paris correspondent of the Nord, writing on the 19th, says:

"Since the return of the Emperor, Count Walewski has constantly resided at St. Cloud—a proof of the high favor which this minister continues to enjoy. He has already had many conferences with his Majesty in reference to the preliminaries of peace and the measures to be adopted in order to secure the ratification of the treaty of peace by the great powers. The Emperor and Count Walewski have also commenced considering the bases of the future Italian Confederation. In order to facilitate this work the Minister for Foreign Affairs has ordered a preparation of a comparative statement of the federal systems of Germany, Switzerland and the United States. A letter from Rome states that the Pope accepts on certain conditions, the title of honorary president of Italian Confederation. The Italian Diet would assemble at Rome."

THE PAPAL STATES. The preservation of the Romagna for the Pope seems to be very problematical, unless he can recover it with his own troops, which the Papal Government is doing with much zeal. The troops of the Church have been assembled, and are increased daily—as some say to meet the armed force expected from Bologna to avenge the ferocities of Perugia. Others say that they are destined to march upon the Romagna, notwithstanding the intimation said to have been given by the ambassador of France to Cardinal Antonelli, that those provinces must be regarded as lost, and that neither France nor Austria can interfere to re-conquer them. It is a positive fact that Monsignor Bella, delegate of Pesaro, is fortifying that city with barricades, cannon and earthworks.

At Perugia a new event has envenomed beyond redemption the spirit of the lieges. Colonel (now General!) Anthony Smith had recommended to Antonelli, that as the late junta was composed of rich proprietors, who had taken refuge in Tuscany, an excellent opportunity offered of raising a good round sum; the hint was not thrown away, and a government order has just arrived from Rome to raise \$100,000 (half a million of francs) on the lands and tenements of these citizens of Perugia.

The Paris correspondence of the London Star has the following:

"The cool way in which people are speaking now of the unmistakable intention of the Emperor to reconquer the left bank of the Rhine and resume the ancient boundaries of which the treaties of 1815 deprived France, leaving her, as usual, so victorious that she was reduced in men, money, honor and territory; the manner in which the dismemberment of Prussia was talked of this very day at the Bourse, would have furnished forth a fine lesson to those who waver in politics as Prussia has always done, and by seeking to please all, please none. By the wisdom of the stock exchange speculators, it is made quite plain to human beings that the war in Italy has been not the end of anything, but the means whereby the great aim of the Emperor's life will be attained—that of executing to the letter the will of the Emperor Napoleon. Let those who have the curiosity turn to this will—they will find the restoration of Belgium and the left bank of the Rhine to France, Posen to Russia, and Silesia to Austria. There are other arrangements likewise."

HOW TO NEUTRALIZE POISON.—A correspondent of the New York Evening Post says:

A poison of any conceivable description and degree of potency, which has been intentionally or accidentally swallowed, may be rendered almost instantly harmless by simply swallowing two gills of sweet oil. An individual with a very strong constitution, should take nearly twice the quantity. This oil will most positively neutralize every form of vegetable, animal, or mineral poison with which physicians and chemists are acquainted.

THE MODERN ELIJAH.—It is not well always to look on the shady side of affairs. There are men who came into existence under a shadow, and the shadow has dogged their lives, and all that is bright and pure and beautiful takes the sombre hue of their own fancies. Their religion consists in bemoaning the evils of the world, in lamenting the gradual decadence of good, and in regarding all home evils and foreign complications as "signs of the times." They are the Elijahs who retire into the wilderness of their own contemplations, saying, "I, even I only am left," unconscious that all the time there are not only the "seven thousand who have not bowed the knee unto Baal," but that multitudes everywhere are obeying the gospel call. They are the Jonas sitting under the gourds of their own security, amazed that the judgments of God do not descend upon a guilty world. These hypochondriacs are seldom to be found among the earnest workers, who seek to leave the world better than they found it, but among those who see its evils and sit by with folded hands.

A man is often tempted to sink in faith, because he has not perceived that degree of warmth and confidence of feeling within him, the inward answer of perceptible grace given to his prayers, which without adequate ground of promise he has expected. In such a case, he is certainly (however little he is himself aware of it) making his faithfulness of continued cheerful belief and obedience depend upon his receiving a sign of acceptance which God has never covenanted to give, and which may be, and no doubt is withheld. What if it be withheld in trial of this very courage of spiritual faith in the unseen? What if God be hiding for a little while the light of his countenance, in order to test the strength and endurance of that heroic faith which He will reward hereafter with the real vision of bliss?—*The Law of the Love of God*, by Dr. Moberly.

A WORD IN SEASON.—When Lord Teignmouth, Governor General of India, was toiling up the steep ascent of learning and fame, an old gentleman said to him, "Make yourself useful and you will succeed." It became the text on which the young civilian preached many a discourse to others and himself; and this following what was useful, carried him at length to the throne, for so it may almost be called, of the English Indian empire. So I say to you, follow what is useful, and you will succeed; and begin at once.—J. A. James.

IT IS SAID OF JOHN KNOX THE GREAT SCOTTISH REFORMER, WHO HAD MANY FRIENDS AND MANY ENEMIES, THAT IT WAS HIS FREQUENT CUSTOM, WHILE IN HIS OWN HOUSE, TO SIT AT THE HEAD OF A TABLE WITH HIS BACK TO THE WINDOW. ON ONE EVENING, HOWEVER, HE WOULD NOT TAKE HIS USUAL SEAT, AND GAVE A POSITIVE COMMAND THAT NO ONE OF HIS FAMILY SHOULD OCCUPY IT. HE TOOK ANOTHER CHAIR IN A DIFFERENT PART OF THE ROOM, AND SHORTLY AFTERWARD A GUN WAS FIRED, THE BULLET OF WHICH PASSED THROUGH THE FAVORITE WINDOW, grazed the top of his vacant seat, and scattered the candlestick that stood upon his table! THIS IS NOT THE ONLY WONDERFUL ESCAPE HE HAD FROM HIS MALICIOUS AND DETERMINED FOES.

MUCH HAS BEEN SAID OF THE EASTERN ESCULAPIUS' LABORS FOR THE SICK; NOT ONE HALF HAS YET BEEN TOLD OF THE INDOMITABLE PERSEVERANCE OF THIS SINGULAR MAN. IMBUED WITH THE CONVICTION THAT SCROFULA IS THE PARENT OF DISEASE, HE HAS BEEN YEARS ENGAGED IN SEARCHING THE BOUNDARIES OF THE EARTH, FOR ITS ANTIDOTE. WITH VAST LABOR HAS HE CANVASSED THE PRODUCTS OF SEA AND LAND THROUGH BOTH CONTINENTS, UNTIL HE HAS DISCOVERED THAT COMBINATION OF REMEDIALS WHICH EXPURGES THIS HUMAN ROT AND CORRUPTION FROM THE SYSTEM. THIS NEW INVENTION WE NOW OFFER IN OUR COLUMNS UNDER THE NAME OF AYER'S SARSAPARILLA, ALTHOUGH ITS VIRTUES ARE FROM SUBSTANCES FAR MORE ACTIVE AND EFFECTUAL THAN SARSAPARILLA.—*MERCANTILE JOURNAL*.

SOME ONE MUST PRAY.—A valued friend relates to us the following interesting and authentic anecdote:

A MAN OF GREAT LEARNING AND TALENTS BUT AN UNBELIEVER, WAS TRAVELING IN MANILLA. HE WAS ESCORTED BY A NATIVE OF RANK, AND AS THEY WERE ABOUT STARTING, THE NATIVE, WITH THE REFINED POLITENESS WHICH CHARACTERIZES THE ORIENTALS, REQUESTED THE WHITE STRANGER TO PRAY TO HIS GOD.

THIS WAS PROBABLY THE ONLY THING HE COULD HAVE BEEN ASKED TO DO, WITHOUT BEING ABLE TO COMPLY—AND ON HIS DECLINING, THE NATIVE SAID—"WELL, SOME GOD MUST BE PRAYED TO, SO YOU WILL EXCUSE ME IF I PRAY TO MINE!"

"FULL MANY A SHOT AT RANDOM SENT,
FINDS MARK THE ARCHER NEVER MEANT."

AND SO IT WAS IN THIS CASE. THE UNBELIEVER WAS REBUKED BY THE HEATHEN, AND THE MAN OF SCIENCE WHO HAD GONE THERE IN QUEST OF NATURAL CURIOSITIES, RETURNED, HAVING FOUND THE "PEARL OF GREAT PRICE." HIS NEXT VISIT IS TO BE WITH THE MISSIONARIES TO PREACH CHRIST.

CORRESPONDENCE.



Fasting and Prayer.

"Humble yourselves under the mighty hand of God," is a divine injunction, and as such is not to be lightly regarded. Fasting is unquestionably a most important means of bringing the flesh into subjection to the spirit, and calling off the thoughts from the world and fixing them on spiritual and divine things. But to become effectual it should be entered on and pursued with the hearty desire of becoming more fully conformed to the mind of God, and securing his grace and help in the things for which we seek. How often and to what extent we should fast, is a matter which each must decide for himself in the fear of God and with a single eye. Some constitutions may fast twenty-four hours or more without injury to their health or even inconvenience to their feelings; while others of a feeble constitution will become affected with a fast from one meal. It is the heart and not the garment, the Lord calls on us to rend when we fast. While abstaining from food, we are required to also abstain from sin and consecrate ourselves to God and his service.

While engaging in the work of general humiliation, let us do so with all earnestness of heart and unitedly. "In the day thou seekest for me with thy whole heart, I will be found of thee." And again, "Where two of you are agreed on earth as touching anything they shall ask in my name, it shall be done for them of my Father which is in heaven." These two promises give assurance that the hearty and united prayer of faith shall prevail. This unity of object in prayer is a matter too important to be lost sight of by us on this occasion. What may we not expect God to do for us when we draw near to him with united faith and ask of him a refreshing of soul; an awakening of the impenitent; the spread of his truth; the raising and sending forth laborers and sustaining them in their work. If ministers and people will enter into this work under a deep conviction of our great needs, and the absolute necessity of having help from God, the greatest good may be anticipated from this means of grace. It is not on the appointed day alone that our attention should be turned to it, but all through the intervening period till the day comes, our duty is to prepare our hearts for the solemnity, by much prayer and watchfulness, careful examination and deep and earnest wrestlings after God. If we approach the day in this spirit, then we may look for great things to be done for us. But if we are careless and full of the world, and engage in the appointed means for mere form sake, and rather as a task than a great privilege, we may hope for nothing but barrenness as the result. But beloved, we are persuaded better things of you, and things which accompany salvation.

Wherever circumstances will permit, we advise brethren to hold a public meeting on that day for united prayer, confession of backslidings and mutual exhortation, instruction and encouragement. But where any are so situated as to be unable to have public meeting or join with others, let them devote the day sacredly to God, by prayer, reading His word, confession of sin to God and the exercise of faith in Him that He will grant us the things we need. If any are not able to abstain all day from food, let them abstain in part, as they may be able and as they judge God will be the most glorified.

J. LITCH.

Bro. Bliss:—I send you these lines to inform the brethren that I am fully convinced that the Messiah will soon come to take his ransomed people home; also to take vengeance on the transgressors of his gospel.

Messiah's church in C. W. during the past year hath received manifestation of the divine approval. In several places five ministers joined the above church; also two ordained at our Conference in May, '59: namely, D. W. Flanders, of Boston, C. W., and S. K. Lake, of Cainsville; and we are still asking our King to help. About 30 or 36 members have been added. The Lord is willing to do greater things for us, in proportion as we live for his great service. We profess to take Christ as our Head.

Let us examine our thoughts and lives in the light of the New Testament. Are all inquiring, as ministers and people, if our work is well done? First, the duty of exposing error and false teachers. This is a day of apostates; so much the more the people need sound doctrine. Who is sufficient for these things? If any lack wisdom, let him ask of God,

who giveth to all his servants according to their several ability.

A word to the people of God who are waiting for his coming. There is appropriate instruction for these times. Many are talking of great things in this fallen state, but few are seeking the needed preparation in a faithful use of all the ordinances of the house of the Lord. Let us see to it that we have so much light and grace as to keep his commandments in relation to the poor and in support of the gospel of the kingdom. God hath committed the work of carrying the knowledge of his coming to all the nations to his people. If we do not help to do our part it would have been better for us not to have been born. There are sacred promises for our comfort in relation to this and the world to come.

The time never was in our history when we needed to be more faithful in this great work. What hath been accomplished in this Province in this good cause, cost hard toil, but the labor shall not be in vain in the Lord. At the convention that br. John Pearce attended in the Eastern States several years ago, in order to get some brother to help us in publishing the gospel of the kingdom, I paid \$14, not half his expenses, and he paid the remainder. As it is at present I need the above sum to purchase books and tracts. If my brethren in C. W. would bear a part of the above it would be bearing a part of the cross with me in doing good. The result of the above effort was the securing of help from Elder J. Litch. Some of the brethren have helped with some cash to help to build me a house. I have spent it in the support of the gospel of the kingdom, and some 5000 or 6000 dollars in this great work; and this by the grace of God. This cause is in need of more united effort. Let all do according to their ability. Let all the officers of the Board of Messiah's Church do what they can. The Messianian Mission last year was made a blessing. Also steady efforts on the different charges hath given character to the work. My address is Ameliasburg P. O., C. W. We have offers of help from able brethren. Let all inquire of God in relation to duty. Let the brethren who have given encouragement in favor of the mission, fulfil their promises, if possible.

Your brother, in the hope of soon seeing the Lord in the clouds,

DANIEL CAMPBELL.

Ameliasburg, C. W., July, 1859.

The Two-horned Beast.

Rev. 13:11, "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon."

Mark the manner of his rising—"coming up out of the earth,"—in a still, quiet manner growing up into power. Such was the secret order of Jesuits, which I think forms one of the horns of this beast. They were organized on the 15th day of Aug. 1534 in the chapel at Montmartyr, by Don Inigo Lopez De Recalde, or Ignatius Loyola. The oath of the Jesuit is expressive and terribly binding. In it the blasphemer who makes it pledges himself to carry out the wishes and will of his superior to the utmost. He has one object in living, and to accomplish that object he sacrifices earth and heaven. I give an extract from it:

"And to you, my ghostly father, I do declare from my heart, and without mental reservation, that Pope Gregory is Christ's Vicar General, and the true and only head of the universal church throughout the earth; and that by virtue of the keys of the binding and loosing given to his holiness by Jesus Christ he hath power to depose heretical kings, princes, states, commonwealths, and governments, and that they may safely be destroyed: therefore, to the utmost of my power, I will defend this doctrine and his holiness' rights and customs against all usurpers of the heretical or Protestant authority whatever, especially against the now pretended authority of England, and all adherents, in regard that they be usurped and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state named protestant, or obedience to their inferior magistrates, or officers. I do declare the doctrine of the church of England, of the Calvinists, Huguenots, and other Protestants to be damnable, and those to be damned who will not forsake them. I do further declare that I will help, assist and advise all or any of his holiness's agents in any place wherever I shall be, and do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretending power, legal or otherwise."

Here we find a vast body of men linked together in secret conclave, and sworn by the most dreadful oath to perform the very things set forth in the two-horned beast, claiming to be purely ecclesiastical, which gives the semblance of the lamb-like appearance to its horn, or power, but its voice is like a "dragon." I understand that almost every Catholic priest, and many of the lay members in the U. States, have taken this oath! Hence I understand that they compose one horn of the beast; but as they alone cannot perform all that this beast is to do, we must find another power that rises in a similar manner that can do the rest, i. e. work miracles and perform prodigies: we will take Spiritualism, which rose under the pouring out of the 6th vial.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. 16:14. This virtually shows this to be the other horn. Now put these together and we have all the prerequisites to perform all that is said of it: "And he exerciseth all the power of the first beast (Popery) before him, causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed, and he doth great wonders so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast (or Papacy) saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live." I understand this just as it reads. Hence the priest will take the image in his hand. Doubtless it will be the image of Christ on the cross. And as the Pope claims to be the Vicar of Jesus Christ, Lord God the Pope, it will be his image, instead of Christ's. And he had power to give life unto the image of the beast (see margin, breath) that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." Hence the priest takes the image in his hand and presents it to the professor of religion, and the devil speaks right through the image, saying, Bow the knee to the holy cross; but he says, I bow to none but my God! The image then says to the band of ruffians that accompany the priest to execute the orders of death, "Fall upon him and kill him, for he will not bow to the holy cross." They immediately execute the orders of death in the most cruel manner. Jesus says, Luke 17:33, "Whosoever shall seek to save his life (by bowing to the cross) 'shall lose it, but whosoever shall lose his life shall preserve it.'" The priest then turns the image to another professor and the image says, Bow to the holy cross. He drops the knee at once, and the priest with a little stamp of the cross (†) dipt in indelible ink, put a mark on his forehead or in his hand, or the number of his name 666. See Rev. 3:9, "Behold I will make them of the synagogue of Satan which say they are Jews (i. e. Christians) and are not, but do lie; behold I will make them to come and worship before thy feet and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation that shall come upon all the world, to try them that dwell upon the earth." How will God keep them from the hour of temptation? See Isa. 4:5, 6: "And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge and for a covert from storm and from rain." This is the way God will protect those who accepted the invitation to the great supper. See Luke 16:24. But those who refuse to accept the doctrine of the personal reign of Christ upon earth, see v. 24, "For I say unto you, None of those men which were bidden shall taste of my supper."

Hence all that reject the doctrine of the reign of Christ on David's throne. See Luke 1:32, 33, "And the Lord shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Have sinned against God, and like Moses must die before they can enter the promised land. And they will fall in the hour of temptation that will come upon all the earth.

But hark! the third angel proclaims his message just before the rise of the Catholics, and the two-horned beast. Rev. 14:9-13, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus."

My Christian brother, you will want the patience of the saints and the faith of Jesus, to stand firm in that hour of trial. See v. 13, "And I heard a voice saying unto me, Write, blessed are the dead that die in the Lord (i.e. die martyrs for God) from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Hence you are not permitted to taste of his supper; but yet you are blessed, and will come up with his saints in perhaps a few days after you fall. When the righteous dead

are raised—when this hour of temptation comes—then he says, "Behold I come quickly. Hold that fast which thou hast; let no man take thy crown," Rev. 3:11. And when the third angel delivers his message, and the two-horned beast arises, the next is the one like unto the Son of man coming upon the great white cloud.

CASTLE CHURCHILL.

Dear brother:—I have been laboring here (Cumberland Co.), alternating my labors between Kingston and Shiremanstown; in both of which places there is a determined opposition from professed Christians and every effort that could be made has been and still is being made to crush us; but we believe that no outside effort can injure us; and that while we remain united and faithful to the truth we have nothing to fear. The history of the church in the past is sufficient proof of this; and not only so, but we believe that opposition and persecution from without will tend to advance rather than hinder the prosperity of the truth. What we have most to fear is from ourselves,—that we do not manifest the spirit of our enemies, but rather imitate the example of our blessed Savior, who, when reviled, reviled not again. It has been our privilege at Shiremanstown to prove the truth of these sentiments. Amid the deep-rooted opposition that we have had to contend with it is not surprising that we cannot boast of large accessions to our numbers; but there have been some, and we have much to be grateful for. We have cause to thank God and take courage. The cause, though slowly, is steadily advancing; and, blessed be God, we are a church of one heart and one mind and in ourselves have no cause for trouble. We dwell in love. We feel that our labors have been blessed far more than they were worthy of. We have had our seasons of sorrow, as well as joy. We are often cast down on account of the difficulties of the way, and often find it a difficult matter to ascertain what our duty is, and daily realize our own insufficiency for the work in which we are engaged.

Isolated as we are here (having no ministering brother near us) it is a great source of pleasure to us to have the occasional assistance and company of one of our fellow-laborers. This happiness it was ours to experience during the last week and on the last Sabbath. It was our quarterly conference at Kingston. We had called on Bro. Colder of Harrisburg to aid. He, though heartily willing, was unable to assist us; but God, ever mindful of his people's wants, sent to our relief our well-beloved young brother H. Swartz, of Bucks Co. Nobly in the Spirit of his blessed Master did he enter on the work, and we believe did efficient service in his cause. It was a blessed season for the church at Kingston. We earnestly pray that in their experience it may be the beginning of better days and the harbinger of a gracious revival. Bro. S. left us, but will long remain in the affections of those to whom he ministered, both in public and private.

Our residence is at Kingston, situated between our two preaching appointments. We preach here, as often as circumstances will allow, in the Presbyterian church.

Having adverted to opposition from professed Christians, we feel it to be our duty here to state, that we have received nothing of the kind either from our Presbyterian or Lutheran brethren (intelligent Christians don't persecute); but on the contrary they have treated us with extreme kindness and Christian courtesy; frequently rendering us efficient aid, and to the extent of our experience they are a holy and godly people.

In conclusion, we would state that in humble reliance on Divine help we purpose to avail ourselves of every opportunity of affording religious instruction and preaching the glad tidings of the kingdom of God. Yours in hope,

W. PRIDEAUX.

Hagerstown, Pa., July 26, 1859.

Brother Bliss:—I claim only a limited understanding of Bible or history; but it has been my aim and desire to watch the signs of the times and the fulfillment of prophecy in the present age. It looks to me as though the movements of the nations are evidence that the end of all earthly things is fast approaching; and every true lover of the speedy coming of Christ has cause to lift up his head and rejoice that his redemption draweth nigh. It truly looks like a little gleam of light in the eastern horizon, and indicates that day is near.

I am fully convinced that Louis Napoleon, at the head of the French government, is occupying the place of the beast that the woman sits upon, Rev. 17. The name is on her forehead, and I believe is admitted by Protestants to be a symbol of the Papal church. Who restored the Pope from exile, and has supported him on his papal throne the last ten years? Louis Napoleon; which shows him to be the beast the woman sits upon. This beast is said in verse 3 to be full of names of blasphemy, which I think will well apply to France; she being both

a Catholic and an infidel, blasphemous nation. The beast is also scarlet colored. This also will better apply to France than any other nation in my knowledge. She shed more of the blood of the martyrs by order of the popes and priests than any other nation, and has caused the blood of thousands to be spilt in wars and conquests. This beast was to ascend out of the bottomless pit, and go into perdition. Bottomless, I understand to be without a foundation to build upon. Did the two Napoleons come into office heirs to the crown by birth, like other monarchs? They had no such bottom, or foundation, and therefore did ascend out of the bottomless pit. The dragon of Rev. 12 had seven crowned heads and ten uncrowned horns. The beast of Rev. 13 had seven heads and ten crowned horns. This beast of Rev. 17 has seven heads and ten horns without crowns.

The horns are ten kings that have received no kingdoms as yet but are to reign one hour with this uncrowned beast as king. They are then to hate the whore, and make her desolate and naked, and eat her flesh and burn her with fire. Whether Louis Napoleon is this beast or not, it is certain that this beast is the last of the number; for he goes into perdition, and the last account that we have of him is in the 19th of Rev. where he is taken, and with him the false prophet, and cast alive into a lake burning with fire and brimstone.

A word to the watchman and I will close.—Watchman, what of the night? You are on the walls, in a more elevated position than I am in.—How does it look from your watch-tower? Does this look like the beast that was and is not and yet is, that eighth beast and yet of the seven? Have you any better light? If you have, let us have it. Overhaul the old chart; hunt up the land marks, and let us know where we stand. Do you see the sword coming? If you do, warn the people; but if you are not certain the sword is coming, we do not wish you to say it is, but be careful and not wait to decide whether it is coming till it falls on your own heads, before you give the alarm. Things go with railroad speed in these days. But if you see something that looks like a sword, that you are not certain is a sword, tell them that it looks to you like a sword, and point out the direction you think it ought to come according to the chart, and let them look and decide for themselves, if you are unable to decide.

J. A. VARNEY.

East Alton, N. H. 1859.

Dear Brother Bliss:—I wish to say through the Herald to the brethren scattered abroad generally, that after a very pleasant and prosperous journey of nine days, we arrived at this place in good health and spirits about two weeks since. Truly the Lord has been good unto us, and has smiled upon us at every turn since we left Illinois. Although we left the friends in Cordova with aching hearts and streaming eyes, thinking that very likely we should see their faces no more until we meet in the judgment of the last great day (which is emphatically right upon us, very soon to be witnessed), yet we have had the good fortune, through a kind Providence, to meet with friends wherever we have been; and also we have the very heart-cheering privilege of greeting many in this section, of our dear brethren and sisters of like precious faith with ourselves; some of whom have been acquainted with us in times past, and many others who are rejoicing in hope of the glory of God, soon to be realized. These all seem to meet us with warm hearts and cheerful countenances, rejoicing in the thought that another of God's humble servants, although weak and small, has come among them to try to break the bread of life by the proclamation of God's precious truth to them and their neighbors; which, by the way is listened to with great interest and marked attention by the people generally, who say they are sick of modern theology and preaching of the day, and they want something more directly drawn from the Bible which seems to meet their minds at once, when presented in meekness, simplicity, and love, (although there are always some who are ready to oppose the truth.)

Here let me say, to our Brethren at the East, especially to our ministering brethren, if you only knew the very great and increasing anxiety there is manifested and felt through this wide-spread western field to listen to the glorious truths we are trying in weakness to publish to the world—if you only knew how much we need your help in this great work, and felt the importance of the matter as we do that are laboring ourselves almost to death to meet the wants of the cause of our Divine Master and the calls of the people for the want of more help—I say if you knew and felt as we do in regard to this matter, it does seem to me you could not turn a deaf ear to our oft-repeated calls for help with so much indifference as I awfully fear many of you do feel and manifest, and yet be justified before God in the day of eternity. O my brethren may God help us

to wake up in this matter. Souls are perishing all around us, for lack of knowledge; the Judge is at the door; the time for us to labor is almost up.—Soon we shall be called to give an account of our stewardship by our Master, who has said, "Freely ye have received," (the light of present truth) "freely give," (it to others). But perhaps you are ready to say it is hard times West, and I am afraid I shall have to suffer great privations, want and hard labor. Well, has not our Blessed Master, the Prophets, the Apostles, and many of our forefathers suffered all this and much more than we ever have, or than we have any prospect of suffering, in order that they might bring the light of truth to us? It is all true enough that, as far as money matters are concerned, times are hard with us; but we are in as good, productive and healthy a country, probably, as can be found, and we have the prospect of a rich harvest before us this season, and is almost ready to be gathered.

We expect to organize a church here soon, and have the prospect of a good society. Therefore if any of our brethren East are wishing to move West, we should be glad to see them here, and if they will write me at Boylan's Grove, Butler Co., Iowa, I will try to give them any information concerning the price of lands, an opportunity to purchase, &c. that they may require. I am informed that good unimproved prairie may be had for from \$1.25 to \$3.00, and good timber from \$15 to \$20 per acre.

Remember us, dear brethren in your most devout and earnest prayers, that our coming to this section may be blest of God to the furtherance of the gospel, the comfort and edification of the church, and the salvation of many precious souls. The grace of our Lord Jesus Christ be with you all. Amen.

Yours truly in hope of the kingdom soon,
H. H. JANES.
Pittsford, Butler Co., Iowa, July 19th, 1859.

Bro. Bliss:—The communication from Bro. M. B. Laning, in the Herald of last week, calls for some explanation from me, as one of the Secretaries of the Conference of Messiah's Church held at Shiremanstown in May last. Bro. L. refers to the omission of his name as a member of the conference. Now if the fault is in the minutes I must exempt my colleague from all blame, as I prepared the communication for the Herald. If then the omission was on my part, I have only to say it was not designed, and I humbly beg pardon for the mistake—for which I am exceedingly sorry; and I hope that Bro. L. and his friends will accept of this my acknowledgment as satisfactory. But I am not sure that the mistake does not rest with the printer;* as the pencil minutes of the conference are now before me, commencing thus: "Tuesday, May 24, 1859. 30 minutes past 2. Elder Gates, V. P. in the chair. Members present, M. B. Laning, Miss'y," &c. Thus I find his name the first on the list. I copied these minutes in a great hurry, and it is possible that I might have passed over his name; but whether this mistake was mine or yours, it was unintentional.

To Bro. L. we are indebted for past services. During our protracted meeting of last winter he was with us, and labored faithfully in word and deed. We rejoice to hear of his success in Clearfield. May he ever realize the Divine presence, and his public labors become more and more efficient, that when his Master shall appear, he may receive his approval as a faithful servant. Amen.

W. PRIDEAUX.

Hagerstown, Pa., July 26, 1859.

* As the manuscript, from which the printer copied, has been destroyed, it is impossible for him to say whether Bro. L.'s name appeared there or not; but if the mistake was his, it was unintentional.—PRINTER.

Response
To the call to attend the E. Kingston camp-meeting.
O yes, with glad, rejoicing hearts
We'll haste to the tented ground;
For much we love and prize the place
Where prayer and praise abound.
'Neath lofty dome and humble roof
We love to worship God,
But dearer still in wild-wood bower
To hymn our praise abroad.
Sweet recollections cluster round
Our chosen meeting-spot;
For there in other days we've met
With those we've ne'er forgot.
We would renew those holy bonds
Of friendship, pure and blest,
And there enjoy an antepast
Of our eternal feast.
We would shout in the camp once more
Ere the gathering time shall come,
And the great King of kings descend
To take his children home.
O then, with glad, rejoicing hearts
We'll haste to the tented ground;
For much we love and prize the place
Where prayer and praise abound.

S. A. GORTEN.
Essex, Mass., Aug. 1, 1859.

ADVERTISEMENTS.

Ayer's Sarsaparilla.

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSPelas, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OR THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many ranking disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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DR. J. C. AYER & CO.
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Ayer's Cathartic Pills,

FOR THE CURE OF
Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Box; Six Boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations, they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it.

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am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Mr. L. W. Jenness, stable keeper, Lowell: "Your Golden Salve is the best thing I ever used on a horse, either for scratches, sprains, sore back, or chafing."

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Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Miss M. S. Swan, a very successful clairvoyant physician of Worcester, Mass., says: "Please send me another package of your Golden Salve. We find it to be excellent for all the purposes for which it is recommended."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meridith Centre, N. H.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HINES.

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Aug 13—tf

JUST PUBLISHED, the COTTAGE TESTAMENT, by W. Patton, D. D., with Notes, Polyglott References, and Marginal Readings; also Maps, Geographical Descriptions of all the principal places of the New Testament, and some five Chronological Tables of Time and Events. Morocco flexible binding. A Complete Commentary for one Dollar. Sent by mail free to any part of this country, on receiving the price. Address J. BABCOCK, Natick P. O., Rhode Island.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, AUGUST 13, 1859.

Charlie and his Dog.

Some years since, a little boy, named Charlie, had a large favorite dog, that was his constant companion in play-hours.—This dog, whom we shall call Rover, was a fine, respectable-looking animal, with one of the best of tempers. He never quarrelled with other dogs, and would let the merry, impudent little Carlo frisk about his heels, without being in the least offended. How I wish all boys were like him in this respect.

Rover was very fond of the water, and in hot weather he used to swim across the river near which Charlie lived. One day Charlie tied a string to his dog's collar, and ran down with him to the water's edge. Then he took off his clothes, and holding hard by the dog's neck and the bit of string, he went into the river, and Rover pulled him across. After playing about on the other side, they returned in the way they had come; but when Charlie looked for his clothes, he could find nothing but his shoes, the wind had blown all the rest into the water.

Rover saw what had happened, and making his little master let go the string, he dashed into the river, and first brought out his coat, and then all the rest in succession. Charlie dressed, and went home in his wet things, and told his mother what fun he and Rover had had. His mother told him that he had done very wrong in going across the river as he had done, and that he should thank God for making the dog take him over and back again safely; for if Rover had made him let go in the river, he would most likely have sunk, and been drowned.

"Shall I thank God now, mamma?"

said little Charlie, and he kneeled down at his mother's knee, and thanked God.—Then, getting up again, he threw his arms around Rover's neck, saying, "I thank you, too, dear doggie, for not letting go."

"Little Charlie" lived to grow up to be a man, and afterwards became Admiral Sir Charles Napier.

JUVENILE PRAYER.

A little boy, one of the Sunday School children in Jamaica, called upon the missionary, and stated that he had lately been very ill, and in his sickness often wished his minister had been present to pray with him.

"But, Thomas," said the missionary, "I hope you prayed yourself?"

"O yes, sir."

"Did you repeat the collect I taught you?"

"Well, but how did you pray?"

"Why, sir, I begged."

A child six years old, in a Sunday School, said: "When we kneel down in the school-room to pray, it seems as if my heart talked to God." A little girl, about four years of age, being asked, "Why do you pray to God?" replied, "Because I know He hears me, and I love to pray to Him."

"But how do you know He hears you?"

Putting her little hands to her heart, she said, "I know He does; for there is something here that tells me so."

Ah, children, you may never fully know the power and the usefulness of prayer, until you find yourselves in trouble and in sorrow; then you will love the mercy-seat more than any other place on earth. But see to it that you never approach God in prayer, even now, unless you are sincere and in earnest; for to ask for what you do not want, would only be mocking the great Jehovah. Do you remember those little verses of the hymn?

I often say my prayers,
But do I ever pray?
Or do the wishes of my heart
Suggest the words I say.

I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone.

The Dying Child.

A little daughter ten years old, lay on her death-bed. It was hard to part with the pet flower of the household. The golden hair, the loving blue eyes, the bird-like voice—the truthful, affectionate, pious child! How could she be given up? Between this child and her father there had always existed, not a relationship merely, but the love of congenial natures. He fell on his knees at his darling's bedside, and wept bitter tears. He strove to say, "Thy will be done!" It was a conflict between grace and nature such as he had never before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed.

"Papa, dear papa," said she, at length.

"What, my darling?" answered her father, striving for composure.

"Papa," she asked, in faint, broken tones, "how much do I cost you every year?"

"Hush, dear, be quiet!" he replied, in great agitation, for he feared delirium was coming on.

"But please—papa, how much do I cost you?"

To soothe her, he replied, though with a shaking voice, "Well, dearest, perhaps two hundred and fifty dollars. What then, darling?"

"Because, papa, I thought—may be—you would lay it out this year—in Bibles for poor children—to remember me by."

With what delicate instinct had the dying child touched the springs of comfort! A beam of heavenly joy gleamed in the father's heart—the bliss of one noble, loving spirit mingled with its like. Self was forgotten—the sorrow of parting, the lonely future. Nought remained but the mission of love, and a thrill of gratitude that in it he and his beloved were co-workers.

"I will, my precious child," he replied, kissing her brow with solemn tenderness.

"Yes," he added, after a pause, "I will do it every year, as long as I live. And thus, my Lilian, though dead, shall yet

speak, and perhaps draw many after her to heaven."

The child's very soul beamed forth in a long, loving smile into her father's eyes, and, still gazing, she fell asleep. The lovely form lay there untenanted of the lovelier spirit.

Jolin Lee arose from his knees with a holy triumph on his face.

APPOINTMENTS.

AMERICAN EVANGELICAL ADVENT CONFERENCE.—The first annual meeting of this Conference will be held in the church of Yahweh, Providence, R. I., Tuesday, Sept. 13th, at 10 A. M.

E. GUNNER,
Secretary of Conference.

Salem, Aug. 1st, '59.

MISSION APPOINTMENTS, FOR SABBATHS.

Providence, R. I., 17th, 24th and 31st; Truro, Cape Cod, Aug. 7th and 14th; Templeton, Aug. 21st; in Athol, as friends may appoint, on the evenings of the 23d, 24th, 25th.

G. W. BURNHAM.

L. D. THOMPSON.

MISSION APPOINTMENTS, FOR SABBATHS.—Providence, R. I., 17th, 24th and 31st; Truro, Cape Cod, Aug. 7th and 14th; Templeton, Aug. 21st; in Athol, as friends may appoint, on the evenings of the 23d, 24th, 25th.

G. W. BURNHAM.

The next Quarterly Conference of the Western Central part of Maine, has been invited and will meet in South Livermore Thursday, Sept. 1st, at 2 o'clock P. M., and continue over the Sabbath. We hope all the ministers of the quarterly conference will be there, (and ministers from other parts of the State are cordially invited,) and as many brethren and sisters as can consistently come. Come with faith in God, ready to work in his cause for the salvation of souls. Call on Bro. Sofer, Silas Timberlake, Addison Campbell, and Charles Boothby, about one mile from North Turner Bridge. In behalf of the Conference, I. C. WELLCOME, Moderator.

I. WIGHT, Secy.

July 25, 1859.

A camp-meeting will be held at St. Armands, C. E., Sept. 9th, to continue over the two following Sabbaths, on the farm of Br. Sornberger near the Gurther school house. All the preaching brethren of Canada East are invited to attend. The following is the committee of arrangements: Harley Olcott, Elax Fuller, Joel Spears, Lyman Olcott, Harry Colton. In behalf of the friends,

B. S. REYNOLDS.

C. P. DOW.

P. V. WEST.

By Collecting Agent—

Church in Worcester 17.40

Friends in Chicopee 2.39

P. Bromley 3.

A. Euller 1.

Church in Lowell 3.27

C. Lawton 5.

J. Litch and friends in Philadelphia, to perfect

his Life Membership 15.

Church in Boston 40.

P. M. Higgins 2.12

Henry Tanner 25.

Apollos Hale 25.

CAMP-MEETING AT WILBRAHAM.—Our annual feast of tabernacles will commence the 29th of August, on the old ground in Wilbraham, and hold one week. We hope for the best, the most successful and profitable gathering of the Lord's people that has ever been held there. Let us all lay aside the weights—harness for the battle in the panoply of God, and come up to certain victory. Let us all pray much and come with the fire burning in our hearts, and Wilbraham mountain will never be forgotten.

The arrangements for R. R. fares have not been fully made, but will be as favorable as last year, and more so if possible. Abundant facilities for boarding and horse-keeping at reasonable rates. Also tent room for those who are not otherwise provided for.

HIRAM MUNGER,

R. E. LADD,

GEO. T. ADAMS,

Committee.

EAST KINGSTON CAMP-MEETING.—A camp-meeting will be held in East Kingston, N. H., on the land of Mr. M. C. Eaton, one mile from the railroad depot. It will commence Aug. 22d, and continue over the Sabbath. Its objects being to revive the faith and hope of Adventists, and prepare themselves and others for the coming of the Lord, it is desired and expected that all will unite in the effort, laying aside prejudices, and heartily engaging in the work of saving souls, and thus preparing a people for the coming of the Lord, which draws nigh. Come, brethren, let us have one more rally in East Kingston—of happy memory—where we have seen so much of the power and goodness of God in time past. Let all God's people who can come up to the feast, full of faith and the Holy Spirit, bringing their unconverted children and friends, that they may be blessed and saved.

LENDAL BROWN, Haverhill, Mass.

J. H. JOSELYN, Boston, Mass.

HARRIS PEARSON, Newburyport,

C. P. WHITTEN, Lowell, Mass.

EDMUND ROWELL, Kensington, N. H.

GORHAM PILLSBURY, Kingston, N. H.

J. T. RICHARDSON, Lawrence, Mass.

Committee.

UP TO TUESDAY, AUGUST 9.

The *No.* appended to each name is that of the *HERALD* to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859. Notices of any failure to give due credit, should be at once communicated to the *Business Agent*.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

J. Douglass 971—we think it was you that sent it, and so credit; I. H. Smith 971, S. A. Gorton 976, Mrs. H. Pratt 945, L. H. Marden 971, D. Keefer 945, C. Damon 979, S. Flagg 966, W. S. Howden 971, John Turrel 976—if a new sub., James Wiley 976—if a new sub., L. E. Freeman 976, J. N. S. M. M. George 972—could not send No. 27, or 946, M. Eisley 971, R. W. Laird 971, W. Wood 976, C. F. Luce 976, J. T. Dixon 971, E. Perkins 977, M. Hilt 945—20 cts due; Mrs. L. Sprague 973—are out of Nos. 946 and 7; Mrs. A. D. Rogers 965, O. R. Fassett 971, A. R. Burlingham 947, A. Eastman 945, Dr. L. Kimball 971, S. S. Tobias 984—each \$1.

M. Burr 1069, J. Seabury 997, E. W. Case 997, J. Murray 984, E. Cooley 1002, M. M. Christie 1010, M. R. Parks 1001, M. M. Rider 1001, A. S. Gillett 971, D. Whitney 971, T. E. Morrell 977, H. Reed 983, C. Leavitt 971, R. Dudley 971—J. Clague 1002—each \$2.

Simon Sikes 997, to July 1, 1860—\$3.

W. Richardson 1037—\$5.

B. Angell 971, \$1.50; J. Barnes 971, \$1.50.

BUSINESS DEPARTMENT.

ADVENT HERALD

MILLENNIUM.

WHOLE NO. 952.

BOSTON, SATURDAY, AUGUST 20, 1859.

VOLUME XX. NO. 33.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

“The American Millennial Association.”

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.

J. V. Himes, J. Pearson, Jr., L. Osler, *Committee on Publication.*

TERMS.

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RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

Original.

THAT DAY.

The day is drawing near,
When Jesus will descend:
His glory will appear;

He will his saints defend:
He'll come with the angelic bands,
With crowns of glory in his hands.

Tho' long has been the night
Of sin, and death, and grief,
He will maintain the right,—
The darkness will be brief;
The Bride will see an endless day;
He'll wipe her final tear away.

“ How long, O Lord, how long?”
His chosen people cry;
And though He's great and strong,
Their prayer He can't deny;
He'll not refuse their strong request,
But lead them to the promised rest.

Ye holy ones, still pray.
The strife will soon be o'er;
The foes you see to day,
You soon will see no more;

Maintain the fight in Jesus' strength,
And you'll receive the crown at length.

Canada East. R. II.

The Holy War.

BY REV. C. H. SPURGEON.

Delivered on Sabbath morning May 1, 1859 at the Music Hall, Royal Surrey Gardens, London.

II. And now for the Lord's soldiers: who are they that are to fight the Lord's battles? Not everybody. The Lord has his army, his church; who are they? The Lord's soldiers are all his own choosing. He has chosen them out of the world; and they are not of the world, even as Christ is not of the world. But if you want to know the Lord's soldiers, I will tell you how you may ascertain whether you are one. When the Lord Jesus enlists a soldier, in his church, the first thing he does with him is, he tells him that he must first take off every rag of the old garments that he was wont to wear. “ Now,” saith Jesus to him, “ thy rags must be relinquished; thy sins and thy self-righteousness must both be forsaken. Here is the regimental, here is the inner garment of divine sanctification. Put on these and thou art mine. But in thine own robes, I will have nothing to do with thee; thou shalt still continue an heir of wrath, and I will not inlist thee among the heirs of grace.” As soon as

a man has his rags taken off, if Christ has enlisted him, the next thing he is required to do is, to wash. He is washed, from head to foot, in a matchless bath of blood; and when washed, he is arrayed, and clothed upon with the righteousness of Christ. This done, he is taken into the midst of the army, and introduced to his comrades; and he is led to love the whole army. “ Well,” says one, “ I love my own rank.” Do you? Then you do not belong to it, if you not love the other ranks too. He who is a true soldier of Christ, wears his regimentals, and he loves the whole army. He keeps to his own regiment, and he likes his banner—the flag that has braved so often the battle and the storm; still he loves the whole army, however the colors may differ. He loves all them that serve the Lord Jesus Christ. “ By this also ye shall know whether ye be his disciples, if ye love one another, even as Christ has loved you.”

Once brought into this army, there is one mark whereby you may know Christ's soldier, namely, that he is not his own. If you meet him, he will say, “ From head to foot I belong to my Captain, every inch of me; and what is more, I have given up goods and chattels, wife and children, time and talents, everything to him. I am not my own, and I am bought with a price.” He is a consecrated man. Come, then, put these questions to yourselves. Have you been washed in the blood of Christ? Do you boast in the imputed righteousness of Christ? And are you clothed about with the sanctification of his Spirit? Have you given up everything for his cause, and for the love you bear his name are you willing to live or willing to die, as he shall please, if you may but promote his honor? Well, then, you are his soldier, and therefore I shall not need to draw any further lines of distinction; but go to the third point, which is—

III. The exhortation.—“ Fight!” “ Fight the Lord's battles.” If you are the soldier of the heavenly King, “ To arms! to arms!” “ Fight the Lord's battles.”

Here I would observe, that there are some people who are very fond of looking on, and not fighting. Perhaps five out of every six of our church do little but look on. You go to see them, and you say, “ Well, what is your church doing?” “ Well, we bless God, we are doing a great deal; we have a Sabbath school, with so many children; our minister preaches so many times, and so many members have been added to the church. The sick are visited; the poor are relieved.” And you stop them, and say, “ Well friend, I am glad to hear that you are doing so much; but which work is it that you take? Do you teach in the Sabbath-school?” “ No.” “ Do you preach in the street?” “ No.” “ Do you visit the sick?” “ No.” “ Do you assist in the discipline of the church?” “ No.” “ Do you contribute to the poor?” “ No.” Yet I thought you said you were doing so much. Stand out, sir, if you please; you are doing nothing at all. Be ashamed! Your Master does not say, “ Look on at the Lord's battles; but “ Fight” them. “ Ah,” says one, “ but then, you know I contribute towards the support of the minister; he has to do that.” Oh, I see, you have made a mistake; you thought that you belonged to the English government, and not to Christ's government. You have been paying for a substitute, have you? You are not

going to fight in person; you are paying to keep a substitute to fight for you. Ah, ye have made a great mistake here. Christ will have all his soldiers fight. Why, I am not kept to do the fighting for you: I will endeavor to encourage you, and nerve you to the battle; but as to doing your duty, no, I thank you. The Romanist may believe that his priest does the work for him; I do not believe any such thing in my case, nor in the case of your ministers. Christ did not serve you by proxy. No, “ he his own self bare our sins in his own body,” and you must work for him your body, your own self, with your own heart and with your own hand. I do hate that religion which another man can do for you. Depend upon it is good for nothing. True religion is a personal thing. O, soldier of the heavenly King, leave not your lieutenants and your officers to fight alone. Come on with us; We wave our swords in front. Come comrades, on! we are ready to mount the wall, or lead the forlorn hope. Will you desert us? Come up the ladder with us. Let us show the enemy what Christian blood can do, and at the sword's point let us drive our foes before us. If you leave us to do all, it will all be undone; we want all to do something, all to be laboring for Christ. Here, then, is the exhortation to each individual Christian—“ Fight the Lord's battles.”

And now I will read you over the code martial—the rules which Christ, the Captain would have you obey in fighting his battles.

Regulation I.—No communication nor union with the enemy!

“ Ye are not of the world.” No truce, no league, no treaty, are you to make with the enemies of Christ. “ Come out from among them, and be ye separate, and touch not the unclean thing.”

Regulation II.—No quarter to be given or taken!

You are not to say to the world, “ There! believe me to be better than I am”—and do not you believe the world to be better than it is? Do not ask it to excuse you; do not excuse it. No parley with it whatever. If it praises you, do not care for its praise; if it scorns you, laugh in its face. Have nought to do with its pretended friendship. Ask nothing at its hands, let it be crucified to you, and you to it.

Regulation III.—No weapons or ammunition taken from the enemy are to be used by Immanuel's soldiers, but are to be utterly burned with fire!

If you beat them, and find their guns lying on the ground, spike them and melt them; never fire them off:—that is to say, never fight Christ's battles with the devil's weapons. If your enemy gets angry do not get angry with him; if he slanders you, do not slander him. One of the devil's long guns is slander: spike it and melt it; do not attempt to use it against the enemy. All kinds of bitterness—these are firebrands of death which Satan hurls against us; never hurl them back at him. Remember your Master. “ When he was reviled he reviled not again.” Never meddle with the enemy's weapons, even if you can. If you think you can crush him by his own mode of warfare, do not do it. It was all very well for David to cut off Goliath's head with his own sword; but it would not have done for him to try that until he had first of all split his head open with a stone. Try to get a stone

out of the book of truth, and throw it with the sling of faith, but have nothing to do with Goliath's sword; you will cut your fingers with it and get no honor.

Regulation IV.—No fear, trembling, or cowardice!

“ The children of Ephraim, being armed, turned their backs in the day of battle;” but Christ wants no cowardice of you. Fear not. Remember, if any man be ashamed of Christ in this generation, of him will Christ be ashamed in the day when he comes in the glory of his Father and all his holy angels. “ I say unto you, fear not him that can kill the body, but after that hath no more that he can do; but fear him who is able to cast both body and soul into hell; I say unto you, fear him.”

Regulation V.—No slumbering, rest, ease, or surrender!

Be always at it, all at it, constantly at it, with all your might at it. No rest. Your resting time is to come, in the grave. Be always fighting the enemy. Ask every day for grace to win a victory, and each night sleep not unless you can feel that you have done something in the cause of Christ—have helped to carry the standard a little further into the enemy's ranks. O! if we did but attend to these regulations how much might be done! But because we forget them, the cause of Christ is retarded and the victory is slow.

And now, before I send you away, I call out Christ's soldiers and drill them for a minute or two. I see sometimes the captains marching their soldiers to and fro, and you may laugh and say they are doing nothing; but mark, all that maneuvering, that forming into squares, and so forth, has its practical effect when they come into the field of battle. Suffer me, then, to put the Christian through his postures.

The first posture the Christian ought to take, and in which he ought to be very well practised, is this. Down upon both knees, hands up, and eyes up to heaven! No posture like that. It is called the posture of prayer. When Christ's church has been beaten every way else, it has taken to its knees, and then the whole army of the enemy has fled before us, for on its knees Christ's church is more than conqueror. The praying legion is a legion of heroes. He who understands this posture has learned the first part of the heavenly drill.

The next posture is: Feet fast, hands still, and eyes up! A hard posture that, though it looks very easy. “ Stand still and see the salvation of God.” I have known many men who could not practise the second. Perhaps that was the hardest thing that the children of Israel ever did. When they had the sea before them and Pharaoh behind them, they were commanded to stand still. But if you must learn to stand still when you are provoked, to be silent when you are mocked, to wait under adverse providences, and still believe that in the darkest hour the sun is not dead, but will shine out again. Patient waiting for Christ's coming, may we all learn this.

Another posture is this: Quick march, continually going forward! Ah! there are some Christians who are constantly sleeping on their guns; but they do not understand the posture of going onward. Quick march! Many Christians seem to be better skilled in the goose step of lift-

ing one foot after another and putting them down in the same place, rather than going onwards. Oh! I would we all knew how to progress—to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Never think you are doing any thing unless you are getting forward—have more love, more hope, more joy, and are extending your sphere of usefulness. Soldiers of Christ, Quick march! "Speak to the children of Israel, they that go forward." Let them not go back; let them not stand still. On, on, on, soldiers of Christ! Go forward!

Another posture is one that is very hard to learn indeed. It is what no soldier, I think, was ever told to do by his captain, except the soldier of Christ: eyes shut, and ears shut, and heart shut! That is when you go through Vanity Fair. Eyes shut, so as not to look upon temptation; ears shut so as not to regard either the praise or the scoffs of the world; and the heart shut against evil, with the great stone of precept. "Thy Word I have hid in my heart, that I might not sin against thee." Roll a stone at the door of your heart, that sin may not come out of it. That is a hard posture; but you will never fight the battles of the Lord till you know how to maintain that.

And then there is another posture: Feet firm, sword in hand, eyes open; looking at your enemy, watching every feint that he makes, and watching too, your opportunity to let fly at him, sword in hand! That posture you must maintain every day. Guard against the darts of the enemy; hold up your shield, and be ready to run on him, and give him a deadly wound. I need not explain that. You that have to do with business, you that are in the ministry, you, that are serving God as deacons and elders, you know how often you have to ward off the dart, and look well at your enemy, and meet him sword in hand, ready to rush in whenever your time shall come. Let no opportunity—let no occasion pass by. Wound your enemy whenever you can; slay sin, slay error, and destroy bitterness, as often as you have occasion so to do.

There is one other posture, which is a very happy one for the child of God to take up, and I would have you remember to-day. Hands wide open, and heart wide open, when you are helping your brethren; a hand ready to give whate'er the church needs, and an eye ready to look for help when you cannot give help with your hand, and ready to guide the hand whenever help is wanting; and a heart open to hear the tale of another's want, "to rejoice with them that do rejoice, and weep with them that weep."

Above all, the best posture for Christ's church, is that of patient waiting for the advent of Christ, a looking forward for his glorious appearance, who must come and will not tarry, but who will get unto himself the victory.

Now, if you will go to your houses, and if divine grace shall help you to put yourselves through this form of drill, you will be mighty in the day of battle to put down the enemy.

And now suffer the word of exhortation, very brief, but hot and earnest. O Christian men and women, the more ye think of it the more will ye be ashamed of yourselves, and of the present church, that we do so little for Christ. Some eighteen hundred years ago, there were a handful of men and women in an upper room; and that handful of men and women were so devoted to their master and so true to his cause, that within a hundred years they had overrun every nation of the habitable globe; yea, within fifty years they had preached the gospel in every land. And now look at this great host gathered here to-day. Probably there are not less than two or three thousand members of Christian Churches, besides this mixed multitude; and now what will you do in fifty years' time? What does the church do in any year of its existence? Why hardly anything at all. I sometimes wonder how long God will allow the church to be cooped up in England. I fear that we shall never see the world converted, till this country is invaded. If it should ever happen that our hearths and homes should be invaded, and that we should be scattered, north, south, east and west, all through the world, it will be the grandest thing that ever happened for the church of Christ. I would go

down on my knees and pray night and day that it may not happen for the nations' sake; but nevertheless I sometimes think that the greatest disaster that can occur to our nation, will be the only way in which Christ's church will be spread. Look at it. Here you have your churches in almost every street, and despite the destitution of London, it is not destitute if you compare it with the nations of the world. Oh, ought we not as ministers of Christ to pour out in legions? and ought not our people to go everywhere in the habitable world, in ones and twos, and threes, preaching the gospel?

Now we cannot go if we are not sent, and perhaps it is only reasonable that flesh and blood should not ask more; but still, if the life of God were in the church, it would never stop in England long; it would send forth its bands and legions, rolling along in one tremendous stream; a new crusade would be preached against the heathen nations, and the sword of the Lord and of Gideon would smite the stoutest of our foemen, and Christ would reign, and his unsuffering kingdom then would come. Oh, that the church had power with men, and power with God! Dear brothers and sisters, look out and see what you can do, every one of you. Do something to-day. Do not let this Sunday go without every one of you trying to be the means of winning a soul to God. Go to your Sunday Schools this afternoon; go to your preaching stations; go to your tract district, each one in his sphere; go to your families, your mothers, fathers, brothers, sisters; go home and do something to-day. "Fight the Lord's battles." You can do nothing of yourselves; but God will be with you. If you have the will to serve him, he will give you the power. Go to-day, and seek to heal some breach, to put away some enmity, to slay some sin, or to drive out some error; and God being with you this shall be a happier day to your soul, and a holier day to the world than you have seen in all your experience before.

I will have one blow, and then you may go. Sinner! I remember that thou art here this morning as well as the saint. Sinner! thou art not Christ's soldier; thou art a soldier of Satan; thou wilt have thy pay soon, man, when thou hast worn thy sword out, and worn thy arm out fighting against Christ. Thou shalt have thy pay. Look at it and tremble, "The wages of sin is death," and damnation too. Will you take these two, or will you renounce the black old tyrant, and enlist under the banner of Christ? O that God would give you the earnest money of free grace, and enlist you now as a soldier of the cross. Remember, Christ takes the very dregs to be his soldiers. Every man that was in debt, and every man that was discontented, came to David, and he became a captain over them. Now, if you are in debt this morning to God's law, and cannot pay, if you are discontented with the devil's service, jaded and worn out with pleasure, come to Christ, and he will receive you, make you a soldier of the cross, and a follower of the Lamb. God be with you and bless you, from this day forth, even for ever.

Infidelity of our Times.

Under the present phase of infidelity, much is said of God. If frequent repetition of the sacred name could sanctify a cause, theirs would be hallowed indeed. But their God is not our God; not the God and Father of our Lord Jesus Christ; not even a personal God. The more they talk of God, the less they believe in Him. In their disguised atheism the term implies the sum of all things, or the everlasting unfolding process of causes, or the universal reason as existing in all minds. Sometimes, in their glorification of humanity, they utter the scriptural phrase, "God is man;" but their inward meaning is, that man is God. Man is the object of their adoration. The highest manifestation of God, say they, is in the human mind. This they dishonestly name at times, the incarnation. Never before has the world seen so large a body of infidels, really denying everything like a proper revelation, yet full of great swelling words about the Spirit, the God of history, the union of virtue and beauty, and the excellence of religion.

The infidelity of our age connects itself with

freedom and social progress. The cry is, that Christianity is a failure; that the Church has not made men happy;—that whatever good the Bible has accomplished, its work is done, and we must have something better. It is a part of this scheme to glory in humanity as such; to assert the independence and self-sufficiency of man; to deify the creature, and pushing the rights of man to a jacobinical and impracticable extreme, to install lawless freedom in the pulpit. Thus strange as it may seem, philanthropy, unsanctified, may lead unsound minds to unbelief; and there are no more reckless or bitter opponents of Christianity than a number of writers, lecturers and editors, whom we once knew or heard of as ministers of Jesus Christ.

The device of Satan is most apparent in all this. The excesses towards which infidelity drives, are counterfeits and caricatures of the very blessings which we owe to true religion. For is not Christianity the religion of the poor and the oppressed? Is it not the religion of philanthropy? Does it not teach the common origin and spiritual equality of all men in the sight of God? Does it not seek, and at the safest moment procure, human freedom and social rights? Must it not be named pre-eminently the system of true progress? The press of the day, deeply surrendered to the half religions and mock religions of the time, is ever and anon jeering at the Church and Christianity, as not doing so much for mankind as modern reformers would do, as common property and unmarried alliance would do—hiding from view the fact that whatever philanthropy irrigates the desert of humanity, is the product of this very church and this very Christianity. They calumniate the mountain spring, and claim all its flowing lakes and rivers as their own.—*The Rev. Dr. Alexander.*

The Faith that Saves.

In the highlands of Scotland there is a mountain gorge twenty feet in width, and two hundred feet in depth. Its perpendicular walls are bare of vegetation, save in their crevices, in which grow numerous wild flowers of rare beauty.—Desirous of obtaining specimens of these fine beauties, some scientific tourists once offered a Highland boy a handsome gift if he would consent to be lowered down the cliff by a rope, and would gather a little basketful for them. The boy looked wistfully at the money, for his parents were poor; but when he gazed at the yawning chasm, he shuddered, shrank back, and declined. But filial love was strong within him, and after another glance at the gift, and at the terrible fissure, his heart grew strong, his eye flashed, and he said: "I'll go, if my father will hold the rope!"

And then, with unshaking nerves, cheek unblanched, and heart firmly strong, he suffered his father to put the rope about him, lower him into the wild abyss, and to suspend him there while he filled his little basket with the coveted flowers. It was a daring deed, but his faith in the strength of his father's arm, and in the love of his father's heart, gave him courage and power to perform it.

The boy's trust is a beautiful illustration of the faith which saves the soul; for as he put himself into his father's hands to be bound with rope and lowered down the gorge to pluck the coveted flowers, so must you put yourselves into Christ's hands to be pardoned and saved.

Great Babylon.

In Italy, behold great Babylon coming up into remembrance. See her pride abased, her doomsday of terrible reckoning hastening apace.

The Pope's Swiss troops may slaughter the poor women and children of one of his revolted towns, but not the less sure is it that he is but a puppet sovereign, and that the very obstinacy and pride of Antonelli, who moves the puppet, and the mock loyalty to St. Peter's Chair, offered by Bonaparte and Victor Emmanuel, combine to bring nearer and nearer a crisis which Christian men, looking at prophecy, have always expected. And then Austria, Rome's fastest friend, is beaten again and again! The young Emperor is sternly proud; but is it nothing to have his

troops decimated, to have his resources taxed to the uttermost, and to teach to Rome, or rather to the world, that all the prayers of the Mariolatrist, Pope, Cardinals, and Legates, are in vain?

The gloomy views of the friends of the Papacy are greatly increased by accession to office of the Palmerston Ministry. The Tablet says:

"Lord John Russell and Lord Palmerston have like Herod and Pontius Pilate become friends on the eve of this new crucifixion, and the Catholic members of the House of Commons will have the satisfaction of walking in the procession of this new Calvary. The French designs upon Rome will not be unacceptable to the present Cabinet, and Lord John Russel will derive a singular pleasure from witnessing another blow at the Pontiff. He will be gratified, in all probability, and his joy at seeing his neighbor's house on fire will so derange his faculties that he will be unable to see the incendiaries about to do the same service for his. The protector of the Madai will sympathize with the Tuscans, nor will he see the slightest risk for the future in the insurrections stirred up by the Emperor of the French. In short we had better make up our minds to the worst—for Lord John Russell has in hands the means of doing irreparable mischief, and will do so without knowing what he is doing. If men will blind themselves, there is no help for it; we must take the issues we have chosen; the country is determined to have a Ministry which sympathizes with Louis Napoleon, and which regards the alliance with him as the safeguard of peace, which is already broken."

It is worthy of notice that the Church party in France saw, in the war, the gravest cause for alarm, as endangering the temporal authority of the Pope. Of course, Louis Napoleon professes (innocent man!) to be both surprised and shocked at the revolutionary movements in the Papal States, and that he not only solemnly declares that he is full of respect to the Holy Father, but that he has not the slightest intention of allowing his temporal power to be encroached on. The King of Sardinia, in like manner, "doth protest too much," for all the while he is, with rather insatiate maw, swallowing up Tuscany, Parma and Lombardy. The priests hate and execrate Victor Emmanuel, as the cause of all these disasters. The grand fact is—and the church party instinctively detect it—that this war is revolutionary in its nature. The result is, that in France the ecclesiastical party are beginning to assume a menacing attitude toward the government. Thus the Archbishop of Paris declined assisting at the Te Deum for the victory of Magenta, alleging that the slaughter of men was not a ground for praising God. A good apology certainly; but would he, or the Pope refuse a Te Deum if both Napoleon and Victor Emmanuel were killed on the battle field, or Austria achieve a crowning triumph? We know not.

It is said that the Pope in a recent Consistory has spoken in strong terms of reprobation of Louis Napoleon, or more probably, of the King of Sardinia; and it is a fact that Cardinal Antonelli has written letters to friends in France, to whom he complains, with vehement bitterness, that at this moment the most dangerous enemies of the church are not heretic England and Prussia, but Catholic France and Sardinia.

Russian Policy.

A correspondent at Berlin, Prussia, sends to the New York Tribune an abstract of what purports to be a memorandum drawn up by the Russian Cabinet more than twenty years ago, for the instruction of the present Czar in the principles and aims of Russian policy. How it came to light is not stated. Whatever its authenticity, the following paragraphs, said to be literally translated from the original, are very curious, and quite in the vein of Russian policy, so far as its development is before the world:

"Our aim is, and remains, Constantinople—destined in our hands to become the centre of the world, and the eternal door to Asia. For a long time England has had the supremacy of the ocean; but the same position which we have attained on land will be occupied by our maritime power. The possession of Constantinople, the Dardanelles, the whole shore of the Black

Sea, are indispensable to us. This sea is become our great Russian port and cruising ground for our fleets. The Emperor Alexander claimed Constantinople and the Dardanelles when Napoleon proposed a partition of Turkey to him. At a later period, at the Congress of Verona, he himself made a like proposal to the French Cabinet. The great Catharine foretold, in prophetic spirit, that the execution of the grand scheme would be reserved to her second grandson. Our hero Emperor Nicholas has taken the task upon himself. Everything of a higher order on which Mussulman life rested has disappeared; old forms and habits are upset; all higher education and activity are wanting; complete dissolution is near at hand.

"Austria is paralyzed. In the event of a catastrophe it can easily be entangled in Germany and Italy, provided a suitable plan be suggested to Prussia. The foreign policy of Austria is neither subtle nor far-seeing, but uncommonly cautious, and great adroitness will be required to enmesh it in difficulties. Prussia cannot be turned to account except in Germany, and against France. Provided Prussia would not oppose our plans, but maintain an armed neutrality, we might not grudge her the Main frontier, under the condition that she would cede her Polish provinces to us. She cannot do us any harm so soon as we have gained our ends on the Bosphorus. Austria is easily to be checked by Prussia and the rest of Germany. Sweden is of little account, whether viewed as a possible ally or possible enemy; that prudent soldier of the revolution strives to confirm a new dynasty on an ancient throne more by action within than without; he is, on the whole, persona grata to us. In Poland, extensive conscriptions should be made, and the young levies transplanted to other provinces; the nobility, when they once make unconditional and unreserved submission, are to be treated with distinction.

"Our aim is to give the greater splendor to the name of the Slav, to the name of Russia. The Slavonic empire of Russia is to be raised to an eminence domineering the world. Is that aim near? Is it distant? Attained it shall, it must be."

The Coronation Day.

"Run, Christian racer, run!
Far spent is now the day;
Soon will thy work be done;
Soon will thy prize be won;
Pursue thy way."

Whatever amount of comfort and rest may be enjoyed by "the spirits of just men" in paradise, during the interim between death and the resurrection, it is obvious that the saints are not crowned at death, but at the coming of the Lord. A prince is not crowned till he is about to begin his reign and receive the kingdom as his own; but the people of God do not receive their promised inheritance—the everlasting kingdom—till Jesus comes in his glory (Matt. 25:31-34): therefore the coronation day is when the King of kings comes; as the apostle says, "When the chief Shepherd shall appear, then"—not at death—"ye shall receive a crown of glory that fadeth not away" 1 Peter 5:4.

The inheritance promised to the redeemed is the new earth: "for such as be blessed of him shall inherit the earth; and they that are cursed of him shall be cut off.—See Psalm 37th; Matt. 5:5; 2 Peter 3:13. This being the inheritance promised, no blessedness of the spirits of the just in the intermediate state can possibly fulfill, or exhaust the promises of God respecting his people; hence, ere all can be accomplished, Jesus must come again, the dead be raised, the new heavens and new earth created, the kingdom of God established, and the glorified church take possession of the kingdom: for "the saints of the Most High shall take the kingdom"—under the whole heaven—"and possess the kingdom for ever, even for ever and ever." Dan. 7:18,27. Then—and not till then—shall we know by experience the full import of the song of the saved, "Thou hast made us unto our God kings and priests and we shall reign on the earth."

Rev. 5:9, 10.

St. Chrysostom, who lived in the latter part

of the fourth century, in his homily on Heb. 11:39,40 where it reads, "These all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect,"—has truthfully said:

"Still they had not received it, still they waited for it, and even after they had ended their life in such tribulation. So much time had passed after their victory, and still they had not received it! And should we already sigh, that we stand yet in the conflict? Remember that it is said, that Abraham and the Apostle Paul sit and wait, until thou art made perfect, that they may then also receive their reward. Until we come, has the Savior said, he will not give the reward to them; just as a tender father would say to good sons who had finished their work: I will give you to eat when your brother also comes. And shall we complain, that we are not placed beyond the reach of calamity, that we have not attained complete blessedness? What should Abel say, who conquered before all, and has not yet been crowned! They have preceded us in the warfare, but they receive not the crown sooner than we. The Lord does no wrong to them, but He does honor to us. They cheerfully wait for their brethren, for we are all one body, and therefore this body enjoys a greater glory if all are crowned in common, and not a part by itself. It is characteristic of the righteous to rejoice over the happiness of their brethren in like manner as over their own; and it is exactly after their mind to be crowned in connection with their members, for to be glorified together is great blessedness."—Perthe's Life of Chrys. pp. 58,59.

Though the promised glory will not be realized, as the above extract teaches and the Scriptures declare, till the advent of our King, yet the heavenly racer and faithful warrior can discern with the eye of faith the glittering crown held out before him. Rollin in describing the Isthmian and Olympic games, says, "The place where the Atheletae exercised themselves in running, was generally called the Stadium by the Greeks; as was that wherein they disputed in earnest for the prize. . . . The middle of the Stadium was remarkable only by the circumstance of having the prizes allotted to the victors set up there. St. Chrysostom draws a fine comparison from this custom—'As the judges,' says he, 'in the races and other games, expose in the midst of the Stadium, to the view of the champions, the crown which they are to receive: in like manner the Lord by the mouth of his prophets has placed, in the midst of the course, the prizes which he designs for those who have the courage to contend for them.'—Ancient Hist. B. I. p. 426.

Then, fainting Christian! while prophets and apostles, in the sacred writings, hold out before thee a triple crown, take courage and it will be thine yet. The day of coronation is rapidly approaching. Does the loving child desire to see his mother? the mariner long for the haven? the bride wish for the marriage day? or the prince desire to be crowned? then mayest thou with joyful heart pray, "Come, Lord Jesus;" for when he comes the days of thy toil and conflict will be ended. Tears will no longer bedew thy cheeks, nor fears oppress thy soul. Trials will all be past and temptations come no more. Rely on the atoning blood of the Lamb alone for salvation, and you are safe. Shew that you do this, by obedience to his commandments, and "so run that you may obtain" a home in glory everlasting.

J. M. OROCK.

EXPOSITORY.

Prophecy of Zechariah.

BY THE EDITOR.

CHAPTER XII.

With v. 10, there is evidently the commencement of a new vision—or rather there is a view into the then still more distant future. The previous scripture having shown how Jerusalem was to be perpetuated till the coming of her King, the next verse begins with a reference to his coming, and to the atonement for sin then to be made:

"And I will pour on the house of David, And on the inhabitants of Jerusalem,

The spirit of grace and supplications, And they shall look on Me whom they have pierced,
And they shall mourn for him, Like the mourning of the only son, And shall be in bitterness for him, Like the bitterness for the first born." v. 10.

The speaker, here, was affirmed to be the One who created the heavens and earth. How God could be pierced, has never been explained by those who reject the divinity of Christ: yet he declares, "They shall look on Me whom they have pierced." That Christ is the subject of this affirmation, and consequently that he is the speaker, is substantiated by an inspired evangelist who writes (John 19:33-37) "They brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith there came blood and water. And he that saw it bear record, and his record is true. . . . For these things were done that the scripture should be fulfilled. A bone of him shall not be broken; and again, another scripture saith, They shall look on him whom they pierced." This inspired application of the prophecy conclusively demonstrates that the crucified Savior was the Jehovah, who gave this prophecy to Zechariah, and that the crucifixion was the fulfillment of the piercing here predicted.

Those who then looked on the pierced Savior, will again all behold him; for when "He cometh with clouds" (Rev. 1:7), "every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him." And our Savior said to the Jewish high priest (Matt. 26:24), "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." But there is no promise of pardon to Jewish high priest, to the crucifiers, or to any of the impenitent who shall see him then.

The "mourning," here brought to view is illustrated by similes that liken it to mourning for "an only son," and for a "first born;" which show the greatness of the lamentation. Thus Jeremiah said: "Gird thee with sackcloth, and wallow thyself in ashes; make the mourning as for an only son, most bitter lamentation." And in Amos (8:10) we read "I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon all loins and baldness upon every head, and I will make it as the mourning of an only son, and the end thereof as a bitter day."

The connection shows that this mourning was made for the sufferer on the cross, whose pierced hands, and bleeding side, and intense agony, could not fail to elicit the deepest sympathy and lamentation from multitudes who were mere spectators of the crucifixion. Only a few days previous to that event, on his entrance into Jerusalem, "a very great multitude spread their garments in the way; others cut down branches from the trees and strewed them in the way; and the multitudes that went before, and that followed, cried saying Hosanna to the Son of David," Matt. 21:8,9; and among these a "multitude of the disciples began to rejoice and praise God," Luke 19:37. These multitudes did not reject Christ, that was done by "the chief priests, the scribes and elders." They feared the people, and "consulted that they might take Jesus by subtlety and kill him." They did not dare to seize him openly, but bribed a traitor, took him by an armed multitude, and crucified him by the aid of the Roman soldiery. Is it to be presumed that those other multitudes, who just before had welcomed him with hosannas, now regarded his fate with stoical indifference? They were powerless to save him, but must have deeply commiserated his sufferings and death. As they led Jesus away to his crucifixion, "there followed him a great company of people, and of women which also wailed and lamented him." So greatly did they mourn, that "Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.—And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things," Luke 23:27,8 and 48,9. And even "the centurion, and they that were watch-

ing Jesus," when they "saw the earthquake and those things that were done, they feared greatly saying, Truly this was the Son of God," Matt. 27:54. Surely there was, according to this record, mourning in Jerusalem at the scene of the crucifixion, like that witnessed on the death of a first born, or of an only son.

The "spirit of grace and supplication" that was to be "poured out"—which metaphor illustrates the fulness of its bestowal,—must be found in near connection with the same event. God had said by his prophet Joel (2:28) "I will pour out my Spirit upon all flesh." The Savior promised his disciples (John 14:26) to send to them "the Comforter, which is the Holy Ghost," who should teach them all things, and bring all things to their remembrance. When He was about to be parted from them he said to his disciples (Luke 24:40), "Tarry ye in Jerusalem until ye be endowed with power from on high;" or as in Acts 1:4, 8, "Wait for the promise of the Father, which ye have heard of me ye shall receive power after that the Holy Ghost is come upon you." The disciples, then about 120 in number "all continued with one accord in prayer and supplication," until the day of Pentecost; when, (2:2), "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting"—Peter affirming that it was "that which was spoken by the prophet Joel."

That this outpouring of the Spirit, as predicted by Soel and affirmed by Peter, is identical with the outpouring of the spirit of grace and supplication, as spoken by Zechariah, is evident from the great awakening that followed. For the multitude that were gathered together by the bestowal of miraculous gifts, on hearing the gospel at the mouth of Peter, "were pricked in their heart," and cried out, "Men and brethren, what shall we do?" "The same day there were added unto them about three thousand souls," who continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And the Lord added to the church daily such as should be saved," Acts 2:37-47.—A few days later, on the healing of the impotent man, the gospel was again preached, "many of them which heard believed, and the number of the men was about five thousand, Ib. 4:4. Thus "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith," Ib. 6:7,—all of which was indicative of the fulfillment of this predicted outpouring of grace and supplication.

The remainder of this chapter, gives additional illustration of the "mourning," brought to view in v. 10.

"In that day shall there be a great mourning in Jerusalem, Like the mourning of Hadadrimmon In the valley of Megiddon." v. 11.

"Hadad Rimmon" was probably a place named after the Syrian god Rimmon, and situated in "the great plain of Esdraelon," (Judith 1:8)—that great battlefield of the nations—called also (Josh. 17:16) "the valley of Jezreel," and containing in it the valley of Megiddo. There king Josiah went out to fight the king of Egypt, and was slain, "all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations to th's day, and made them an ordinance in Israel." 2 Ch. 35:24—so that the mourning on that occasion became a proverb in Israel, to illustrate any great mourning. It was a dark moment in Israel's history; and so it was a dark hour to the faithful in Jerusalem when the Savior was committed to the tomb. The question of Jesus to the two disciples on their way to Emmaus, "What manner of communications are these that ye have one to another, as ye walk and are sad?" and their remark, "We trusted that it had been he which should have redeemed Israel" (Luke 24:17,21), shows how heavily oppressed were their hearts, even when it had been told them that He was alive. How greatly oppressed, then must have been all who had trusted in him, during the interval of his entombment,—not understanding,

as they did not, the full import of what was meant by "his rising again from the dead."

"And the land shall mourn, every family apart;
The family of the house of David apart,
And their wives apart;
The family of the house of Nathan apart,
And their wives apart;
The family of the house of Levi apart,
And their wives apart;
The family of Shimei apart,
And their wives apart.
All the remaining families,
Every family apart, and their wives apart."

vs. 12-15.

"Land," by a metonymy, is expressive of the people of the land; and their mourning apart was in accordance with Hebrew usage—the bridegroom going "forth of his chamber and the bride out of her closet," (Joel 2:16)—each family mourning separately, and the members of each family being separate, the women from the men. Independent of Jewish custom, the mourning over the crucifixion of our Saviour must have been in a great measure private; for the same "fear of the Jews," which caused the disciples to meet with closed doors (John 21:19), would have suppressed the more public expressions of grief.—And the families which are named, are the identical families in Jerusalem which would sorrow most over the event—they being allied to Christ's humanity by kindred ties. It was "a virgin espoused to a man whose name was Joseph, of the house of David," (Luke 1:27) that the angel was sent to hail as "blessed among women." As Joseph was of the house of David in the line of Solomon, so was Mary a descendant of the house of Nathan, the son of David (See 2 Sam. 5:14 and Luke 3:31.) And thus the house of David and the house of Nathan were united in the family of our Lord. The house of "Levi," was represented in that of the priest "Zacharias," whose "wife was of the daughters of Aaron," and the mother of John the Baptist, Luke 1:5. Shimei was a grandson of Levi; what members of his families survived in the time of our Savior the New Testament does not record; but it is not impossible that this family was represented with that of Levi in the house of Zacharias and Elizabeth, as David and Nathan were in Joseph and Mary. Three out of the four families named were thus represented; but since that day the Jews cannot trace their pedigree, to show any subsequent fulfillment. Besides in these, there was mourning in all the remaining families that trusted in Jesus.



ADVENT HERALD.

BOSTON, AUGUST 20, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Heirs According to the Promise.

When we read of those who are of the faith of Abraham,—irrespective of their being his natural, or his ingrafted seed, (Gal 3:29),—that, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;" it is necessary, in determining the nature of that heirship, to consider the nature and extent of its promise.

We have seen that to Abraham, and to his seed, was promised the eternal inheritance of Canaan—that land being specifically bounded and distinguished from all lands. That promise, certainly, could not give the subjects of it a title to lands outside of those boundaries. The entire territory, however, under the whole heaven, is to be given to the people of the saints of the Most High. There are, then, promises to those of the faith of Abraham, to be fulfilled within those boundaries; and promises to others of this faith, to be fulfilled outside. And the inheritance promised to each, will be given in pre-

cise agreement with the prescribed conditions;—i.e. it will be "according to the promise." So that the natural seed, who are of Abraham's faith, shall possess in the regeneration, the land specifically promised to them; and the adopted seed, of Abraham's faith shall possess the remainder of this inheritance to its utmost limit under the whole heaven, as promised them, this united whole will then inherit the entire earth, as promised the meek, (Matt. 5:5), and each class will inherit as "heirs, specifically according to the promise;" which "according to," restricts the heirship of each to the actual promise made to each.

While Abraham was promised the eternal inheritance of Canaan, so was he also promised the heirship of the world. Thus an inspired commentator certifies, that (Rom. 4:13,) "The promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

Abraham's heirship of the world must be by virtue of his relation to all the future occupants of the regenerated earth—he being "the father of all them that believe," in the same sense as they are all his seed. For (Rom. 4:11,12,16) he is "the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."—

"Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

As the father of all, Abraham then is the heir of the inheritance of all:—of Canaan, as the father of those who are not of the circumcision only, but who have added his faith to its mere outward symbol; and of the whole habitable globe, as the father of all that believe, and to whom collectively the dominion of the world will be given.

The specific promises, according to which all of the faith of Abraham are the appointed heirs, and in virtue of which Abraham is constituted "the heir of the world," are evidently such as these: Gen. 12:3, "I will bless them that bless thee . . . and in thee shall all families of the earth be blessed;" 22:18, "In thy Seed shall all the nations of the earth be blessed;" 18:18, "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him;" 17:3,4, "God talked with him saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations."

This last passage, doubtless has respect more particularly, to Abraham's natural descendants,—in the families of Ishmael, and "Zimram, and Jokshan, and Medan, and Midian, and Ishbakh, and Shubah" (Gen. 25:2,) children of Keturah; and of Esau—through whom, many and great nations, besides Israel, and some continuing even to this day, have claimed Abraham as their progenitor. He was thus the natural father of the inhabitants of a large extent of country, and the father by faith, of all the future inhabitants of the new creation—branches from wild olive trees, being grafted into the Abrahamic stock, and thus with the natural stock partaking "of the root and fatness of the olive tree" (Rom. 11:17); and becoming the heirs of the world, of which, through Christ his Seed, they will become the inheritors.

Religion to the highest Bidder.

Henry Ward Beecher, in justifying the annual renting of pews in his church at auction to the highest bidder, says:

"A Church, when it deals with material things, is subject to just the same commercial law as any other body. Buying and selling in a Church are just the same as in a store. Both should be honest and equitable, and, if they are, it is all sham to talk of the Church being too sacred for worldly things.

"If the pews are not much sought after, there will be but little trouble or complaint. But if the pews are fewer than the applicants—if ten men want seats when but one can be accommodated—how are we to select which shall have them? Shall there be a perpetual scramble? Then the strongest will get them. Shall they be rented privately? Then the alert and shrewd will get them. Shall they be rented openly and in fair competition? Then, inevitably, they must follow the commercial law, and the man who wants them most and has the means of paying the most, must have them."

In commenting on this, the London Saturday News remarks:

"How hardly shall they that have riches enter into the kingdom of heaven, says some One. How hardly shall they that have not riches enter into Mr. Beecher's temple, says Mr. Beecher. Without money and without price, is the offer of the Evangelical prophet—the best places for the best price, and no pew no salvation, says the Evangelical seat-seller.

And what a beautiful and symmetrical organization—none but the very best society and its cream's cream forming the truly religious. The Upper Ten thousand and the truly pious actually identical!—The man who has nought would be naughty, and Christian graces and acquirements would be the natural result of a balance at one's banker's. To heap up riches and to secure treasures in the Heavenly Bank would be only a single operation in the Stock market, and to be a millionaire and a saint at the same time would only require the same qualifications.

The Church, divines tell us, is but one in its earthly and heavenly aspects. The kingdom of God in Heaven and the kingdom of God on earth are but functions and forms of the same great Ideal Community. Man's warrant to claim the former is his adoption into the latter. The Church here is not only the preparation for, but actually the rehearsal and contemplation of, the coming glory in Heaven. Now, what a very odd place Heaven would be, if Mr. Beecher's account of the Heaven upon earth which his Plymouth Church in Brooklyn must be, is to be taken as the type of heaven! Heaven, that is, contains none but people that are well to do in this world—none but those who can afford to pay the best prices for the best places—with many mansions, like the many pews, but all to be put up at auction to the best bidder.

"That system which boldly said, 'No Penny no Paternoster,' came up to Mr. Beecher's standard of 'an honest concern, subject to all equitable laws of matter and money.' The laws of matter and money—the law which gives painted windows and gilded mosaics to the religion of the rich as it assigns plate glass and mahogany counters to the Regent street shops, but which keeps the coster-mongers of religion and the tub preachers, and the street stall for Shore ditch and White chapel—the law which would have given St. Paul kid gloves and a brougham and which ought to have said, 'My Father's house is the house of those who bid highest for the pews,' which ought to have proclaimed, 'Blessed are the rich in pocket, for yours is the kingdom of heaven and of Mr. Beecher'—which ought in following the inevitable commercial law, to have said 'In my Father's house are many mansions and in Mr. Beecher's Church are many pews, and happy are they who rent them'—such is the new and improved regime which, it seems, is to supersede the obsolete moralities of a more ancient dispensation."

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

D. Bosworth. Will insert.

Acorn.

NOTE. The necessary absence of the Editor, to get a little rest and recreation, must excuse any want of attention to correspondents in this and the coming number of the Herald. Having prepared material for these two papers, he is seeking to recruit his strength.

ITEMS AND NEWS.

At the meeting of the American Convention for the Advancement of Science, on the 9th inst., Mr. Prince of Flushing, L. I., proposed a resolution that a committee, composed of six, be now appointed, to take into consideration the claims of spiritual communication to be ranked among the sciences, and that the said committee report at the next annual meeting. The resolution was laid on the table. The introduction of the resolution, and the attempt of its author to advocate it, created quite a breeze in the convention.

In the same convention, Dr. Gould gave an abstract of his paper on the Alleged Lunar Origin of Aerolites as a refutation of the common theory that they are of lunar origin. From some parts of the moon, and with an infinite velocity, the Aerolites would only reach the earth, and it was only from a very small portion that they could come at all—only about one-fiftieth of its disk.

From calculation which he had made, he came to the conclusion that for every Aerolite that struck the earth, there were at least 2,000,000 which did not, and in the course of time this would materially diminish the mass of the moon; but observation has shown that it does not change. Prof. Silliman considered the masses of iron as mere scintillations of a great mass which did not touch the earth. Dr. Gould stated that there had been meteoric masses of iron in South America and Africa, of the weight of 30,000 pounds.

The morning and noon daily prayer meetings in the Old South Chapel in this city are still kept up, though the attendance is not large. They furnish

a kind of religious exchange, where strangers from abroad can and often do come and impart and receive interesting and important religious intelligence.

Daniel Steel, a poor farmer in Wayne township, N. J., was driving hogs out of his corn by throwing stones at them, and hearing a noise and seeing something move near the fence, he threw a big stone violently in that direction. The object proved to be his wife, who had gone to help to drive out the hogs, and the stone struck her on the temple and killed her.

The recent sirocco at Santa Barbara, Cal. was probably caused by a series of fires which have been raging in the mountains near there for more than five successive weeks.

The people of the United States show a strong predilection for a light and fictitious literature. Of two thousand old and new volumes issued in this country in a recent year, about one half were works of fiction or imagination. In France only one-ninth are works of the same class, and in England works of fancy constitute one-seventh of the whole number published.

The latest "fashion" announced from Europe is that of dressing very plainly when going to church. Some of the ladies of the "first circles" go up to worship in plain calico. It is thus sought to encourage the attendance of the very poor, who have hitherto withheld their presence for lack of Sunday clothes.

A curious case was decided in the Court of Common Pleas, in New York, in respect to the right of a man to change his name. Mr. John Snook applied to that Court under an act passed 1847, for an order changing his name to John Pike. The motion was denied, but after a learned examination both of the law respecting names and the history of their origin, the judge came to the conclusion that a man may change his name without order of the Court.

As Mr. Wm. L. Fairchild of Utica, Miss., was returning home from a neighbor's in a buggy, on the 18th ult., accompanied by his wife and child, a tree fell across the road and killed them all, husband, wife and child. Each was struck upon the head. A little negro boy in the wagon escaped harm.

The remains of Horace Mann, late President of Antioch College, were buried on the 4th inst. in the park immediately in front of the College, where the students will erect a monument to his memory.

The rowdyism and violence of Baltimore have reached to such a fearful extent that the Exchange says they have affected the trade of the city, and merchants hesitate to go there to make their purchases.

Three young ladies were drowned in the Housatonic river at Sheffield, Mass., on the 10th. It is said that the young ladies went in the river to bathe, as usual, that two of them became frightened in some way, and screamed for help, and that the third, in going to their relief, was herself drawn out beyond her depth, and all three sank in a hole some eight feet deep. Their bodies were recovered immediately, but all efforts to resuscitate them were unsuccessful.

Gold has recently been discovered in the graves of the ancient Indians on the Isthmus of Panama—in a region of country called Chiriqui. The Panama Star says that letters received from David, dated July 14, state that the people from all directions continue to flock to the gold diggings, and that the yield of gold obtained from the huacas continues undiminished. The discovery of the golden contents of the graves, were made by an old half-caste Indian, who was in the habit of digging up Indian graves, for the sake of the earthen ware generally found therein. One day he took a notion to dig a little deeper than usual, when he came upon a beautifully worked "bat," in gold. The old man kept his secret for some time, and it is reported that he succeeded in accumulating about \$4000. All kinds of ghost stories are afloat among the natives, who report hearing unearthly noises in the Cordilleras, which they attribute to his sable majesty, who does not wish the graves to be molested, for fear the dead may not be able to find their bones at the last day.

A young lady named Miss Elizabeth Starr was recently abducted from her home in Montreal and taken to a convent in Toledo, where after a long search her distracted father found her and restored her to liberty. The young lady still retains her Catholic religious views, but her visit to Toledo opened her eyes to the fallacy of superior sanctity on the part of nuns. She says:

"I did not experience the sympathy I had hoped to find in those who were espoused to Jesus Christ. I was left sometimes nearly a day without being spoken to, and the cold-heartedness of those sisters made my life miserable, and I did not find them actuated by loving dispositions, and I was soon taught that it was not necessary to be in a convent, to become religious, and that God had created me to be in the

midst of this world's temptations, a good Christian girl, to be faithful to him, and affectionate to my parents."

The entire history of this case displays in a striking manner the unscrupulous character of Romish priests.

The Massachusetts State Reform School for boys at Westboro' was burned, in great part, on Saturday morning the 13th. There were in the institution at the time of the fire 560 boys, who were safely rescued. The library of 2000 volumes was saved by the boys, who also performed other service under the direction of the officers. The fire is supposed to have been set by one of the boys, named Daniel Creadon, and about sixteen years of age. One of the officers being informed that there was a fire in one of the sleeping rooms entered the room, and found Creadon's straw bed torn to pieces, the burning straw stuffed into the ventilator and piled up against it, and a strong draft carrying the flames rapidly up the air chamber into the attic.

The loss to the State by the fire is \$100,000. While the School is being rebuilt, the boys are to be temporarily accommodated in the jails at Fitchburgh and Concord, Mass.

An interesting and extended account of the remarkable revival now going on in Ireland will appear in our next.

Foreign News.

WHAT BROUGHT ABOUT THE PEACE. The following extract from a Belgian paper discloses several hitherto unknown facts connected with Louis Kossuth's attempt to revolutionize Hungary, and the cause of the peace of Villafranca: "Advances had several times been made to Kossuth and Klapka by Louis Napoleon to induce them once more to struggle for the independence of Hungary, but Kossuth, fearing foul play, took no notice of them. Napoleon was not easily to be turned aside from the carrying out of his long cherished scheme. Accordingly, to convince him of his good faith, 60,000 rifles were secretly sent into the Principalities on the Hungarian frontier. This striking proof of Napoleon's sincerity completely disarmed Kossuth's suspicions, and from that moment he was fairly engaged in the plot.

Kossuth, as is well known, had an interview with Napoleon at Paris; but what every one does not know is that Kossuth has several times seen the French Emperor at his headquarters in Italy, and from these conversations Kossuth's hopes ran higher still. Of course, the last one which took place, immediately after the battle of Solferino, formed an exception to the rule, for it was there that Kossuth was forewarned of the approaching peace of Villafranca, and the consequent disappointment of the expectations of the Hungarians. Kossuth urged the continuation of the war, so as to afford the Hungarians time to rise. 'Mon Dieu,' replied Napoleon, with discontented air, and a shrug of the shoulders, 'I can't help you now; why don't you try what you can do with Russia? You know what she has promised, and into what engagements she has entered.' Kossuth, anxious and disappointed, withdrew—six days after the peace was signed. These facts are undeniable, and I will add one or two others quite as reliable, which will serve in some sort to explain what would otherwise be somewhat incomprehensible.

At the beginning of the war Louis Napoleon calculated upon the aid of Lord Palmerston, the Prince Regent of Prussia, and the Emperor of Russia. One after another abandoned him. With regard to the two former you know how; but the cause of the latter's desertion is but little understood. The part assigned to Russia was that of exciting and hiding the movement in Hungary; indeed, Louis Kossuth's address tells us so clearly enough. Austria, however, appears to have got sick of this conspiracy, and to counteract it she began to blow into flame the embers of discontent still smouldering in Poland. A Polish committee was formed, and two plots set on foot. Russia, agitated not a little internally by the recent reforms introduced into the empire, showed the white feather, and just at the critical moment refused to have anything to do with the insurrection which was about to break out in Hungary. Louis Napoleon finding himself abandoned by those from whom he had expected assistance, made the peace, whilst Francis Joseph did so because he was unaided by his natural allies. Thus it is that two bitter enemies shake hands at Villafranca, not because they have renounced the thirst for revenge, but because circumstances oblige them to postpone it for a while at least."

The Paris papers of July 26 publish the text of the preliminaries of peace agreed upon and signed at Villafranca by the Emperor Napoleon III. and Francis Joseph. It is as follows:

"Between his Majesty the Emperor of Austria and his Majesty the Emperor of the French, it has been agreed as follows:

"The two sovereigns will favor the creation of an Italian Confederation.

"That Confederation shall be under the honorary presidency of the Holy Father.

"The Emperor of Austria cedes to the Emperor of the French his rights in Lombardy, with the exception of the fortresses of Mantua and Peschiera, so that the frontier of the Austrian possessions should start from the extreme range of the fortress of Peschiera, and should extend in a direct line along the Mincio as far Grazio; from thence to Scorzaro and Luzana to the Po, thence the actual frontiers shall continue to form the limits of Austria. The Emperor of the French will hand over (remettre) the ceded territory to the King of Sardinia.

"Venetia shall form part of the Italian Confederation, though remaining under the crown of the Emperor of Austria.

"The Grand Duke of Tuscany and the Duke of Modena (shall) return to their States, granting a general amnesty.

"The two Emperors will ask the Holy Father to introduce indispensable reforms into his States.

"A full and complete amnesty is granted on both sides, to persons compromised in the late events in the territories of the belligerent parties.

"Done at Villafranca, the 11th July, 1859."

From this document we find that the two Emperors agreed only to encourage the creation of an Italian Confederation under the honorary presidency of the Pope, and they also agree to "call upon the Holy Father to introduce indispensable reforms into his States."

Already, however, the two Emperors seem to have discovered that their great project of a Confederation headed by the Pope is not only disliked by the people of Italy, but pregnant with serious dangers to the Church, and opposed to the welfare of Protestant and Catholic nations alike.

So we infer from a strong article against the project in the Austrian Gazette, and from the fact that Count Walewski has drawn up a new project, in which, whilst nominally retaining the honorary presidency of the Pope, he proposes that the office shall in reality be filled alternately by the Kings of Sardinia and Naples, so that Italy may not only have a physical but a political alternation of day and night.

The following is a summary of the latest advices from Europe:

Napoleon has officially announced that the navy and army of France are to be put upon a peace footing, and this announcement has allayed the war excitement in England, and given the lie to much of the gossip set afloat by Paris correspondents of the London journals.

The Paris correspondent of the New York Herald says the British Ambassador, Lord Cowley, has audiences daily with the Emperor, and sometimes two a day. Lord Cowley reiterates his assertion made some months since, that if there is one man in France who deserves to be believed, it is the Emperor.

He now writes to his government that his Majesty has again and again repeated to him that he should consider any thing like a rupture between France and England as the most terrible shock his policy could sustain; that the Emperor appeals to the forbearance he displays now, as heretofore, to the violent, the atrocious language of the press; and that as to armaments, he is ready to enter into a minute comparison of those of the two countries, with a view to prove that, except on account of the necessities of the late war, he has not a man or a ship more than is absolutely indispensable for the ordinary service of the empire; or, supposing it to be proved that he has, that he is willing to reduce it.

The great national fete of August 15, in honor of the Virgin Mary and Napoleon, whose fete falls on the same day, was to be marked by a military pageant of no common splendor in Paris. Detachments from every corps that took part in the late war were to make their solemn entree into Paris. The Emperor who has not yet appeared in public in the capital, was to take this opportunity of showing himself to his subjects.

The Vienna correspondent of the London Times says that it was generally believed that a deputation, with Prince Napoleon at its head, would shortly arrive to take the remains of the Duke de Reichstadt to France.

The correspondence of the Independence Belge thus speaks of the projects of reform entertained by the Emperor of Austria:

"All the Provincial Councils of the empire are to be convoked simultaneously, in order to shower a series of questions on the ameliorations which they may think necessary to the internal government of the States, especially in the provincial organization. The Councils will have complete liberty in their deliberations, and may make known openly and sincerely to the Emperor the wants and wishes of the

populations. Important financial and military reforms are likewise projected."

The Roman government has awarded 3400 scudi to Mr. Perkins for his losses at Perugia. The scudi is equal to \$1 08 of United States currency, and the sum received by Mr. Perkins is therefore \$3672.

By the arrival of the steamer Vanderbuilt at New York, August 13, we have later European news.

The news from Italy looks warlike again. Garibaldi has issued a circular to all the States, enjoining them not to lay down their arms, but to swell their ranks, and to show Europe that, under Victor Emmanuel they are ready to encounter any obstacles in the way of independence. He does not it is true, propose immediate action, without regard to the Zurich Conference; but this bold declaration, having as it obviously must, the favor of Victor Emmanuel, and taken together with the still continued ferment throughout Italy, does not promise much for peace. Nothing but the most generous concessions on the part of Austria and France can smooth over the gulf of revolution. Already it is said the French troops alone keep down a general outbreak in Rome. The Romagna Provinces refuse to return to the Pope, and desire to be united to Sardinia. Universal suffrage is deciding upon the position of the Duchy of Modena.

The Zurich conference was slow in meeting, the date not having been fixed, although supposed to be appointed for some time in the first week of August. France has commenced disarming, but opinions vary as to what "peace footing" really means. A motion has been made in Parliament to enter into negotiations with our government in regard to cruelties among the seamen. Serious trade strikes had occurred in London.

The London Herald makes the statement that Mr. Dallas, the American Minister in England, has recently placed in the hands of Lord John Russell a dispatch from Washington, in which it is stated that the United States government have resolved to abandon privateering, thus acceding to the declaration of the Paris Conference in 1856.

A GOOD REPLY. A native deacon named Hagop has now the charge of the Protestant Armenian Church at Trebizon, in Asia Minor. To show his shrewd quickness in reply, the following anecdote is related: "Some years since the deacon was employed by an English mercantile house in Sansum, and was required to work on the Sabbath. This he steadily refused to do. His employer used all his ingenuity to convince him that it was necessary and right to do so then. 'What!' said he, one day, 'if an ass fell into a pit on the Sabbath day, does not the Savior say that it is right to pull him out?' 'Certainly,' replied Hagop, 'but if the ass have a habit of going every Sabbath and falling into the same pit, then his owner ought to fill up the pit or sell the ass.'"

TAKE UP THE CROSS.—Every day deny yourself some satisfaction; your eyes—objects of mere curiosity; your tongue—every thing that may feed vanity, or vent enmity; the palate—dainties; the ears—flattery, and whatever corrupts the heart: the body—ease and luxury; bearing all inconveniences of life, (for the love of God), cold, hunger, restless nights, ill health, unwelcome news, ingratitude of friends, malice of enemies, calumnies, your own failings, lowness of spirits, the struggle in overcoming your corruptions; bearing all these with patience and resignation to the will of God. Do all this as unto God with the greatest privacy.

Thus spake one of the best men of his day. But a greater than he, even Jesus, said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Will you do it? Or will you go away sorrowful that the terms discipleship are so strict? They cannot be altered. What will you do? Decide some thing, decide soon, or death will decide for you!

There is something very grand and sublime in the scripture doctrine of the resurrection. Confine your view to a single individual case. That body, so pale and motionless, breathless, we deposit in the earth. Soon all apparent coherence of parts is lost. The flesh shrivels—the bones are disjointed—the whole and wondrously adjusted fabric is loosened, till at last it is undistinguishable from the clods of the valley. This is mortality. Dust returns to dust. But as the clarion note of the resurrection bursts on the astonished world, the mouldering clay vibrates with life, the bones are marshalled into order, sinews and tendons, flesh and form appear, the eye begins to sparkle, and the whole frame springs up in the vivacity of being.

BELIEVE.—Dr. Johnson could not find the primary meaning nor the origin of the word believe. It was formed from the Gothic Be-lifian, which is something by which a person lives. When a man believes

anything, he adapts his life to it. Hence the great significance of this word. When a man professes to believe Christianity, and fails to conform his life to it, he thereby shows that he does not believe what he professes. There are many such persons, to whom Plato's use of the word opinion may be correctly applied. Plato said that "opinion is the half-way house between ignorance and knowledge," and a great many opinions take their final lounge in the dominion of ignorance.

THE EYE OF THE NEEDLE.—A recent traveler in the Holy Land informs us that there is at the side of the principal gate of Jerusalem a small one, which, upon occasions of great urgency, was opened for the admission of persons after the great gates of the city were all closed for the night. This gate, from its small size, was called the Eye of the Needle; and to get a camel through it at all was no small task—for a loaded camel to pass was an utter impossibility. With the above fact before the mind, one can see that the words of our Savior, when speaking of the "straight gate" and the "rich man," were more literal than many suppose. And we see how as the rich man passes into the narrow way, the sides and the low top of the straight gate scrape everything from him in which he had before trusted. No one can take anything but himself through. Far easier is it to strip a camel of its burden than to divest a rich man of his trust in riches.

THE BIBLE IN INDIA.—The following occurs as an advertisement in the London Record:

"The decree has gone forth—a decree from the Government of the first and mightiest Christian nation under heaven—that the Bible, the word of God is not a fit book from which to instruct the children in the schools in India!"

"Will the Bishops and Christian people of this country sit still, and quietly allow such a signal insult to our God to stand for one day, without a great and united effort to sweep away so bold and insulting a defiance to the King of kings and Lord of lords who will reign, and his kingdom shall stand, and who has lately done so great things for us?"

PROSPERITY: ADVERSITY.—The virtue of prosperity is temperance; the virtue of adversity is fortitude, which in morals is the most heroic. Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor.—Yet even in the Old Testament, if you listen to David's harp, you shall hear as many hearse-like airs as carols; and the pencil of the Holy Ghost hath labored more in describing the afflictions of Job than the felicities of Solomon.—Bacon.

HARDNESS OF CHARACTER.—Hardness is a want of minute attention to the feelings of others; it does not proceed from malignity or a carelessness of inflicting pain, but from a want of delicate perception of those little things by which pleasure is conferred or pain excited. A person thinks he has done enough if he does not speak ill of your relations, your children, or your country; and then, with the greatest good humor and volubility, and with a total inattention to your individual state and position, gallops over a thousand fine feelings and leaves in every step the mark of his hoof upon your heart.

CHRISTIAN CHARITY.—The Scriptures, in giving instruction respecting "collections for pious uses," never employ language which in any way would lead a contributor to determine the amount he will give by reference to the obligations of others. In writing to the church at Corinth, Paul says: "Let every one of you lay by him in store, as God hath prospered him;" and Peter's directions are, "As every hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God;" and David thanks God for his own and his people's ability to give for the building of the temple, in the words, "Who am I, and what is my people, that we should be able to offer so willingly after this sort?" Here, the amount given by the contributor is determined, not by a consideration of what is "his share," but of how "God hath prospered him," what he "hath received" of God, and what he "is able" to give.

THE BIBLE.—Out of it has come all pure moralities. From it have sprung all sweet charities. It has been the motive power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded to his breast. The simple cottager has used it for his pillow; and even the innocent child has breathed his last happy sigh with his fingers between its promise-freighted leaves.—Timothy Titcomb.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personals, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Times in which we Live.

Mr. Editor:—Bro. Pearson's letter is so suggestive of thought, that I feel strongly moved to say a few things in reference to these times. Your recent articles also have been much to the point. Times so eventful certainly portend some great crisis in our history just upon us. But what specific prediction is now being fulfilled? Is there sufficient definiteness in these movements to enable the student of prophecy to put his finger on them and say, "Here is the fulfillment of this prediction"? The history of the past may well teach us caution and modesty in speaking of the future. But yet there is a future, as well as a present; and this present and that future are both the subjects of prophecy. May we not then, in humble dependence upon our heavenly Father, ask, "Where are the predictions of present events?" Without assuming any infallibility in pronouncing upon these things, permit me then to call attention to some facts in connection with certain definite predictions.

Rev. 13:11-13: "I saw another beast coming up out of the earth, having two horns like a lamb," &c.

In "The Restitution," a little work published by the writer in 1848, he suggested that if he could see such a connection with a miracle-working power as to account for predicted miracles, he would be disposed to regard Victor Emmanuel as the foretold beast with two horns; but not seeing such a connection, he would leave the suggestion for the future to unfold. Present movements in Italy again excite reflection. Victor Emmanuel is the hereditary monarch of two kingdoms. His titles are, King of Sardinia and King of Jerusalem—a singular name, with a singular title. Does it not look strangely as if there might be rivalry between the two claimants for that name and that throne, when that great day and great battle shall come?

But the history of Sardinia in the past—its alliance with Rome, and devotion to its interests, has been most entire. Piedmont and the exterminating wars of Rome against the saints in their mountain-home, have been in closest communion. The house of Savoy has been more blood-thirsty and cruel in her persecutions of the saints than any or all of Rome's liege subjects for long ages. But she now comes forth like a lamb the avenger of the oppressed; the deliverer of the down-trodden. Victor Emmanuel is the idol of the Italian people.

But what does Sardinia propose to accomplish by this war? Let her speak for herself. In a late circular of Count Cavour, Minister of Sardinia, he says:—

"We have the most absolute confidence that the European equilibrium will not be disturbed by the territorial extension of a great Power, and that there will be in Italy a Kingdom strongly constituted, and such as is naturally indicated by geographical configuration, and unity of race, language and manners, such as diplomacy wished to form in other times for the common interest of Italy and Europe. With the domination of Austria and of the States which have united their destinies to those of Austria will disappear a permanent cause of troubles; order will be guaranteed; the flame of revolution be extinguished; and Europe can abandon herself in full security to the great enterprises of peace which are the honor of the century."

This constitution of a strong kingdom in Italy, is to be accomplished by uniting all the Italian people under Victor Emmanuel. Sardinia is already his. Parma has declared for him; Modena the same; Tuscany, embracing Lucca, has done the same. The Roman Legations have done the same thing, which as yet he refuses to accept. The people of Naples avow their determination to do so likewise, unless their young king will concede to them what they demand. There remains only San Marino, a small republic under the protection of the Pope, to speak on the subject, and all the Italian nationalities will have expressed their preferences.

The great question of questions in European politics at present is, how to dispose of the temporalities of the Pope. True, Napoleon has guaranteed the integrity of his dominion, as he has also guaranteed many other things as long as it suited his convenience. That the temporal power of the Pope is to be perpetuated in Rome any length of time, none

believe. But if that temporal power is taken from the Pope, or he surrenders it, it falls to Victor Emmanuel and constitutes a part of his strong kingdom. And the price of it will be a guarantee of the support of his spiritual prerogatives. "He exerciseth all the power of the first beast before him," or in his presence. "He causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed."

Is anything more probable than this? But "He doeth great wonders," &c. What was obscure in 1848, is now so easy that a child may understand and see through it. Spiritualism is a great wonder-working power, and the monarchs of Europe are availing themselves of it to serve their ends. And no difficulty remains in the way of their accomplishing such wonders, and deceiving the inhabitants of earth by means of those miracles he will have power to do in the presence of the beast. I leave the subject for the reflection of all. In another article I will endeavor to show that the two-horned beast, the false prophet, and the ten horns of the scarlet-colored beast are identical.

J. LITCH.

Bro. Bliss:—You say in the Herald of July 9th, that you will give my view, but say I am in error in supposing France to be the beast that the woman sits upon. If you know me to be in error on that subject, I do not wish you to publish it; for it will do me no good to put error before the public to read, neither will it do them any good to read error, and I have ever wished error to be kept out of the Herald, but as you ask the question, If France is the beast what would be its ten horns? I will answer you in as few words as possible.

My view is that these ten horns are ten kings that are yet to come up that will never be crowned, but will give their strength and power to the beast and reign with him as kings one hour. They may or they may not all come up in Italy. My reason for thinking so is that the horns are not crowned. The beast of Revelations 13 had ten crowned horns, which I think you will admit symbolized ten kings that have arisen; and three of them (almost one-half) have been plucked up by the roots. So I see no more difficulty in getting ten, agreeably to the symbol of the beast of the 17th, than there is in getting them agreeably to the symbol of the beast of the 13.

You might have asked another question, how I arrived at the conclusion that France is the eighth head, and of the seven, which I would willingly tell; but as I wish to be as short as possible, I will not do it now.

I will now tell you my object in writing the article. As I said in the article, my knowledge is limited, so that I knew that I was liable to come to wrong conclusions and thought it pretty likely that if I had, you or some other person would correct me, lest others unlearned like me should catch the error. I also saw what erroneous views had come before the public from the learned (for they do not agree). Seeing these things I was in hopes to draw your attention, or the attention of some one to a re-examination of the old chart, as there seemed to be more light, hoping that the true light might be discovered.

In conclusion, I will say, that if you will give me something that looks clearer than the view I have taken, I will thankfully receive it and embrace it. If it would not be too much trouble, I should be glad for you to tell me and others, through the Herald, what government or power the seventh head of the beast was, or is; and also who the beast is, which is the eighth and of the seven, and is the beast which was and is not and yet is. J. A. VARNEY.

East Alton N. H., July 11th, 1859.

REMARKS.—Our regarding an article as erroneous, is no reason for our rejecting it. We are as willing that views at variance with ours, should be seen and examined, as that our own should be. We feel no responsibility for the position another may take, and we feel under no obligation to disprove what is written at variance with our own views, but when our own opinions are asked for, we are always ready to give them.

First, then. A beast is always the symbol of either single empires, or of united kingdoms, that sway the world,—like Babylon, Medo-Persia, Grecia, and Rome.

Second. A Horn of a beast, always symbolizes an independent kingdom within the territory of the empire symbolized by the beast. That the fourth beast of Daniel's prophecy is Rome; and its ten horns the ten kingdoms of the Roman empire; is so apparent, that there is not only little difference of opinion among students of prophecy; but if it could be seriously questioned, there would be left no fact in prophecy free from doubt and obscurity.

Third. The fourth beast of the seventh of Daniel, the Dragon of the 12th of Rev. the beast of the 13th and the scarlet beast in the 17th chapter, are un-

questionably all representative of the Roman power; but under different phases of its existence.

Thus that in Daniel represents, during the whole period of its existence, imperial, kingly and Papal Rome, down to the consummation.

The dragon in Rev. 12th, with its crowned heads and uncrowned horns, represents Rome, in its undivided form, under the seven forms of government that successively gave place to each other, previous to its division into decem-regal governments.

The beast in the 13th chapter, represented the Roman empire, after it was overrun by the northern hordes rising again into power and importance; but the transfer of the crown from the heads to the horns indicated that instead of being a united government, under any one head or form of government, it existed as ten contemporaneous kingdoms,—but occupying the territory, and possessed of the power of the previously united government. This beast, therefore, as represented by the kingly governments, is the "eighth" form of the preceding governments; and it continues thus till the judgment; for it "goeth into perdition."

The seventh head, was Christian imperial Rome, and in distinction from the sixth, which was the Pagan imperial—the Roman government being actually revolutionized, in its transfer from the latter to the former.

The beast in Rev. 17th is brought to view primarily, to show the relation of the kingdoms to the Roman hierarchy. The heads and horns are given to indicate that the beast the woman rides, is the same before represented—first, with crowns on the heads, and then with the crowns on the horns, as the power was transferred from the one form to the other. As the relation of the papacy was what was especially designed to be made prominent, the crowns, on either heads or horns, were not necessarily present, as in the previous symbolizations.

And finally, as France was one of the divisions of Rome, and not Rome itself, it is represented, not by the beast, but by one of its horns. France has no ten divisions; and ten kings outside of France could not be its horns, any more than it could be the beast.

MY JOURNAL.

Monday and Tuesday, April 11 and 12, I visited Lynn, Salem and Newburyport on business of the Association.

13th. I went to Portsmouth N. H., visited friends in Kittery Me. and returned to attend the evening service in the Advent chapel in Portsmouth.

14th, I walked out to Rye, and visited Brn. Wiley, Berry, Garland, with father Philbrick and others, and went to the Christian chapel in the evening to attend my appointment; but the severe storm prevented the attendance of but few, and these found the house shut. The sexton had no faith that I would be there. Eld. Timothy Cole preaches for the Christian church in Rye, and he gave my appointment and spoke kindly of the meeting. He has my thanks for his liberality.

Friday, April 15, I returned to Portsmouth. I wish here to notice the affliction of Bro. Wm. Shapley in the death of his amiable daughter. Bro. S. and family were formerly members of our congregation in Chardon St. Boston, and were much esteemed, as they are also now in the Church in Portsmouth. In Sept. 1858, Ann S. Shapley, their only daughter, was suddenly taken from them, at the age of 18 years. Ann was a lovely, amiable, obedient and affectionate daughter. But in the winter of 1857, she saw herself a sinner, and gave her heart to God. From that time to her death she manifested the most exemplary faithfulness to Christ and his cause. Her devotions at the family altar were modest, yet firm bold and persevering. She was a full believer in the speedy and glorious Advent of Christ, and that at his coming she would rise to meet him in immortality.

In my last visit to Bro. S., Ann was in the bloom of health, and much engaged in the work of the Lord. How changed the scene! Thoughts of the missing one filled me with gloom. And dear Bro. and Sister S. feel deeply their loss. But for the hope of meeting again soon, such a bereavement would be insupportable. But she will come again from the land of the enemy, in full immortal bloom.—May God support and bless our brother and sister S. in their sad bereavement.

In the evening went to Exeter, N. H. and put up with Bro. N. Churchill. Here I met many old friends and brethren, and was warmly greeted. Preached in the evening to a full house. They still keep up a good interest here.

Saturday, April 16, I went to Kingston, N. H. and enjoyed the hospitalities of brother N. Brown, of whom it was thought and said he must die, long since. But in a visit to him, in his severe sickness as I noticed sometime ago, I felt quite sure he would not die then. God has raised him up; blessed be his name.

Sabbath, the 25th, I preached all day to good congregations, and had the presence of God with us. The infant cause here, I trust, will live and prosper. They have an active and living membership.

Monday, April 18, I returned to Boston and attended to duties connected with the church, and preached Sabbath the 24th.

Monday, April 25, I preached in South Reading. The little flock here still hold on, and have good meetings. Bro. Wiley and others generously support the cause.

Tuesday, April 26, I returned to Boston and remained during the week and over the Sabbath.

May 1. We had a good day. Could I give my whole attention to this dear flock, we should no doubt see success attend our efforts. As it is I am called away, and as yet they find no one who would take the oversight and build them up. May the Lord provide them a pastor after his own heart. They are a good, generous and faithful people and deserve a good under-shepherd.

Monday, May 2, I went to Templeton, in company with Bro. Charles Whitney and family, esteemed members of the Boston church. They are about leaving us, to reside in T. We do not know how to spare them. Yet as God wills it, duties seem to call him away. In the evening I preached to a full house,—I hope not without effect. We have quite a number of friends here, who ought to build a chapel and sustain public worship. They have every advantage to do so. Will they improve it?

Tuesday, May 3, Bro. F. Parker, whose hospitalities I enjoyed, took me to Westminster, to see Sister N. Wood, who is sick. I found her very feeble, and according to the course of nature she will soon depart to be with Christ. She is all ready, full of faith and hope, and ripe for the kingdom. We had a precious season of worship with the family, and bid them adieu, till we meet in the better land.

On our return, we called on Bro. Brick and family, substantial and faithful believers in the coming kingdom. We had a refreshing and blessed interview.

Wednesday, May 4, after making a number of calls, Bro. P. conveyed me to the depot, and I soon found myself in Fitchburg, on my way to West Townsend, to visit Bro. F. G. Brown and family. I arrived at noon, and had a cordial reception. They are located here, Sister B. having the entire charge of the West Townsend Seminary. She has had much success in this enterprise, and not only sustained but has built up the institution. Bro. Brown is preaching constantly in different Baptist churches in the vicinity, as doors are open to him.

Thursday the 5th, I attended a union prayer meeting in the P. M. at the Baptist chapel. It was a good meeting. They seem to be struggling for life; but the tide of fashion and worldliness is against them. I was received and made some remarks. And in the evening I gave a discourse on Assurance. It was well received, and from the conversation of the people at the close, I should judge it was not without effect.

Friday, the 6th, took leave of Brother and sister Brown, and returned to Boston.

Sabbath the 8th, I preached in Boston; and remained in Boston and vicinity to the 18th of May, attending to correspondence of the agency of the Association, and duties connected with the church.

Thursday, May 19. This day completes the 5th year of my pilgrimage in this vale of tears. Few and evil have been the days of my sojourn here. I have had a mixed cup—my lot has been cast amid exciting scenes, both of sorrow and joy. The last nineteen years have been spent in the service of the Advent Cause. In reviewing the past, I can see much of imperfection to regret; but my past purpose and labors in the Advent movement, I do not regret. It is a sweet reflection to me, that I have been privileged to have any share in so glorious a work, with other and more worthy, efficient laborers than myself.

I have however been pained to witness the influence of those elements, which have distracted and periled our cause. But this is one of the evil subtending all religious movements, and was to be expected. There is much left that is sound and good, as the result of the labors of Father Miller and his faithful coadjutors. They did not labor in vain.

I know no other cause than the Advent Cause, and no other interest. I hope to fill the place that Providence assigns me, and be faithful to the end. I believe it is near, and that we shall have more light as we approach nearer the coming of the Son of Man.

J. V. H.

Letter from Brn. Osler and Pearson.

On arriving at Waterbury, we found that Bro. Bosworth had made a judicious arrangement of our labor, by separating us on the 17th and 24th, and then effecting an exchange of desks on the latter Sabbath.

In Waterbury, God has blessed them, in a re-

markable degree; they have been enabled by His blessing to erect a neat and convenient meeting house—a building which reflects much credit on the good taste and liberality of the brethren. The church is alive to its best interests: having no love for extraneous and distracting questions—united on the great doctrines of the gospel—sustaining with energy the cause of the speedy return of the Great Head. They have every essential for a prosperous and aggressive church. All they need is an energetic and prudent pastor. It would be an exceedingly pleasant situation for a faithful minister. We were touched with their destitute condition, and our hearts involuntarily ejaculated the prayer: Oh, God! send this beloved people a man after thine own heart; one wholly devoted "to the great cause of truth and heaven."

We were well satisfied with the condition of things at Brooksville, New Haven. A remarkable change has been wrought, within a few years, in the religious feeling and sentiment of this community. The Christian consistency of the leading brethren, their unfaltering faith amid the most disheartening difficulties, have been at last crowned with success. And the prudent perseverance, untiring activity and self-sacrifice of their worthy pastor, Bro. Bosworth, is above human praise. They have also erected a new chapel, which was filled on both Sabbaths, with a congregation of listeners to whom any minister would speak with pleasure, knowing that his arguments would be appreciated and wisely appropriated.

At 5 o'clock we held a meeting at the Town Hall, near the Congregational church. The house was comfortably filled, and the respectful attention given showed that among "the common people," our sentiments would be received with favor.

At Bristol, we delivered two discourses, in the Baptist meeting-house. It was evident that an effective church could also be gathered in this locality. The chief trouble lies in the want of a pastor of the right stamp. There is as good a foundation here for a respectable church as can be found in any other section of N. England. Brethren of means and influence, in numbers sufficient to form a nucleus; they are ready for the enterprise; our preachers and sentiments will call together a larger audience than any other; but it is a suitable shepherd they are waiting for. Oh, that our brethren and sisters generally could see the extensive need there now exists for faithful, unselfish, sound laborers—men that would be willing to settle down and toil in the capacity of pastors. If the destitution could be truly felt, we think the throne of mercy would be besieged till young men were speedily thrust into the moral vineyard of the great Husbandman. "Pray ye, therefore, the Lord, of the harvest that he will send forth laborers into his harvest."

At Waterbury and Bristol, the friends did all that kind hearts could do to make our brief visit with them not only profitable to the cause, but happy to ourselves. We will not specify names, nor the pleasant homes we found; but the friendship formed will be cherished through life; and a renewal of it anticipated, where we "Shall meet, to part no more."

L. O. and J. P., Jr.

Dear Bro. Bliss:—A deep sense of gratitude calls for the following. At the beginning of the last winter I was so fortunate as to hear from Father Samuel Chapman, a series of Sermons, in which by referring to the "literal word," he showed forth in its true light, God's simple yet glorious plan of saving the world. I frankly confess that before hearing his plain and valuable discourses, my faith was (as I now see) in slightly constructed air-castles, but to be demolished by their own instability, at the appearing of the righteous Judge, who has promised better things. I imagine that in saying, I now, for the first time, read in reality those Scriptures which Paul taught to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," I speak but the experience of many more who have been thus led to search for harmony in the literal word of God.

We truly render thanks to our heavenly Father for sending Bro. Chapman to us. May God be with him in all his labors, and with all who are heralding the dawning of the Sabbath of rest.

The Herald has been forwarded to me by the brethren of Springwater, and I am now a regular reader of its columns. I like it exceedingly, in so much as it seems to be entirely devoted to the one great topic—viz. the kingdom and glorious appearing of our Lord and Savior Jesus Christ. As my own convictions of duty are to exercise the one talent given me, by laboring in His vineyard. Yours in the blessed hope,

H. B. HYDE.

Canada, Ontario Co., N. Y. August, 1859.

Bro. Bliss:—If I possessed less than a tithe of the ability to commit thoughts to paper, which you pos-

sess, I think I could show you that my questions, proposed to you, and which you answered in the Herald, will admit of quite a different, or rather a more extensive solution. Allow me respectfully to suggest whether you have not overlooked the fact, that among the Gentile converts to Christianity in the early age of the church, its doctrine began to be corrupted by the introduction of pagan philosophy, even before Antichrist. Though in the days of the apostle John it was already at work, it had not till afterwards more fully developed itself, and was not arrested until the 16th century, when Luther contended with the church upon the subject of justification by faith? And have not Platonism and papacy been incorporated into the doctrines of the church in all its varied hierarchies, so that the true faith which was delivered to the saints, though not essentially injured, has been greatly corrupted? May it not in truth be said that among the different hierarchies now existing, this feature is apparent, and that we even ourselves may well inquire whether we are exempt from participating in the iron power which treads down truth to the ground, and that the mother of harlots is not wholly accountable, per se, for the evils which true faith suffers?

I write in much haste. So excuse all. The questions were not proposed to provoke controversy. I am not a controversialist, otherwise perhaps I might enter more largely into the matter, but you will no doubt appreciate what I say, and believe me your Christian and affectionate brother.

D. P. DROWN.

ANS. The view we gave we think is the correct one, and the only one admissible; but those who judge differently, have full right to their own conclusions, and we will not say that they are wrong and we right.

ED.

Bro. Bliss:—In the report of the last session of the C. E. and Vt. Conference, I notice language like this, in reference to the state of the cause at North Troy: "But there have been different elements at work, so that at present there is a rather distracted state of things; but we hope the Lord in his goodness will calm the raging elements and lead his people to enquire for the old paths, where is the right way, and walk therein."

Now to correct a false impression which might arise from the above language, I wish to say through the Herald, that there are about fifty who are accustomed to meet at North Troy when meetings are held there, who are "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ," who are endeavoring to walk in "the right way"—"to keep the unity of the spirit in the bonds of peace." And I know of only three or four, who are professedly Adventists, who have been affected by the "different elements at work"—the "distracted state of things."

While we enquire reverently and prayerfully after the "old paths," and thankfully receive the admonitions of those who can point out to us "the right way," who speak "according to the law and testimony," we cannot trust an arm of flesh—rely upon or go with those who teach "for doctrines the commandments of men."

May we all be "sanctified through the truth," so that when the Master appears we "may be found of him in peace, without spot and blameless."

N. ORCUTT.

Troy, Vt. July 27, 1859.

Bro. Bliss:—I want to say to our brethren of the West, or those further East, that I shall be glad to visit and preach the word so far as possible. I have lately left Homer, N. Y. and expect to spend a short time at least in this Western country, and desire to give myself wholly to the work of the ministry, if brethren feel like encouraging such a preacher as I am. Bro. Boon, from the same place, is also here or in the state, and is full of zeal for the Lord, and would be glad to give a large portion, or all of his time to this work. He has preached to good acceptance here and in many other places. He would join me in any effort that might be desired. Bro. Chapman is urgently requested to visit this place, and hold a series of meetings. The people are very desirous to hear, and a good house, newly finished, is in readiness for him. Will he reply to this?

D. KEELER.

Fairview, Jones Co. Iowa.

Dr. S. Norcross writes from First Fork, Pa.: "I think of leaving here this fall or in the spring. If any of our friends living in Illinois, Wisconsin or Michigan would assist me to a location as a 'Physio Medical Physician,' so as to provide for my family, I could labor some for the cause. My family would be agreeable society. I would like to hear from some such one immediately. A living is all I want—a living by my own labor."

An economical application of time brings leisure and method, and enables us to drive our business, instead of our business driving us.

ADVERTISEMENTS.

Scrofula, or King's Evil.

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S

Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedies that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIVE and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, or ERYSPIELAS, PIMPLES, PUSTULES, BLOTHES, BLAINS and BOILS, TUMORS, TETTER and SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC and MERCURIAL DISEASES, DROPSY, DYSPEPSIA, DERELITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

Ayer's Cathartic Pills,

FOR ALL THE PURPOSES OF A FAMILY PHYSIC,

are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Costiveness, Heartburn, Headache, arising from disordered stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulency, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.

So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

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Sept 18—ly pd

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am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

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Miss M. S. Swan, a very successful clairvoyant physician of Worcester, Mass., says: "Please send me another package of your Golden Salve. We find it to be excellent for all the purposes for which it is recommended."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

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Aug 13—tf

JUST PUBLISHED, the COTTAGE TESTAMENT, by W. Patton, D. D., with Notes, Polyglott References, and Marginal Readings; also Maps, Geographical Descriptions of all the principal places of the New Testament, and some five Chronological Tables of Time and Events. Morocco flexible binding. A Complete Commentary for one Dollar. Sent by mail free to any part of this country, on receiving the price. Address

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, AUGUST 20, 1859.

A Dying Mother's Love.

The plague broke out in a little Italian village. In one house the children were taken first; the parents watched over them, but only caught the disease which they themselves could not cure. The whole family died.

On the opposite side of the way lived the family of a laborer, who was absent the whole week, only coming home on Saturday nights to bring his scanty earnings. His wife felt herself attacked by the fever in the night; in the morning she was worse, and before night the plague-spot showed itself. She thought of the terrible fate of her neighbors. She knew she must die; but as she looked upon her dear little boys, she resolved not to communicate death to them. She had before locked the little children in the room, and snatched the bed-clothes, lest they should keep the contagion, and left the house. She even denied herself the sad pleasure of a last embrace. O, think of the heroism that enabled her to conquer her feelings, and all

she loved, to die! Her eldest child saw her from the window.

"Good by, mother," said he, with his tenderest tone, for he wondered why his mother had left him so strangely. "Good by, mother," repeated the young child, stretching his little hand out of the window. The mother paused, her heart was drawn toward her children, and she was on the point of turning back; she struggled hard, while the tears rolled down her cheeks at the sight of her hopeless babes; at length she turned from them. The children continued to cry, "Good by, mother." The sounds sent a thrill of anguish to her heart; but she pressed on to the house of those who were to bury her. In two days she died, recommending her husband and children to their care with her last breath.

How to get Friends.

A prudent father, wishing to impress a useful lesson on the minds of his two youthful sons, sent them abroad on a summer's day, the one with a bouquet of flowers at his bosom, and the other with a bunch of stinging nettles, giving them this express injunction, that they should not remove them till their return. Odd as this whim appeared to be, the two sons strictly obeyed their father's commands.

Away went the light-hearted boys, with the bright blue sky above them, and the birds warbling on the trees and in the air. They were nearly alike in age, size and appearance; but wherever they went, the bouquet of flowers and the bunch of stinging nettles made a great difference in their reception.

At the first house where they made a call there were some aged people who received them kindly. The flowers were regarded with pleasure; but there was soon an outcry against the stinging nettles, for an old lady, who could not see very well, was stung by laying her hand on them, and lost her temper. How could any one think of carrying about with him a bunch of stinging nettles?

At the second house they entered there were several young people, who joyously gathered around them. All at once, however, the stinging nettles were discovered; and away ran the youthful throng as suddenly as if they had seen a viper. He who wore the flowers was sought after; but he who carried the stinging nettles was avoided.

Their visit to the third house was of much the same character. An infant in the arms of a nurse was much pleased with the flowers; but when the nurse turned to the stinging nettles, supposing for the moment they were sprigs of myrtle—for she had not particularly noticed them—she sprang back with a scream, just as the child had stretched out its hand to lay hold of them. Both the nurse and the parents of the child spoke loudly against the stinging nettles.

As it was in these cases, so it was in every other. Wherever they went, and whoever they saw, old, young and middle aged, they met with the same reception as before. Pleasant as this was to the one, it was very disagreeable to the other. "I will tell you what, young man," said an old gentleman, addressing the latter, before he quitted his habitation, "if you would wish to stand well with your friends, and gain friends, you must follow the example of your brother: wear as many flowers as you will, but never think of carrying a stinging nettle in your bosom."

On their return home, the two brothers did not fail to give their father an account of their adventures; the one delighted above measure, and the other equally mortified and disappointed. "My children," said the father, "learn a lesson from the experience of the day, and remember that there are flowers and stinging nettles in the mind as well as in the vegetable creation. If you would have friends, you must make your company desirable. Be assured that good qualities are more attractive than flowers, and bad qualities more forbidding than stinging nettles. Be kind and courteous, if you would have others be kind and courteous to you; and if you wish to make the wise and virtuous your friends, be wise and virtuous yourselves. In short, follow the advice of the old gentleman of whom you have told me, in its best sense. 'If you wish to stand well with your friends, and gain friends, wear

as many flowers as you will, but never think of carrying a stinging nettle in your bosom.'

A Troublesome Thing.

Verily, sin is a troublesome thing. I would rather have peas in my shoes, sack-cloth on my back, rheumatism in my joints, or gall in my mouth, than the guilt of sin on my conscience. Sin puts the mind of the wrong-doer out of joint. It is more painful than penances or diseases; more bitter than physic or gall.

Sin always finds the sinner out. It is more vigilant than a police officer. It is impossible to escape from it. Its effects will cleave to him who commits it like the skin to the body. It has some strange ways, too, of finding out the guilty sometimes. I read once of a baker who stole

some tombstones from a graveyard one night, for the purpose of repairing the bottom of his oven. He did the thing very quietly, and thought it would never be known. But when he sent out his bread the next day, the people were amazed to find the death's head and cross bones, with the words "sacred" and "resurrection," which were cut in the stones, adorning the undercrust of their loaves. Thus they knew that the baker had paved his oven with stolen tombstones. His sin soon found him out, and he stood exposed.

As I have said, it is always so. Sooner or later, in one way or another, sin brings the guilty to shame.

The girl you see there, with her face hid in her hands, told her mother a lie. She said she had hemmed her handkerchief, when she had not. She meant to hem it before her mother had time to look for it. So she hid it in a drawer. But her mother went to that very drawer and found it unhemmed. Thus that girl's sin found her out quickly. There she is, suffering the shame which always succeeds unrepented sin. What a pitiable object she is!

Children, don't sin. Avoid that ugly, troublesome thing. Walk in the footsteps of Jesus. Keep close to him, and he will help you to resist the charms which sin often displays. Again I say, boys and girls, do not sin.

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend; "he always looks so pleased to mind, and I don't."

What a painful truth did this child utter! Shall the poor little dog thus readily obey his master, and we rebel against God, who is our Creator, our Preserver, our Father, our Saviour, and the bountiful Giver of everything we have?

APPOINTMENTS.

AMERICAN EVANGELICAL ADVENT CONFERENCE.—The first annual meeting of this Conference will be held in the church of Yahweh, Providence, R. I., Tuesday, Sept. 13th, at 10 A. M.

F. GUNNER,
Secretary of Conference.

Salem, Aug. 1st, '59.

AMERICAN MILLENNIAL ASSOCIATION.—The first annual meeting of this Association will be held in Providence, R. I., by invitation of and in connexion with the A. E. A. Conference, Sept. 13, '59. F. GUNNER, Rec'd Sec'y.

Salem, Aug. 1, '59.

MISSION APPOINTMENTS.—Lord willing, I will preach in Templeton, Aug. 21st; in Athol, as friends may appoint, on the evenings of the 23d, 24th, 25th.

G. W. BURNHAM.

The next Quarterly Conference of the Western Central part of Maine, has been invited and will meet in South Livermore Thursday, Sept. 1st, at 2 o'clock P. M., and continue over the Sabbath. We hope all the ministers of the quarterly conference will be there, (and ministers from other parts of the State are cordially invited,) and as many brethren and sisters as can consistently come. Come, with faith in God, ready to work in his cause for the salvation of souls. Call on Brn. Sofer, Silas Timberlake, Addison Campbell, and Charles Boothby, about one mile from North Turner Bridge. In behalf of the Conference, I. C. WELLCOME, Moderator.

I. WIGHT, Sec'y.
July 25, 1859.

A Camp-meeting will be held at St. Armands, C. E., Sept. 9th, to continue over the two following Sabbaths, on the farm of Br. Sornberger near the Gurther school house. All the preaching brethren of Canada East are invited to attend. The following is the committee of arrangements: Harley Olcott, Elax Fuller, Joel Spears, Lyman Olcott, Harry Colton. In behalf of the friends,

B. S. REYNOLDS,
C. P. DOW.
P. V. WEST.

CAMP-MEETING AT WILBRAHAM.—Our annual feast of tabernacles will commence the 29th of August, on the ground in Wilbraham, and hold one week. We hope for the best, the most successful and profitable gathering of the Lord's people that has ever been held there. Let us all lay aside the weights—harness for the battle in the panoply of God, and come up to certain victory. Let us all

pray much and come with the fire burning in our hearts, and Wilbraham mountain will never be forgotten.

The arrangements for R. R. fares have not been fully made, but will be as favorable as last year, and more so if possible. Abundant facilities for boarding and horse-keeping at reasonable rates. Also tent room for those who are not otherwise provided for.

HIRAM MUNGER,
R. E. LADD,
GEO. T. ADAMS,
Committee.

EAST KINGSTON CAMP-MEETING.—A Camp-meeting will be held in East Kingston, N. H., on the land of Mr. C. Eat. n, one mile from the railroad depot. It will commence Aug. 22d, and continue over the Sabbath. Its objects being to revive the faith and hope of Adventists, and prepare themselves and others for the coming of the Lord, it is desired and expected that all will unite in the effort, laying aside prejudices, and heartily engaging in the work of saving souls, and thus preparing a people for the coming of the Lord, which draws nigh. Come, brethren, let us have one more rally in East Kingston—of happy memory—where we have seen so much of the power and goodness of God in time past. Let all God's people who can come up to the feast, full of faith and the Holy Spirit, bringing their unconverted children and friends, that they may be blessed and saved.

LENDAL BROWN, Haverhill, Mass.
J. H. JOSSELYN, Boston, Mass.
HARRIS PHARSON, Newburyport,
C. P. WHITEN, Lowell, Mass.
EDMUND ROWELL, Kensington, N.H.
GORHAM PILLSBURY, Kingston, N.H.
J. T. RICHARDSON, Lawrence, Mass.

Committee.

On the Boston and Maine railroad tickets may be obtained at half-price from Lawrence, or from Great Falls, or any of the way stations between Lawrence and Great Falls. Tickets may also be had at half-price from Concord, N. H., or from Portsmouth, N. H., to Newmarket Junction, and from Manchester, N. H., to Lawrence, Ms., and from thence to E. Kingston.

Tickets from Boston to East Kingston, may be had only at 46 1-2 Kneeland street, Boston. No half-price tickets will be sold at the stations this side of Lawrence. All who want half-price tickets from Boston, will either address J. V. Himes, 46 1-2 Kneeland street, or call.

Board, lodging, and horse-keeping is provided for, on or near the ground, on reasonable terms.

Persons attending the meeting will stop at the E. Kingston Station. The camp-ground is one mile from the station. Carriages will be in attendance.

Our friends interested in the camp-meeting, will be glad to hear that Bro. Sam'l Chapman will probably be present.

J. V. Himes, Sup't camp-meeting.
Boston, Aug. 6, 1859.

The Maine Adjudged Conference, it will be remembered, was to meet in September. It is new decided to meet on the 15th of Sept., I learn, but have not yet been definitely informed as to the place where it will meet, but hope to be able to state next week. I thought best to state the time thus early, to enable brethren to make arrangements for other meetings so as not to conflict with this. We hope to have a large gathering at this meeting, that we may try to accomplish much for the advancement of the cause of Christ.

I. C. WELLCOME, Sec'y.

Richmond, Me., Aug. 9, 1859.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. Chapman—We have credited Mrs. Mary Pepper (whose given name we had not before had), two dollars, from July 1st, '59, to July 1, 1860. We find no record of any order to stop it, and it has been sent regularly in the Salem bundle till July 1st, when we began to send it in a single wrapper. We have now replaced it in the Salem bundle, and will you see if she receives it from the P. O.? As you say she has not had the Nos. from Jan'y to July, we cancel that account.

D. W. Sornberger—The dollar sent was due on old acct with J. V. H. before you sent for the music books. It did not have respect to them, as you supposed. The Association has made no charge against you of any kind, and your Herald is paid to No. 959. Have paid the dollar to J. V. H., which balances your account with him.

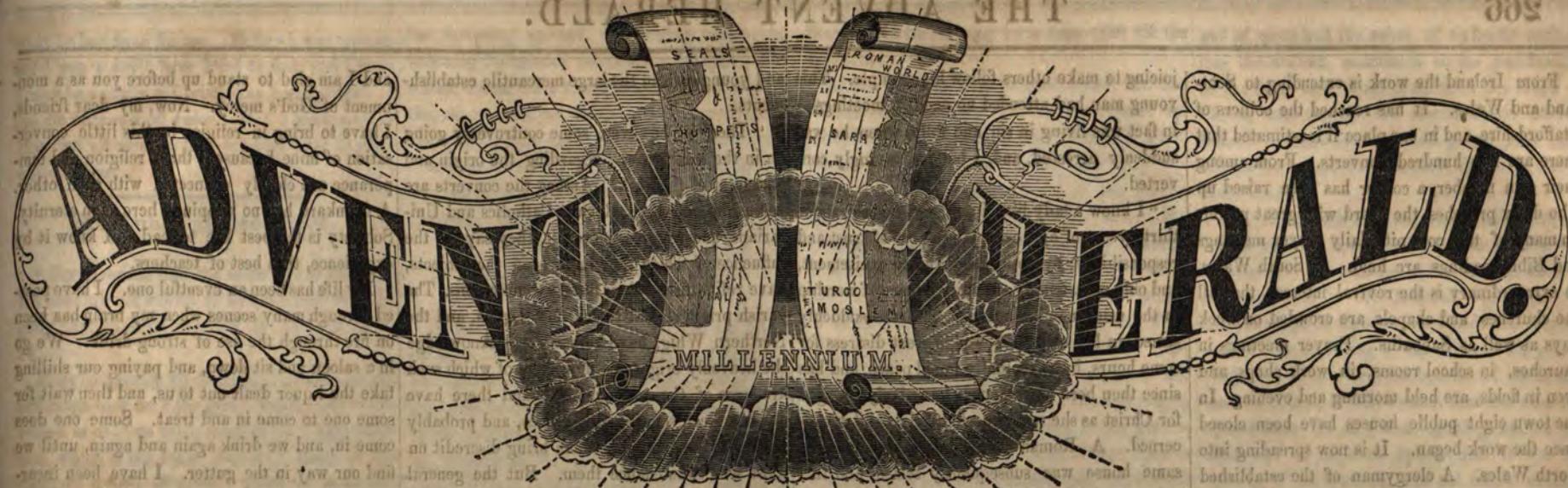
Eld. I. C. Wellcome—Bro. Rollins paid \$1 last spring, and was credited to Jan. 1st, 1860. Have now stopped it, and will do as you may order with the balance.

M. A. Frank—There is \$1.75 due on Wm. R. Brown's paper, have now stopped it, as he orders.

J. Wilson—Rec'd and applied as you direct. It pays your Heralds to 1023 and Mrs. Clark's to 971.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally



WHOLE NO. 953.

BOSTON, SATURDAY, AUGUST 27, 1859.

VOLUME XX. NO. 34.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.J. V. Himes, Committee
J. Pearson, Jr., *Publication*
L. Osler, *Publication*

TERMS.

\$1, in advance, for six months; or \$2 per year.

\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

Original.

MY SAVIOUR.

Heaven's pearly doors to win me through,
Down from its starry courts he flew,
Died on the cross in grief and painMy soul to gain :—
Conquered the tomb and rose again.
His love when none could rescue me,
Smote off my chains and said, " Go free,"
And O the wondrous tale to tell !Saved me from hell
With him in endless life to dwell.He opens to me gates of hope.
He bears my sinking spirits up :
And when I faint beneath my loadBecomes my God,
To bring me to his blest abode.He when o'er stormy seas I fly,
Comes to my bark and cries " 'Tis I,"
Then bids the angry billows cease—O glad release,—
Speaks to my heart and all is peace.And when I sleep that fast long sleep,
His watchful eye my dust shall keep,
Till He descending from the skiesShall bid it rise,
To see him with immortal eyes.Soon will life's troubled dream be o'er
And angels shout " time is no more" !
Dropped from its glass each golden sand.Then Christ's strong hand
Will place me with the blood-washed band.

D. T. TAYLOR.

Wardsboro' Vt. Aug., 1859.

From the London Quarterly Journal of Prophecy.

Things that are Coming on the Earth

No event of the present is without its bearing on the future. Nothing stands alone. If not at the summit, at least at the base, mountain is linked with mountain; and if not at the first outset at least in after progress, the radiance of all the stars in the firmament unites and intermingles.

Each event is a seed as well as a flower. It is the product of what is past, and it is the producer of what is future. Not nature alone, but providence is pregnant: each event (be it the smallest on earth) has its place and potency as a preparer of the future; yesterday is not only the predecessor but the parent of to-day; and as to-day is the child of yesterday, so it is the parent of to-morrow. A microscope of sufficient power would show us the oak in the acorn, or the cedar in the small seed of the cedar-cone; so to an eye of sufficient prescience, or rather an eye of

finer and higher power than man's, the events of the future would be distinctly seen rolled up in those events of the past or the present, which, like so many winged seeds or thistle-down, are flying confusedly hither and thither through the stormy atmosphere of our troubled earth.

It is not folly to watch events and endeavor to interpret them. The folly lies only in attempting too much and pronouncing too hastily, or too peremptorily, upon things which could only be pronounced upon by intelligence of a higher range than ours. With finer optics, and more powerful lenses, we might read more of the future in the present than we can now do. But interpreting events soberly, and reconnoitering the region before us with the prophetic telescope in hand, we may discover not a little, and that with some amount of certainty.

Not that history ever servilely repeats itself. There are in every age historical parallels, but exact repetition will be searched for in vain. The present does not imitate the past, nor will the future imitate the present, though there will always be many outstanding features of resemblance. To-morrow will, to a certain extent, be moulded by to-day, yet the extent of the moulding will not be a mechanical reproduction or imitation. The sounds of to-day are not the mere echoes of yesterday, though there may be likeness and sympathy between them. God does not repeat Himself either in nature or in providence. As the earth lived upon, and the race that lives on it, are always the same, there will be resemblances innumerable; but as He who rules is not man, limited in invention, or poor in expedient, or circumscribed in agencies, or deficient in resources, we are sure that out of a few simple elements the most marvellous variety of changes will be involved. On that small surface of matter, the human face, with only one or two features to work upon, and these not allowed to change their relative places, what myriad varieties of forms are struck out! Each face is to be within certain limits of a certain size, a certain breadth and length, to have certain features in certain places; yet each face is to be different from its fellow. Little as we think of this, it is marvellous. Man could as easily light up a new sun as do it. Set the best painter on earth, the man of the richest invention, to paint a thousand faces all different, he will fail. He cannot. He will copy himself at every tenth head, or less. Yet that which the most accomplished genius cannot do by all his efforts, is done every day, as we say, by nature, without an effort. Finding this variety on the narrow compass of the human face, we need not wonder at finding a still greater variety in the story of individual beings or nations in the history of earth.

Louis Napoleon has begun and been carrying on his schemes of government and ambition in oblivion of this rule. Napoleonic ideas are his theory or formula; the "Code Napoleon" is his constitution for France, for Italy, and for Europe; the victories of the first Emperor are his models in strategy, his guiding-stars in the field, his oracles in councils of war. He himself is professedly an imitative man, precisely the opposite of Napoleon the First, who both in deed and speech was as original as he was ambitious. The character of the third Napoleon is an imitation—his title an imitation—his government an imitation

—his schemes both for France and for Europe an imitation—his acts, attitudes, speeches, bulletins, are all imitation; the chief thing remarkable about him being the bold will with which he carries out the imitation, and the rocky purpose with which he ploughs his way through everything that would cross his track. Several times already has his sagacity been found at fault, and his love of pleasure has once or twice led him for a day to drop the helm which he grasped with so resolute a hand; but still his purpose of imitation is his dominant one; he regards it as his mission, his fate, and by it he hopes to rouse and sustain the sympathies of the French nation.

But imitations are always perilous, generally fatal; and though Louis Napoleon may find that though, as the successful conspirator against the Republic, he may rule France by bayonets, yet as the copyist of his great predecessor, he may but hasten his own downfall.

There are not a few among those who study the prophetic word, who regard the present Emperor of France as the last Antichrist, the "septimo-octave," or revived head of "the beast that was, and is not." We have not been convinced by their arguments. We cannot read the history of the first Napoleon in the light in which many do; we ask proof as to his being the seventh head. And if doubtful as to the first Napoleon, we are more as to the third. But even though we read more of Daniel and the Apocalypse in his history than we do, we are disposed to hesitate before believing that a mere copyist is to be his successor, and the great head of the beast, the Antichrist of the last days, through whom such strange things are to be wrought in the earth.

Besides there is no doubt that Louis Napoleon is no more related to Napoleon Bonaparte than to the Pasha of Egypt or the King of Delhi; that he is not of the Napoleon family at all, but a mere upstart, a natural son of Hortense, daughter of the Empress Josephine. He is not French but Jewish by the father's side; for his father was the Hebrew admiral, Verhieul, who, it is said, died some years ago a Protestant and a true Christian man. As some think that the last Antichrist is to be a Jew, this fact may, perhaps, be a confirmation to such of his prophetic personality; but then it so unlinks him from the first Napoleon, that the theory which based itself on his connection with this supposed seventh head falls necessarily to pieces. Those who believe also that Antichrist is to be a Jew, believe also that he is to be of the tribe of Dan, according to patristic tradition; but whether the Hebrew admiral was a Danite, or whether Hortense had any claim to connection with that fiery tribe, we know not. The great marvel of the last ten years is that France should have so readily accepted the lie of a pretender, and raised the natural son of a Jew to the emperorship. That she should crown a Corsican captain, encircled as he was with the brilliance of military glory, was no great wonder; but that she should swallow the fiction set on foot by Hortense's son as to his Napoleonic parentage, and place a Jewish bastard by acclamation on her throne, is an indication of credulity and feebleness, such as could hardly have been believed to exist save in

an age of barbarism, or a nation trembling under the sword of a military usurper.

To be continued.

Remarkable Revival in Ireland.

The most important movement in the religious world at the present time, or the one that is attracting the most attention, is the remarkable revival in Ireland. The latest foreign papers notice its continuance and extension, and chronicle many results connected with it, which in the judgment of many of the leading Christians, both clerical and lay, in England and Ireland, stamp it as a genuine work of grace. The Banner of Ulster says that the work is not only steadily on the advance, but it is daily making more rapid progress. In towns, villages, and country districts, where formerly the evenings were spent in frivolous and sinful amusements, the inhabitants, young and old, may be seen collected together by the way side, or at the church, or in the fields, listening to the Word of God read and preached with an attentiveness never before witnessed, and joining in the psalmody and devotions with an earnestness unprecedented.

The Belfast News Letter, in noticing the conversion of a large number of persons, says: "Amongst these were several Roman Catholics, and it is remarkable that the latter display the greatest zeal in the cause of Christ, and the utmost anxiety that their friends may be brought to seek salvation, as they have done." Rev. W. Arthur, author of the "Tongue of Fire," writes: "Ballymena was notorious for drunkenness; with a population of about 7000, it had 120 public houses. Yesterday, Mr. Lindsay told me that one of his travelers met a traveler from a distiller returning from Ballymena, who said: 'There is no use of going into that country; the people will neither drink whiskey nor buy it.' As to Belfast, almost every church of all denominations is daily open. In the streets, groups surround any one in the evening who stands up to address them. Cases in which physical prostration accompanies conviction are less frequent than they have been." A minister writing from Bellaghy, County Derry, says: "Before this, our day of merciful visitation, Bellaghy was the most degraded of Irish villages. Rioting and drunkenness were the order of each evening—profane swearing and Sabbath desecration most fashionable sins; and such a place for lying and stealing I do not know. Many a time I longed to get out of it. Well, we have a change now that is truly gratifying. As you pass down the street, you hear in every house almost, the voice of joy and melody. We have had noisms in Ballaghy for the past five weeks. We have made no unholy compromises. We are parties to no patched up peace; but the foot of the cross is our common ground, where we meet and sing Psalm 133; and a throne of grace is our meeting place, where, with one heart and soul, we say, 'Our Father.'"

Very many deeply interesting incidents of the conversion of men of more than ordinary intelligence, who have before held infidel sentiments, and of others who have lived godless lives, are given. To a large extent the work has thus far reached the lower classes in society, and the power of the gospel has been exemplified in their reformation.

From Ireland the work is extending to Scotland and Wales. It has reached the colliers of Staffordshire, and in one place it is estimated that there are five hundred converts. From among their own number, a collier has been raised up who daily preaches the word with great power. In many of the coal pits daily prayer meetings and Bible readings are held. In South Wales, so extraordinary is the revival interest that all the churches and chapels are crowded on week days as well as Sabbaths. Prayer meetings in churches, in school rooms, in work shops, and even in fields, are held morning and evening. In one town eight public houses have been closed since the work began. It is now spreading into North Wales. A clergyman of the established church thus writes: "There is no enthusiasm, but a deep, profound and awfully solemn impression." In some districts, notorious for blasphemy, an oath is now never heard, and drunkards in thousands have become total abstainers. It is estimated that in two counties only, 9000 persons, within the last five months, have been turned to God.

In many places in Scotland similar scenes are occurring.

One of the prominent features of this wonderful work in Ireland is the physical prostration of many who are brought under its influence. Some cite this feature to sustain the charge that the revival is merely a religious excitement—a charge which seems to be fully disproved by the reformation of the lives of those who profess to be converts. A letter in the London Patriot of July 14, from an "intelligent and valued correspondent," has the following interesting paragraphs in regard to this phenomena:

"Most of the persons who have been 'struck,' that I have seen, appeared as if they were in a placid mesmeric sleep; but one, a fine, robust young woman, was apparently in great mental agony for a considerable time, with intervals of rest, during which her countenance lighted up as if she were beholding some beautiful vision, and she kept stretching out her arms as if in rapt communication with some invisible being. After lying apparently insensible to all external objects for about two hours, she opened her eyes, and began bemoaning her exceeding sinfulness and that of her friends around her, still being in great distress. Soon after this change I saw her again, accompanied by a lady who sang to her, with great taste and feeling, 'I lay my sins on Jesus,' and 'Just as I am, without one plea.'

The sweetness of the singer's fine voice, and the beauty of the words, had a wondrously soothing effect upon the sufferer, who lay calm and placid during the singing, as she also did while a short prayer was offered, but her distress of mind speedily returned. Kind Christian friends read to her, godly ministers prayed with her, and when I saw her in the evening she was lying in perfect peace, with a countenance like that of an Italian Madonna, calmly declaring she was resting on Jesus, and wanted nothing. This she adhered to so literally, that, though she had taken nothing whatever during the day she would not take the least refreshment, declaring that Jesus was everything to her; and on my inquiring after her the next day, I was told she had only taken a little water that morning, being 'too happy' to want anything else.

Medical writers and others say that all this is merely imaginative; that no real change has taken place; and that it all proceeds from excitement acting upon delicate organizations in a heated atmosphere, etc. I cannot agree that it is all imagination, though doubtless in some instances, it is so. For instance, I saw a young man, an assistant in the principal drapery establishment in Belfast, quietly go into the pulpit at a Presbyterian meeting-house, and calmly declare that a fortnight before he had been living his usual godless life, among wild companions, when he received a letter from his sister, who had been recently converted, urging him to change his life. He had scarcely read it before he became so overwhelmed that he felt compelled to go where he could vent his feelings. Accordingly, he went into a yard adjoining his employer's shop, fell on his knees, imploring pardon through the Savior, found peace, and has since gone on his way re-

joicing to make others follow his example. This young man had attended no excited meetings—in fact was living in sin and folly, when he was suddenly arrested, and, I believe, savingly converted.

"I know a lady-like, intelligent female, about thirty years of age, occupying a post of trust and responsibility, by no means given to excitement, and only occasionally attending a place of worship in the usual nominal manner, who was suddenly seized, in her own room, was in great distress for some hours, but eventually found peace, and has since then been as anxious to be actively engaged for Christ as she was hitherto careless and unconcerned. A Roman Catholic servant girl in the same house was subsequently seized, and this lady eagerly embraced her, calling her 'sister in Christ,' pointing out the way of salvation, and acting as kindly as if she were her sister."

The following is from the Dublin correspondent of the New York Courier and Enquirer:

"This movement was not produced by the preaching of the English celebrities, Spurgeon, or Guinness, or McNeille, or Puncheon, on their visits to this country—nor did it commence in any of our large towns, under the ministry of any of our own 'men of renown' for talents and eloquence.

"There is, nearly in the centre of Antrim County, a quiet rural parish named Connor, whose population, mostly Presbyterian, have long enjoyed sound, Scriptural teaching, and have been accustomed to cherish a spirit of unostentatious piety in their 'praying societies.' In these an unusual earnestness manifested itself, producing unwonted anxiety for the salvation of others; the result was a general awakening of people's minds to religious realities.

"The spirit of zeal thus enkindled, spread into the neighboring towns and villages. The people of Ahoghill, Broughshane and Ballymena were brought under the same influence. The ministers opened the churches daily, for meetings for prayer and praise. These were crowded; and soon others began to be held in private houses, the streets and the fields. At these, amid deep solemnity which pervaded all, and an excited awakening which stirred many, some were so affected—'stricken,' as they phrased it—as to cry out audibly; after which, there was bodily prostration, as well as mental agony, which continued, in some a longer, in some a shorter time, before 'peace' was enjoyed.

"The news of these strange doings spread abroad in all directions. Visitors from Belfast, on the East, and Coleraine, on the West, came to see and hear; and some of those who had felt the influence, visited these and intermediate and adjacent towns. From village to village, and from hamlet to hamlet, it has spread, and not only is the whole of Antrim pervaded by it, but it extends far into the neighboring counties. Newtonlimavady and Derry, westward; Antrim and Carrifergus, eastward; Cookstown, Dungannon and Armagh, southward, are all mentioned in the newspapers, now filled with reports of the movement, as visited, more or less strikingly, with these singular manifestations.

"Belfast, with the largest number of churches and zealous ministers, with a band of devoted auxiliaries in the form of 'town missionaries,' is now the most conspicuous scene of this extraordinary visitation; and there, as elsewhere, it is not confined to one denomination of Christians. It commenced with the Presbyterians, and is displayed most signally among them; but Episcopalians, Independents and Methodists all recognize it, and all participate in the blessing.

"The Bishop of Down, Connor and Dromore held a meeting of his clergy, at which they were advised to open their churches and afford every facility for attention to religious realities. The Belfast Presbytery resolved to take advantage of the spirit pervading the people, and their churches are opened daily, and several hold open air services. The Methodists and Independents have 'penitents' pews,' to which the awakened resort. Multitudes of all ranks, ages and sexes profess to have felt the power of religion, and the greater number are from those classes heretofore not the most distinguished for solemn attention to sacred things—factory-men, mill-girls,

and young men in the large mercantile establishments.

"There is, however, some controversy going on in the local papers, regarding the origin and character of the work. Among the converts are some who had been Roman Catholics and Unitarians, and who, as the result, they say, of the influence of which they have been the subjects, have relinquished their former communions. The parish priest of Ballymena, Mr. Lynch, and the Northern Whig, have refused to acknowledge the heavenly origin of a movement of which such are some of the consequences; and there have already been some extravagances, and probably more may be expected, which bring discredit on those who countenance them. But the general results—temperance, religious observance, and general morality, giving a changed aspect to society, vastly for the better, make the wide diffusion of an influence which produces such effects, exceedingly to be desired. And, judging from appearances, that wide diffusion is likely to take place, and it will be all the more effectual if, as hitherto, there be no getting up of excitement or displays."

"Awful" Gardner's Experiences.

Mr. Orville Gardner of New York, the reformed "bruise," made his first appearance as a temperance lecturer at Newark, on the 25th ult. He detailed some of his experiences in a naive and simple, yet interesting manner. We copy a report of his remarks:

Mr. Gardner came forward and claimed the sympathy of the audience in the remarks he was about to make. He had never before attempted to make a temperance lecture, and did not know how he should succeed. But he would do the best he could, and hoped to have the help of God. There were two sides to this question as well as all others. One was the Rum side, and the other the Sobriety side. He proposed to look a little while on both sides. He would take for his text the Rum-drinker. He commenced by drinking hard cider, then strong beer, then a little wine, then a drop of brandy, until finally he could take his gin and sugar without any water. You will find him at last in the lowest places to be found, drinking miserable fire-water. Then he loses his health, self-respect, character, and looks what we used to call decidedly "seedy." You will see him with his boots down at the heels, the knee of his pants worn till it is perfectly glazed with grease, and it's not much longer before the knee protrudes, and he is barefooted, hatless, coatless, vestless, and almost shirtless—all, all swept off by the tyrant Rum. His family are robbed of food and raiment, and are turned out of home. I believe, my friends, I have been just there myself. I have been so drunk I was not fit to go home to my wife. The end of the road is at the bottom of the hill, and there will every man bring up who continues the use of Rum. He thanked God that he had been saved from the gutter. He had got so low that he had begun to lose his shame.

The sober man was happy; he had a home, friends, money; and a chance for riches. He goes along saving the money others are spending for rum, and is getting wealthy. I used to think there was no fun without rum, but I was miserably mistaken.

Rum sometimes makes a person get up on his dignity, and he feels very large, as if he owned half the town. I have seen the time when I was high, when I would parade the streets with my hat cocked on one side of head, and imagine I was Mayor of the city or some other dignitary, fear neither God nor man, without a shilling in my pocket. But when I got sober and the rum had all gone out of me, I found I was hardly anybody. Imagination will sometimes carry a person a very long distance. But I hope I have done with such scenes forever.

The life I now lead is a life of peace and joy. I have been a bad man, and am ashamed of it. What a bad man I was in this city years ago! I was "Awful Gardner." What a terrible name! But I have got religion, thank God for it! I felt sorry here to-night, as I thought of my past transgressions. I felt glad to see so many here,

and I am glad to stand up before you as a monument of God's mercy. Now, my dear friends, I have to bring in religion in this little conversation of mine, because I think religion and temperance are closely connected with each other. A drunkard has no happiness here or in eternity. Sobriety is the best life to lead. I know it by experience, that best of teachers.

My life has been an eventful one. I have passed through many scenes when my brain has been on fire through the use of strong drink. We go in a saloon and sit down, and paying our shilling take the liquor dealt out to us, and then wait for some one to come in and treat. Some one does come in, and we drink again and again, until we find our way in the gutter. I have been incarcerated in prison, oh how many times I can't tell. I own the corn. I have been locked up all over the country. I have been locked up here in New York, Albany, and all through Canada, and away down South—always getting drunk or getting in a fight, while under the influence of the maddening cup. There is no use of talking, I have been through the mill. But a merciful God has spared me, and stayed my steps ere yet it was too late. I have dissipated in all the luxuries the Devil has been able to cook up. If he ever got a new dish, I was a chief imp in setting it forward. Now on Sunday, with my wife on my arm, I go to church. My God! what a change! What a mercy that he sent his Son down to earth to save sinners.

I may wander away from the path of righteousness, but I trust not. I can never forget the day on which Jesus converted my heart, and washed my sins away. I was unspeakably happy. I knew then what constituted true happiness. I would advise all to get religion. What is more noble than to see a young man espouse the cause of temperance; and what looks worse than to see an old man staggering towards a drunkard's grave? It is very warm here to-night, but I've been in much warmer places, from which I only escaped by the mercy of God. I had hard work to leave off drinking rum. Gin and sugar in the morning seemed necessary to my existence. I was a perfect slave to rum. Rum led me in all sorts of trouble, and never got me out of a single scrape. Rum is a very large two-edged sword, and with it the devil cuts off scores of human beings. It nearly took my head off. I did not sign the pledge. My conscience kept troubling me every time I took a drink of rum and I went to Boston, to see if a spree with boon companions there would not destroy its pangs. The first move I made there, I was locked up. Some friend got me out of jail, and I got drunk and kept drunk for some time. I had a little touch of the tremens, and raised a four-story window to jump out and kill myself, but the Lord saved me. I had to walk the street all night, for fear I would jump from the window. I returned, bringing my guilty conscience with me. Finally I got a bottle of old Jamaica, and I went down on Long Island, and there alone, I struggled with the appetite within me. I prayed to God to aid, and he did. I rose up and said, "God, I will quit." I resolved never to taste another drop of liquor, and I buried the bottle. God has aided me, and may it please Him, the bottle will never have a resurrection. Man can accomplish great and wonderful things if he only puts himself in exercise.

A sober man is within arm's reach of religion. Temperance brings him to the very door. No man can drink liquor and serve God. I told Jesus Christ if he would convert me, I would give myself, soul and body, up to him and his work, and I am trying to keep my promise. I verily believe I never would have been converted but for the prayers of a good old mother. Oh mothers, pray for your children.

I never forgot the family altar and the Sabbath School of my youth, and many a time have the recollections of those things caused me to weep in my course of sin. God will answer prayer. Now, young men, come to Jesus. Renounce rum and all iniquity. It only takes this money thrown away and dresses you well, and enables you to make excursions for recreation in the country. May God help you to give your heart to him and your hand to the pledge.

How much reason I have to thank God for

what he has done for me. Before I was converted I was a devil from head to foot, and I hope I may be as fully a Christian as I was a devil. I am not ashamed of Jesus. But I must quit. May we all meet in that brighter and happier world above.

Spiritual Balance Sheet.

"For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us."—Rom. 8:18.

More frequently we dwell on present trials and sufferings than on "the glory which shall be revealed in us;" we think more of the "light affliction which is but for a moment," than of the "eternal weight of glory" which is in reserve for us. Paul was a man who knew how to work experimentally on suffering and trial: perhaps no one ever endured so great a variety of suffering as he did, and no mortal ever had such manifestations of the Divine glory. I never think on the above text, but I imagine a sort of spiritual balance sheet laid before the tried and afflicted Christian drawn up by one who is fully competent, under Divine influence, to give such a detail of losses and gains, and of riches in actual reversion, as will not fail to cheer him amidst the trials and vicissitudes of which he is the subject, if he will but calmly, prayerfully and in faith consider this statement, relying on the faithfulness of that God who influenced the apostle to draw it up for the consolation of the children of God. Let us now take a glance at the balance-sheet, in the hope that we also may arrive at the same conclusion as did the Apostle Paul.

Dr.

"The sufferings of the present time."

In labors more abundant.

In stripes above measure.

In prisons more frequent.

In deaths oft.

Five times received I forty stripes save one.

Thrice was I beaten with rods.

Once was I stoned.

Thrice I suffered shipwreck.

A night and day I have been in the deep.

In journeys often.

In perils of water.

In perils of robbers.

In perils of my own countrymen.

In perils by the heathen.

In perils in the city.

In perils in the wilderness.

In perils in the sea.

In perils among false brethren.

In weariness and painfulness.

In watchfulness often.

In hunger and thirst.

In fastings often.

In cold and nakedness.

Besides those things which are without, that which cometh upon me daily, the care of all the churches.

Total, "Light afflictions but for a moment."

Cr.

"The glory to be revealed in us."

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him.

That he might make known the riches of his glory on the vessels of mercy which he hath before prepared unto glory.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

When Christ who is our life shall appear, then shall ye also appear with him in glory.

And so shall we be ever with the Lord.

Total, "An eternal weight of glory."

The Apostle Paul, having carefully examined

the foregoing account, deliberately makes the following declaration:—"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—*The Christian Helper.*

The Maelstrom Verified.

Of late years, even the existence of the Maelstrom on the coast of Norway has been doubted. The ancient accounts of its terrible power were doubtless fabulous, but the Maelstrom actually exists, and is sometimes dangerous. M. Hagerup, minister of the Norwegian marine, has recently given a reliable account of it, in reply to some questions from a correspondent of the Boston Recorder. The vast whirl is caused by the setting in and out of the tides between Lofoden and Mosken, and is most violent half way between ebb and flood tide. At flood and ebb tide it disappears for about half an hour, but begins again with the moving of the waters. Large vessels may pass over in safety in serene weather, but in a storm it is perilous to the largest craft. Small boats are not safe near it at the time of its strongest action in any weather. The whirls in the Maelstrom do not, as was once supposed, draw vessels under the water, but by their violence they fill them with water or dash them upon the neighboring shoals. M. Hagerup says:

"In winter, it not unfrequently happens that at sea a bank of clouds shows a west storm, with heavy sea, to be prevailing there, while farther in on the coast, the clear air shows that on the inside of the Westjord (east side of Lofoden) the wind blows from the land, and sets out through the fjord from the east. In such cases, especially, an approach to the Maelstrom is in the highest degree dangerous, for the stream and under current from opposite directions work there together to make the whole passage one single boiling cauldron. At such times appear the mighty whirls which have given it the name of Maelstrom, (i. e. the whirling or grinding stream,) and in which no craft whatever can hold its course. For a steamer it is, then, quite inadvisable to attempt the passage of the Maelstrom during a winter storm, and for a sailing vessel it may also be bad enough in time of summer, should there fall a calm or a light wind, whereby the power of the stream becomes greater than that of the wind, leaving the vessel no longer under command."

Messiah's Many Crowns.

"Praise the Lamb forever!
Bruised for our sins and gory,
Behold his brow."

Encircled now,
With all his crowns of glory—
Beneath his love reposing
The whole redeemed creation

Is now at rest,
Forever blest,
And sings his great salvation."

When the beloved disciple on the lone island in the Egean sea, was wrapt in prophetic extacy, he saw a draconic monster "having seven heads and ten horns, and seven crowns upon his heads" (Rev. 12:3,) which was an appropriate symbol of the Roman empire in the seven successive forms of government under which it existed from the founding of the city of Rome, B. C. 753 to A. D. 476.

He next saw a wild beast ascending out of the sea, "having seven heads and ten horns, and upon his horns ten crowns." Rev. 13:1. The ten diadems encircling its horns indicate that a period is referred to when the sovereignty of the Roman empire shall have been transferred from the forms of government symbolized by the seven heads—which had before been seen with the crowns encircling them—to that represented by the horns. There is much unanimity among Protestant prophetic expositors in regarding these as symbolizing the first ten kingdoms into which the empire was divided between A. D. 356 and 483; and as the beast goes into perdition (Rev. 17:11) at the coming of our Lord Jesus Christ (Rev. 19:11, 19, 20,) it is obvious that

Rome in its decem-regal form must exist till the judgment.

At the epoch of Rome's destruction, the Son of man comes in his glory—the true Christ appears for the overthrow of Anti-christ, for whatever consumption "that lawless one" may undergo, he will only be destroyed by the brightness of Christ's coming. 2 Thess. 2:8. His coming to reign, however, will be very different from his first advent to suffer and die. Now he has "on his head many crowns." The diadems of earth were transferred from the heads of the dragon to the horns of the wild beast, for "the dragon gave him his power, and his seat, and great authority." Rev. 13:1, 2. The sovereignty of Western Rome is now vested in the governments of modern Europe. But another transfer will be made, for on the sounding of the seventh trumpet, the kingdoms of this world will become the kingdoms of our Lord and of his Christ and he will reign for ever and ever. Rev. 11:15. If a triple crown is worn by Pio Nono, because of the three parts of Peter's patrimony which were secured to the Popes by the kings of France in the eighth century: surely He who is to reign, not over three kingdoms, but "over all the earth" may descend in majesty having "many crowns" upon his head. Not only the crowns of creation and providence are his, but those also of grace and glory. The kings of earth may set themselves, and the rulers take counsel together against the Lord and against his Anointed, as they did at the first advent (Psa. 2:1, 2 compared with Acts 3:25-28), but it is that they may be broken to pieces together.

"Thy kingdom come" is a petition which has escaped from many lips for ages past; and it has not been offered in vain. The souls under the altar cry, "How long, O Lord, how long?" Suffering saints devoutly pray, "Come, Lord Jesus." From the graves of the pious dead; from the ocean's depths, which have received the bodies of many soldiers of the cross; from the deserts' sands and the Alpine mountains; from dens and caves of the earth; from helpless infancy and enfeebled manhood; from the fields of Europe reddened with the blood of the slain; and from the groaning creation in its varied forms of suffering and wretchedness,—there ascends this prayer which hourly waxes louder and louder as saints increase and evils multiply, and it will be answered soon.

"Come then, and added to thy many crowns, Receive yet one, the crown of all the Earth, Thou who alone art worthy! It was thine By ancient covenant ere nature's birth; And thou hast made it thine by purchase since, And overpaid its value with thy blood."—*Couper*

J. M. OROCK.

EXPOSITOR.

Prophecy of Zechariah.

BY THE EDITOR.

CHAPTER XIII.

"In that day there shall be a fountain, opened, To the house of David, and to the inhabitants of Jerusalem, For sin and uncleanness."

The phrase "In that day," with which this text opens, shows that it is synchronous with the time of mourning brought to view in the previous chapter.

A "fountain," is an ever living spring of water, affording a constant supply; and a fountain "opened," is one that is made accessible, in contrast with one that is "sealed" (Cant. 4:12,) or closed. To open a fountain for sin and uncleanness, is a metaphor expressive of provision made for the pardon of sin and the removal of all its consequences. The figure is taken from the legal washings and ordinances that typified the purification to be effected through the death of Christ; and it illustrates the abundant provision which Christ's offering of himself, once for all, would be for the sin of the world. For it is "the blood of Jesus Christ," that "cleanseth from all sin," 1 John 1:7. He "loved us and washed us from our sins in his blood," Rev. 1:5. We are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Pet. 1:19. "For if the blood of bulls

and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:13, 14.

As "the church of God, which he hath purchased with his own blood" (Acts 20:28), was redeemed by one atoning act of his; as all who are "accepted in the Beloved,—in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace" (Eph. 1:7),—are forgiven because of its having once been shed, it follows that that fountain was opened once for all; that opening was at the cross, and at no other epoch; and it was the opening of the fountain, and not men's availings themselves of it that is here predicted.

This determines the previously recorded mourning to be on the occasion of Christ's death; and it makes the pouring out of the spirit of grace and supplication, to be the pouring out of the Holy Spirit on the day of pentecost—the gift of the Comforter that followed Christ's return to the Father.

The "house" of David is a metonymy for the descendants of David. That royal lineage needed the same atonement for sin as did the most humble. And the "inhabitants of Jerusalem" appear to be particularly specified, because, the gospel was to be first proclaimed to them, and because there were to be "dwelling at Jerusalem Jews, devout men out of every nation under heaven" (Acts 1:15,) who would be the first to embrace it and who would be its messengers to the remotest nations.

"Uncleanness" being conjoined with "sin," is necessarily to be understood as expressive of impurity; for which it is put by substitution—filth of the flesh being illustrative of a sinful condition of the mind. And as outward uncleanness may be removed by washing in a living fountain, so it is said of those who are redeemed by Christ's "blood out of every kindred, and tongue, and people and nation," (Rev. 5:9), that they "have washed their robes, and made them white in the blood of the Lamb," Ib. 7:14. And thus God said to Israel (Isa. 1:16, 18), "Wash you, make you clean; put away your evil doings from before mine eyes. . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"In it shall be in that day, saith Jehovah of hosts,
That I will cut off the names of the idols from the land,
And they shall be no more remembered:
And also I will cause the prophets,
And the unclean spirit to pass from the land."

v. 2.

The word "land," as here twice used, is in the original "earth."

The Jews were commanded to "make no mention of the name of other gods," (Ex. 23:13); and to "cut off" their name, is a metaphor expressive of their ceasing to be reverenced. God had said (Deut. 18:15-20) that he would raise up to Israel a prophet like unto Moses, unto whom they were commanded to hearken; any one who should speak in the name of other gods was to die. Peter in applying this prophecy (Acts 3:22, 26) shows that it was fulfilled in Christ; whence it follows that "Him shall ye hear in all things whatsoever he shall say unto you." As "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1); the revelation thus made was to supersede all opposing oracles.—Those who embraced the Gospel, "turned to God from idols to serve the living and true God, and to wait for his Son from heaven," 1 Thess. 1:10. They had been "carried away unto these dumb idols" (1 Cor. 12:2) which then ceased to be regarded as gods. It is a singular coincidence that the heathen Oracles were had in reputation, and thronged with worshippers until about the time of Christ's advent, when they unaccountably ceased,—unless it be supposed that their cessation was a miraculous result of God's superintending providence. The nations no longer re-

membered those previously famous shrines, to regard them with confidence.

The "prophets," were those who gave responses; and the "unclean spirits," were demons that were consulted by various worshippers.

Until the time of Christ, the Jews were affected with demoniacal possessions; and there were many mediums like the one mentioned in *Acts 16:16*—"a certain damsel, possessed with a spirit of divination," "which brought her masters much gain by soothsaying." These were cast out, when encountered by the Savior and apostles; and their power thus to possess individuals and communicate seems to have ceased at about that period of the world. They passed out of the land, to reappear in the "latter times"—*1 Tim. 4:1*.

"And it shall be that when any shall yet prophesy, Then his father and his mother who begat him shall say to him, Thou shalt not live; for thou speakest A lie in the name of Jehovah; And his father and his mother who begat him Shall thrust him through in his prophesying."

v. 3.

This duty was enjoined on parents in the Mosaic law: *Deut. 13:6-10*, "If thy brother, the son of thy mother, or thy son or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly saying, Let us go and serve other gods. . . . thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of the people."

To "thrust him through when he prophesiyeth" would be to enforce strictly the prohibition against such prophesying. The Jews were greatly given to charms, divination and fortunetelling, down to the time of Christ, as Dr. Lightfoot shows upon *Matt. 22:24* from their own authors. Josephus informs us that under the government of Felix, magicians swarmed in Judea, (*Ant. lib. 20 Cap. 2, 6, 7, 11*.) But since the overthrow of the nation, the Jews have been more free from it. It is however more in regard to the estimation in which such sorcery would be had among those who listened to the true prophet, than among the Jews; and those who embraced Christ gave it no countenance.



ADVENT HERALD.

BOSTON, AUGUST 27, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Division of the Earth among the Nations—in view of an eternal occupancy of it.

We have argued that the pertinacity with which the Lord required the portion of Canaan, distributed to each tribe and family, to remain ever in its possession, was explainable only by the eternity of the promise of Canaan, as a definitely bounded country, to Israel as a whole. In accordance with this reasoning, it may be argued that "When the Most High divided to the nations their inheritance, when he separated the sons of Adam," and "set the bounds to the people according to the number of the children of Israel" (*Deut. 32:8*);—this division of the earth was made in view of man's eternal, as it was of his temporal occupancy of it.

The Creator and Upholder of all things,—who declarereth "the end from the beginning, and from ancient times the things that are not yet done;" who has said, "My counsel shall stand, and I will do all my pleasure" (*Isa. 46:11*); and who "from the place of his habitation looketh upon all the inhabitants of the earth" (*Psa. 33:14*)—knew perfectly what changes man would be permitted to make in his divine arrangement. All the future was ever present to His eternal Omiscience, who "ruleth in the kingdom of men, and giveth it to whomsoever

He will," (*Dan. 4:32*); He knew perfectly when dividing the earth among the sons of Adam, all the commotion and turmoil that has since been. He foresaw all the striving of the winds of heaven upon the great sea, and the coming up of all the diverse beasts that have since arisen. There has not been a usurpation of power on the part of any one nation over another, not a nation destroyed, not a people removed from their appointed heritage, nor a national or family boundary changed or effaced, but what He was as cognizant of it from the beginning, as now; and hence it is not presuming, to suppose that his allotment of habitation to the sons of Noah, was in view of all subsequent changes and contingencies.

That the appointment of the earth among the nations, was in view of their being blessed through Christ, the apostle more than intimates. He declares, (*Acts 17:24-27*) that "God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him."

This division, therefore, was made in view of the extension of the gospel to all nations, and of the blessing that should come upon them through Abraham's Seed.

Though he "suffered all nations to walk in their own ways, nevertheless he left not Himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness," (*Acts 14:16, 17*.) "For the invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that all who did not seek after and find him were left "without excuse," *Rom. 1:20*.

When the nations were without law, they were "a law unto themselves," their consciences "bearing witness, and their thoughts the meanwhile accusing or else excusing one another," *Ib. 2:14, 15*. And what numbers there were among them, even in the distant past, before the light of the Gospel shone upon them, who sought and found the Lord, will be known only "in the day when God shall judge the secrets of men by Jesus Christ." The saved infants redeemed from all lands, will make a goodly number of every tribe and kindred; and the trophies of free grace, through the preaching of the pure word, will swell the ranks of the redeemed among the nations.

No people will be unrepresented there; for the redeemed sing; "Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth," (*Rev. 5:9, 10*.) John beheld in symbolic vision, "a great multitude, which no man could number, of all nations, and kindreds, and people and tongue," who "stood before the throne, and before the lamb, clothed in white robes and palms in their hands" (*Rev. 7:9*).

These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb" (*v. 14*)—the result of the flight of the angel in mid heaven which had, (*14:6*), "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people." This gospel of the kingdom was to be "preached in all the world as a witness to all nations," (*Matt. 24:14*); and these are its trophies, which were to be thus gathered. Coming out of, and representing all nations, they are elsewhere called, (*Rev. 21:24*) "the nations of them which are saved,"—the "nation and kingdom that will not serve" the Lord being "utterly wasted" (*Isa. 60:12*.) When "the kingdoms of this world," i. e. the pious that are saved out of them, thus become "the kingdoms of our Lord and his Christ" (*Rev. 11:15*), then "all dominions shall serve and obey him," (*Dan. 7:27*).

In the texts quoted, there is an appearance of communities and nations in the regeneration, i. e. of peoples distinct from other peoples: and yet all equally saved, equally rejoicing in the love and favor of their Sovereign, all dwelling in harmony each with the other, and all having free access to all portions of the heritage of the redeemed:—So now do the people of any one state have free access to any portion of any other State.

And is there not a propriety in this? While each saint will love all, and will rejoice in the presence of all, will he not feel a more peculiar tie of attachment to some other one, or to some particular circle of saints?

Circles, now, of mutual friends, all bound together by congeniality of mind or ties of consanguinity, are subdivided into smaller circles, attracted by a still closer affinity; such nearer attachments being not incompatible with true friendship for the whole. May we not, then, suppose that there will also be degrees of congeniality and attraction among the

redeemed? Will not an unbroken family, meeting in the heritage of the blest, feel some peculiar nearness, each to the other, that is not felt towards those not thus associated? What fond mother does not hope to clasp again in her loving embrace the little one whose beloved form she committed to its kindred dust? Will the embrace of some other infant, not her own, though equal to hers in every excellency of infant loveliness, satisfy the maternal longings she extends towards her own?

As it is with the family circle, so may it not be with successive generations? May not long lines of children and children's children, neighbors and mutual friends, and those bound together here by ties of national or local association, also have their peculiar attachments there?—attachments not tending to discord, but to the harmony of the perfect whole, —as a diversity of sweet sounds in concord are essential to melody, or a diversity of harmoniously blended colors, add to the beauty of each.

If such ties may exist,—and who can say that they may not?—what can be more natural, and what more in accordance with God's giving bounds to the nations here, than to suppose that the kingdom and dominion and greatness of the kingdom under the whole heaven there, will be apportioned among the saints, in accordance with some peculiar adaptation of each to the highest happiness of every other?

Zethar, the Celestial Visitant.

This is a Poem, designed to be in — Books; the first of which (71 pp.) only has been printed. It is not published, but is printed for private circulation to test the demand that there would be likely to be for the entire work.

It is from the pen of an Advent brother, and we have read it with much interest, and we have desired to read the remainder.

"Zethar" is an inhabitant of the distant planet "Idele," which is visited by the angel "Ucal," who relates to Zethar the sad havoc sin has made in a distant world called the "earth." Zethar is anxious to visit that world, obtains the Divine permission, is developed into an angel fitted for the journey, leaves with "Ucal" for the earth and safely alights on this planet. This first book of the Poem is occupied with incidents and meditations preparatory to and attendant on the journey, and closes with their reaching the earth. What transpires subsequently, or is witnessed here, is left to be detailed in subsequent Books, should they be called for and the idea be completed.

Some of the passages strike us as peculiarly fine, and we are tempted to make an extract or two.

"Tis well," said the Seraph; "thy service and love, Acceptable, rise as the incense of morn; Yet, having permission, how will it avail, If thou hast no power to remove from this sphere— And that, with such speed as to reach that dark world Ere judgment shall silence the cry of its guilt? And then thou didst ask for no guide to conduct; Wish not such direction, diverge but a line, Thy wonderful journey would tend far aside: The power for this journey, and knowledge to guide, Hast thou of thine own, that thou didst not implore?"

Now a new dilemma did Zethar perplex: He gazed at night's wonderful, silent array, Himself he surveyed, and then took a side glance At Ucal's winged form, and at length he replied: "Ah! no, I have nothing! how simple my tho'! One favor I sought, but two greater I need! Yet, asking too much, I might nothing receive."

"Not so," answered Ucal; "with liberal hand God gives those who ask him great gifts in his love; The rule for his bounty respects not his wealth, But rather our power to appreciate and use; His bounty exceeds thy request, and thy thoughts; Behold, at thy prayer I am come to confer The requisite power, and attend as thy guide!"

So saying, he touched his right arm with a wand, When, forth from his shoulders, all graceful and lithe, Two wings like the cherubim ample extend, Ten cubits on this side, ten cubits on that: New spirits, infusing new light and new power, Expanded his person, his mind, and his men! Behold now our Zethar! ennobled, endowed, No longer a child of the planet Idele, But raised to the ranks of the bright angel-powers!

Now on the great thoroughfare, leading 'mongst spheres,

With wing still accelerate, onward they press: But soon strange impediment met in their path:

For, lo! in the distance a retinue bright Advanced in due order with harp and with song!

At once from their pathway did Ucal lead off; And then a small comet, that lagged in their way, The arm of the Seraph restrained in its course,

That from its mist-curtain unseen they might see.

(Astronomers wise, make an item, I pray:

For proximate cause of disturbance is here.)

Not long did they wait, for with shout and acclaim

The jubilant tide rolled exulting along;

So sang, in the morn of creation, the spheres,

And sons of God shouted responsive the joy.

First, there came of the Cherubim, girded with light,

With eye-studded wheels awe-inspiring and high;

Next came of the six-winged, the Seraphim they,

As heard by the holy Bard-Prophet of old;

(They uttered responsive, "Thrice holy the Lord!"

Then Princes, Dominions, Authorities, Powers,

And orders angelic, the numbers untold,— Their rank and appointments, their speed, and their joy,—

The pilgrims beheld from the vapory world; They gazed till the bright cavalcade had passed by: Who were they, their object, and whither their flight? Were questions that Zethar failed not to propose: But queries were useless; for Ucal withheld Whatever he knew of their mission or aim.

pp. 34-6.

From slumbers angelic these sleepers were roused By music supernal, and heavenly chords, That swelled, in full tide of rich harmony, round, Through each circling passage and arch in that dome. The Seraph sprang up with a cry of delight:

"My brother, awake! let us listen, and join The psalm universal,—the hymn of the spheres."

They heard the great prelude, resounding afar As voice of great waters; they listened, and heard The voice of sweet harpings, from heaven's dulcet

harps,

And grand diapason of thunderings loud:

From each distant system, from every sphere,

The tribute of joy, adoration and praise,

Commingling, rolled forth in ethereal space;

And upward as incense it rose to the Throne.

These sang of God's wisdom, and those of his pow'r,

When into black chaos his fiat went forth,

And light sprang, and order, and beauty divine,

Where darkness, confusion, and torpor had reigned.

Alternate, responsive, in song or in chant,

His Holiness, Truth, and his Goodness they sung.

Then came the great chorus, uniting in one

The voice and acclaim of the universe wide:

Still wider, and louder, the incense of sound

Swelled outward, and upward, and far into space,

It waned as the voice of the tempest retires.

It ceased, and a singular silence succeeds,—

Such silence, the prophet-evangel of old,

The exile-apostle of Patmos, records.

Why listen the spheres? is the worship complete?

So thought the two pilgrims; but, hark! there's a

song,

All tremulous, plaintive and piercing it comes,—

A sigh in a song, or a song in a sigh,—

The first note of sorrow that Zethar e'er heard;

It stirred the deep lount, now first broken within,

And sent the bright tokens apace to his eyes.

"What now?" he exclaimed, "and what music is

this?

That probeth so deeply?" The Seraph replied:

"The worship of Earth; it has claimed thy first

tear;

But listen again, for we soon shall hear more."

They list, and again, through ethereal depths,

It came, that sweet strain, and the words could be

heard

Distinct, as if uttered within that vast hall.

The theme was the love and compassion of God;

It spoke of redemption through One who had died,

Ascribing salvation to God and the Lamb!

"Thou art worthy," they sang, "evermore to receive

All glory, and honor, and blessing; for Thou

Wast slain, and hast brought us to God by Thy

blood,

From nation, and kindred, and people, and tongue!

Amen, Alleluia!" again they respond,

"For power, strength and wisdom, forever are

Thine!"

pp. 59-62.

"THE THINGS THAT ARE COMING ON THE EARTH."

—On this question, one will reason one thing; and another, another. Men will disagree; and yet whatever conclusion may be reached, the fact that men are thinking and reasoning respecting it, is indicative that the Bible is being studied. It is far better earnestly to enquire, and yet

thieves. Last year hundreds of horses were stolen, and never heard of. Vigilance committees have likewise been formed in Louisiana and Arkansas, to expel gamblers.

The boy Creadon has confessed that he set fire to the Reform School at Westboro'. The deed was done in revenge for a flogging which he received about a month ago, for throwing a brick at one of the officers of the institution, whereby his hand was spoilt for life. He had other boys for his confederates.

The number of emigrants who left the shores of Great Britain from 1815 to 1857, was upwards of four million and a half.

The pride of Liverpool is her docks, which cover a space of no less than four hundred acres of water along the Mersey. They extend on the Liverpool side of the river a distance of five miles, and two miles on the Birkenhead side. The sea-wall along the Liverpool side, by which the shipping in the docks is preserved from wind and storm, is one of the greatest works of any age. Its length is upwards of five miles, its average thickness eleven feet, and its average height from the foundations, forty feet. Great difficulty was experienced in gaining a stable foundation for this great structure, and thousands of piles were driven and many great beams of timber sunk to secure a firm bottom. Upwards of eighty pairs of gigantic gates have been put up within the last thirty years, and some of them reach to the unparalleled width of one hundred feet.

Coal is fast taking the place of wood for the generation of the motive power on railroads. One company have already converted six of their locomotives into coal burners; another will come out a "coaler" next week, and at the expiration of a year and a half, at which time the wood which the Company have on hand will be consumed, it is intended to have none but coal-burning engines on the road.

New Orleans, August 15. A. Titus, a wholesale grocer of this city, has absconded, with liabilities amounting to \$200,000.

Afternoon of Saturday (the 13th), Baltimore and its vicinity was visited by one of the most terrific thunder storms that has occurred there for years. Rain fell in torrents for about an hour, floating the lower part of the city, and the lightning struck in many places. The only serious disaster was the killing by lightning of two persons who had taken refuge under a tree. Their names were George H. Hall and his son, Wm. H. Hall. Another son was stunned by the same stroke, but he shortly recovered to find his father and brother both dead.

The Pictou Standard of Tuesday, Aug. 2, says: "It is reported that the sudden squall of wind which passed over this place on Saturday last, caused much damage and loss of life in the Gulf. It is said that on the south side of Prince Edward Island numerous boats have been swamped, vessels driven ashore, and about fifty lives lost."

The Shah of Persia has made a long journey through his dominions. It appears that on this occasion, contrary to the usual custom, the inhabitants of the provinces through which he passed had not to complain of contributions levied on them by the Royal suite. The journey was interesting, inasmuch as the Persian provinces are stocked with game. One day the Shah stopped to hunt the deer in the province of Kezah, which is celebrated for that game, but in hunting the deer the Royal party roused a herd of wild boars, and his Imperial Majesty was forced to ascend a tree for safety.

A man named Mullen was recently executed at New Orleans, who exhibited a singular unconcern in regard to his awful position. After he had become convinced that there was no chance or hope of escape or reprieve, he became quite cheerful, eating and sleeping well, and receiving the visits of his friends with evident pleasure. He prepared for death with much nicety and attention to details, even decorating his cell and coffin.

The Croton water is now so bad in New York City, that one eating house advertised that they shall hereafter import a sufficient quantity of that necessary article for the use of their patrons, from Brooklyn.

On the "Victor Emmanuel" railroad there was a very bad accident near the station Turin. Two trains, going at full speed, ran against each other. One of them had a Sardinian battery on board, and the other a corps of French infantry; 15 soldiers were killed and 60 wounded. Poor fellows, that had to meet such a miserable fate, just after they had got safely out of such a bloody war!

On the Mobile and Ohio railroad, not far from Jackson, in Tennessee, says an exchange paper, still stands the humble log-cabin, 18 by 20 feet in size, built and occupied, while he lived in the district, by the far-famed David Crocket. Its logs are fast decaying and desolation surrounds it, but no traveler passes it without an eager desire to look upon the humble roof.

The Albany Evening Journal says that Hon. H. H. Hansom, a prominent politician of Michigan,

and Speaker of the Assembly of that State in 1847, died at Marquette, Lake Superior, on the 14th inst., of hemorrhage of the lungs. It is announced, as a singular fact, that his wife (at the time a long distance from him) dreamed, during the night of his death, that he had died, and related the dream to her friends a day or two before the intelligence of his death had reached them.

The grape crop around Cincinnati is said to be the largest ever grown there, and is estimated as worth one million of dollars.

A recent traveler in the Pontifical States reports that the good intentions of Pius IX are acknowledged by the people, but are pronounced futile. Of what avail is it, ask the Roman people, that he is generous, affectionate, upright! Would to God he were wicked and governed us well!

An Irish clergyman having gone to visit the portraits of the Scottish kings in Holyrood house, observed one of the monarchs of a very youthful appearance, while his son was depicted with a long beard, and wore the traits of extreme old age. "Sancta Maria!" exclaimed the good Hibernian, "is it possible that this gentleman was an old man when his father was born?"

On Sunday morning the 21st, the upper portion of the east wing of the Deer Island Hospital, occupied as the House of Reformation for Boys, and belonging to the city of Boston, was consumed by fire. Three boys, suspected as the incendiaries, are under arrest. The loss to the city is \$10,000.

The fine ship Commodore, lying at a wharf in this city, was discovered to be on fire in the hold, and after ineffectual efforts to extinguish it by flooding the vessel was scuttled. Her freight was valued at \$150,000, which was insured. The fire, it is supposed, originated from spontaneous combustion.

An immense crowd gathered to see M. Blondin cross the Niagara upon his tight rope with a man upon his back, on Wednesday the 17th. The venturesome individual who trusted himself upon Blondin's shoulders for the great performance, was Mr. Henry Colcord, Blondin's agent, a man weighing about 136 pounds. The apparatus by which he was supported by Blondin consisted of a belt passing around the waist, supported by straps over the shoulders; from the sides of the belt projected iron bands bent and padded, to support the bend of the knee of the rider. M. Blondin carried his balancing pole, as usual of course. They stopped five times in crossing, and each time Mr. Colcord dismounted, and again resumed his position. He had his arms around M. Blondin's neck, and his legs rested on the iron bands. He was in his shirt sleeves, and wore a straw hat. About twenty-two minutes were occupied in accomplishing the first half of the rope, and the balance in twenty, making forty-two minutes from bank to bank.

On reaching the landing, M. Blondin was much flushed and appeared very much fatigued, while Mr. Colcord was pale, but did not betray any signs of fear.

The Banner of Ulster, the organ of the Northern Presbyterians in Ireland, says that the Right Hon. Chief Baron Pigott, a Roman Catholic Judge, lately, in sentencing three prisoners at the Down Assizes, for riot and assault, in connection with a miserable exhibition of party feeling, took occasion to refer to the religious movement in the North as having extinguished all party animosities, and produced the most wholesome and moral results upon the community at large. His Lordship spoke in the most favorable terms of the movement, and expressed a hope that it would extend over the whole country and influence society to its lowest depths.

Cherubini, the Florentine composer, died at 81. He was enthusiastic and spirited in his profession. Once, when Napoleon contradicted him in his own department, he replied: "Citizen Bonaparte, in the art of war you are pre-eminent, but you should leave music to those who understand it."

Mr. Greeley, in a letter from Salt Lake City, dated July 12, estimated the total number of emigrants now on the plains and bound for California, at about thirty thousand persons, with teams of oxen, mules, horses and loose cattle, amounting at the start to little less than one hundred thousand head.

The celebrated "Milton autograph," being the receipt to his publisher for an installment of the purchase money for "Paradise Lost," has been purchased for £45, and will be transmitted to Philadelphia. This work it will be remembered, was completed in 1665, and first printed in 1667, in a small quarto. The author retained the copyright, and was to receive five pounds for the first impression, and fifteen more upon the sale of two additional ones. The disproportionate value affixed to the poem then, and the receipt now, would be ludicrous if it were not sad.

The London Chronicle says: We can state on the authority of a private letter from India, that the Maharajah of Cashmere is forwarding, as a present to Her Majesty, a most costly shawl tent, which will

contain moreover a bedstead of solid gold. The value of this regal offering is said to exceed £150,000.

A young Frenchman named Jacob, a turner in copper, is reported to have discovered a new motive power which has excited great interest among mechanics. While seeking to increase the power of his turning lathe, a new means of power was suddenly revealed to him, whereby he has been able, alone, without assistance, to construct a machine which increases two hundred fold the labor of one man, and may be increased to an unlimited extent.

Foreign News.

NEW YORK, Aug. 17. Steamer Saxon, arrived this afternoon.

A telegram from Paris says all vessels at the different ports are being disarmed, and those in the roads are being ordered back into port. Disarmament has also been commenced at Toulon, and orders have been given to discharge all sailors having served five years.

The Paris correspondent of the Times says the Sardinian Minister of Foreign Affairs had declared to Count Reiset, the French Commissioner, that Sardinia could not accede to the wishes of France so far as to make efforts to have the Grand Duke recalled, and that it would be preposterous to expect Piedmont to do so, contrary to the wishes and interests of Italy.

The Paris Constitutionnel has an article from M. de Cassagnac, entitled "Ingratitude of Italy," in which the Italians are reminded of the immense obstacles which beset the empire at the beginning of the war, but which were faced and surmounted by his single will, and he reminds Italy of these obstacles. He continues to show, if need be, the enormity of forgetfulness.

If the Emperor persisted, it would, he says, have cost tedious sieges, fresh battles, new loans, immediate war on the Rhine, troubles in Central Italy, insurrections in Hungary and elsewhere, which it would have been necessary to permit and even to encourage. In a word, it would have cost the abandonment of the principles of order, and the adoption of revolutionary principles, agitation renewed for the present, without speaking of a possible reverse of fortune. The article concludes with the following menace: "Italy must know well that if the powerful hand which is extended for a moment over it is withdrawn, neither the fine speeches of the English Parliament nor the sterile sympathies of the liberal party in Europe would hinder Austria from dominating again in Italy, and this time from Turin to Messina."

The Independence states that the French government have definitely resolved to employ in works of public utility the 150,000,000 which remains unexpended of the loan of 500,000,000 francs.

The Paris correspondent of the *Allgemeine Zeitung* says: "After the Emperor Napoleon shall have accomplished his triumphal entry into Paris at the head of the Italian army, on the 15th of August he will pay a second visit to London. In England he will meet the Grand Duke Constantine."

By the steamer Hungarian we have news to the 10th.

All the members of the Conference have reached Zurich, and the Conference was fully constituted, as follows: Austria—Count Colleredo and Baron Merenberg; France—Baron Bourgueney and Marquis Bonneville; Sardinia—Chevalier Desambrois and Chevalier Jococan, the Sardinian Minister at Berne.

The government of Zurich had visited and welcomed the Ambassadors, and were to give them a public dinner on the 11th.

The first formal sitting of the Conference took place on the 8th. The Sardinian representative assisted. The second sitting was held on the 9th. Nothing had transpired as to the proceedings.

FRANCE.—Napoleon went, on the 17th to Chalons Camp, to remain several days.

It was asserted that Prince Metternich would remain at Paris as Austrian Minister.

The Paris correspondent of the London Star gives a report that the Emperor had declared for free trade.

The Moniteur publishes a long official report by Vice-Admiral Roman des Fosses, regarding operations in the Adriatic. He shows that a fleet of forty-five vessels of all classes were anchored before Venice, in sight of the domes of St. Mark, prepared to open fire when peace was proclaimed.

The number of troops from Italy to march through Paris on the 14th was 70,000. The procession was to last seven hours.

The Times Paris correspondent says a report was still current that measures will shortly be officially announced confirmatory of the hopes entertained of the maintenance of peace, and calculated at the same time to give a great impetus to commercial affairs. One of them, it is said, will be the reduction of the present excessive duties on articles of necessi-

ty; the completion of railroads will be accelerated and industrial works in general encouraged.

Sham fights by 40,000 men have been executed at Chalons camp, under the Emperor's orders, illustrative of episodes at Solferino. The Emperor returns to the camp in September to take command of the maneuvers.

The Paris Constitutionnel ascribes the proposed fortification of Antwerp to the influence of England, who, foreseeing war with France, wishes to provide herself with an entrenched camp in Belgium.

ITALY. Early on the morning of Sunday, the 7, the King of Sardinia entered Milan, accompanied by ministers, members of Parliament, and the municipal bodies of Turin and Genoa. His Majesty passed through the Corso on horseback, amidst enthusiastic acclamations. A Te Deum was performed, at which the King was present, and he afterwards received the authorities of the city. In the evening a grand illumination took place. The appearance of Milan during the fete was very imposing.

The Sardinian government has recalled the Sardinian commissioners and authorities at Parma and Piacenza.

The elections for the National Assembly of Tuscany passed off harmoniously. All the Ministers were elected, all friends of independent Tuscany.

The Opinione of Turin says 50,000 French troops will remain in Italy, provisionally, owing to the dangerous state of some of the provinces.

GERMANY. The relations between Austria and Prussia almost assume the dimensions of a regular rupture, and were regarded as dangerous to the smaller German States which were already looking towards France for protection.

The King of Bavaria had apologized for the passage of troops through his territory.

PRUSSIA. The news of the dissolution of the French army of observation on the Rhine, produced a very favorable effect in Berlin, and Prussia would at once counteract the concentration of troops on the Rhine.

Prussia is about to send two vessels of war to Japan, to open commercial communications.

The Emperor of Russia will visit Berlin in September.

RUSSIA. The construction of a railway between Moscow and Saratov, a distance of 700 versts, has been authorized. The capital of the company will be 45,000,000 roubles, with a government guarantee for eighty years of 4 1/2 per cent.

GREAT BRITAIN. There is no prospect of a settlement of the difference between the builders and their men in London. About 220 of the largest builders have joined the defense association, and probably the 40,000 men they employ will be discharged unless they agree to the conditions now laid down. Both parties are confident of victory. The masters anticipate abundant labor from the provinces, which the men say they cannot get. The operatives, on the other hand, expect generous support from all the trades throughout the kingdom, and boast that they can remain on strike for six weeks upon their own resources, without calling for assistance from their own or other societies.

CULTIVATE ENERGY.—Many of the physical evils—the want of vigor, the inaction of the system, languor, and hysterical affections—which are so prevalent among the delicate young women of the present day, may be traced to a want of well-trained, mental power and well-exercised self control, and to an absence of fixed habits of employment. Real cultivation of the intellect, earnest exercise of the moral powers, the enlargement of the mind, by the acquirement of knowledge and the strengthening of its capabilities for effort, the firmness for endurance of inevitable evils, and for energy in combating such as may be overcome, are the ends which education has to attain. Weakness, if met by indulgence, will not only remain weakness, but become infirmity. The power of the mind over the body is immense. Let that power be called forth; let it be trained, exercised, and vigor, both of mind and body, will be the result.

There is a homely, unpolished saying, that "it is better to wear out than to rust out;" but it tells a plain truth—rust consumes faster than use. Better, a million times better, to work hard, even to the shortening of existence, than to sleep and eat away this precious gift of life, giving no other cognizance of its possession. By work, or industry, of whatever kind it may be, we give a practical acknowledgement of the value of life, of its high intentions, of its manifold duties. Earnest, active industry is a living hymn of praise, a never-failing source of happiness; it is obedience, for it is God's great law for mortal existence.

Give me, O God, such a true sorrow for my sins, as shall enable me to embrace all the necessary means, how bitter soever, for rooting sin out of my soul.

Pride is the great enemy, self-seeking the worst employment, and a haughty spirit the forerunner of a fall.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Times in which we Live.

Mr. Editor:—In my last I proposed in this number to show that the two-horned beast, the ten kings and the false prophet of the Apocalypse are identical. The thirteenth of Revelation describes the character of the two-horned beast by saying, that "He doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast," &c.

The two-horned beast, then, is a great miracle-working power, and works his miracles for the benefit of the first beast, and to induce the world to worship him. The same characteristic is ascribed to the false prophet, Rev. 19:20. "The beast was taken, and with him the false prophet which wrought miracles before him, with which he deceived them that had the mark of the beast and them that worshipped his image."

This cannot be Mohammedanism, for it never performed miracles for the benefit of the beast nor to induce the world to worship him. But it is precisely the work of the two-horned beast; therefore they are identical. But the beast and false prophet are allies. Rev. 16:13, it is said, "I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast and out of the mouth of the false prophet.—They are the spirits of devils working miracles, which go forth to the kings of the earth and of the whole world," &c.

Here the false prophet is the ally of the beast, and also a miracle-working power, and joins with the beast in making war on the Lamb, in the battle of that great day of God Almighty. The ten horns of the scarlet-colored beast do the same thing. Rev. 17:12-13. "And the ten horns which thou sawest are ten kings which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings." This is the same work in which the false prophet co-operates with the beast. Therefore the ten kings, the two-horned beast and false prophet are identical, and are merely designations of the same character.

The next question is, What ten kings are they who thus give their power to the beast? Are they the same as the ten horns of the beast, Dan. 7 and Rev. 13? There is room for doubt on this point. 1. The ten horns of Dan. 7th, came up before the little horn existed; and three fell before the little horn came into power; so that only seven of those kings existed to reign jointly with the little horn.

Again: the beast of Rev. 13 had ten horns, and each horn had a crown. But the ten horns of the scarlet-colored beast, Rev. 17th, had not crowns; but they received power to reign as kings one hour with the beast. The ten horns of chap. 13th, pertained to the beast in the days of his glory; while the ten of chap. 17th were appendages for a brief period while the beast was carrying the woman to her judgment, and to assist the beast in his war against Christ at his coming. It would seem, therefore, more to correspond with the ten toes of the image in Dan. 2d than with the ten horns on the head of the beast of Dan. 7th, it being the last extremity of the image and termination of the beast's reign. We are therefore to look for the ten kings to form their alliance, or "receive their power as kings one hour with the beast," although they are no kings or have received no kingdom as yet, about this time. But where shall we look for them, and from whence shall they "receive power as kings?" are interesting questions for the consideration of all students of prophecy. In my next I will consider this point.

J. LITCH.

MY JOURNAL.

I took the cars for Waterbury, Vt., May 19th, and arrived at 5 P.M. In the evening I preached.

Friday, May 20. I went to East Cambridge, Vt., to hold a meeting with Elder Watkins. He met me at the Essex Junction, and took me to his home.

At 5 P.M. I commenced the meeting. But few out to begin with; yet we had a good beginning. I find here a good chapel, and a goodly number of friends associated with Elder W., who hold the faith of the Lord's personal reign. On Saturday the 21st held meetings all day, and the interest increased. On Sabbath the 22d it rained. This was favorable in this case; for the house was full, in spite of the storm. If it had been fair, the chapel would not have held one-half the people. I gave three discourses; and when our meeting closed, the way was just opened for a successful effort. I may yet finish the work that was then begun, as many desired another visit.

Elder Watkins was formerly a Christian preacher, and has labored many years and extensively in this part of Vermont. He is a firm believer in the advent near, and boldly preaches the doctrine. I much enjoyed my visit with him and his dear people.

Monday, May 23, Bro. W. took me to Johnson's Flat, where I dined with Bro. Hill, an old disciple and a true Adventist. In the P.M. Bro. Allen took me to his home in another part of the town, where I enjoyed their hospitalities till the A.M. of the 25th. In the meantime, I preached at North Hyde Park, and the discourse seemed to suit their case so well, that most thought I had prepared it for the occasion. But the fact was quite different, as the sketch of the discourse was prepared in September 1837, when I could have had no knowledge or thought of them. The minister, however, told me he thought God did, and had it prepared for this occasion, and was very thankful that he had thus remembered the people in No. Hyde Park. Well, I do not object to his doctrine.

Wednesday, May 25, I took leave of Bro. Allen and family, and returned to Waterbury. Here I spent two days, and preached and visited the flock. I had a laborious time in the heat, but it was a season of refreshing to all. This church will live. Elder Bosworth and others supply them to good acceptance.

Friday, May 27, I went to Cabot, Vt., and arrived in season to preach at 6 P.M. I was received by Elder Thurber, the pastor, and by the church, most cordially. I put up with Dr. Wallace, my old host. But, Oh! how changed. Sister W., who when I last saw her was in the bloom of health, is now confined to her couch, sick and emaciated, and there are fears that she will not recover. Yet I have faith that God will spare her valuable life, for the sake of her family and the church of which she is so valuable and useful a member.

There is a change, too, in the spiritual condition of things here: some have backslidden, others are steadfast, but need reviving. But the church and pastor, with all their trials, mean to sustain the cause.

Saturday, May 28, Bro. Thurber had to attend a funeral in the old chapel a mile or more from the village, so that our meetings for to-day were interrupted until six P.M. This was well attended and good—the spirit of former times was with us. A number spoke of their faith and joys.

Sabbath, May 29, was a pleasant day, and the house was thronged as in other times. I preached three times, and had a glorious day—never better in Cabot. It was a melting, blessed season.

Monday and Tuesday, 30th and 31st, I visited the people, with Dr. Wallace, and preached each evening at 6 P.M.

Wednesday, June 1, I preached at Marshfield at 5 P.M.; had a full attendance and a refreshing time. We have some friends here, among whom are Bro. Gilman and family, whose hospitality I enjoyed, with others.

Friday, June 3, Bro. Thurber took me to Calais, where Bro. Davis and family received us joyfully. I preached at 1 o'clock P.M.

Saturday the 4th I preached twice. Considering the season of the year, we had a good attendance and profitable meetings.

Sabbath, June 5, we had a large concourse, to whom I spoke twice. The people had never heard me till now, but had heard of me from Madam Rumor, and were much prejudiced against me; but were much disappointed on hearing, as they found both the man and the doctrine altogether different from what they had supposed. I have the promise of a double number of hearers, when I go again; but if that be so, I do not know of a house in that region that will hold them. Bro. Davis is laboring in this town patiently and faithfully, and not without success. I hope my visit will be of some help to him and his little flock.

Monday, June 6, I was sick all day, but rallied toward evening and went with Bro. Thurber to Woodbury, and preached at 6 P.M. We had a full house, and I had a good time in speaking from Ro. 8:14-17. Bro. Thurber said he was glad I was sick, because I preached so much better. Well, it is good to be chastened. Bro. Davis preaches in this place half the time. They have good meetings, and a good Sabbath school.

THE ADVENT HERALD.

Tuesday, June 7, I finished up my work in Cabot, where I had preached eight times and made sixty visits. I took leave of Bro. Thurber and family, and also of Dr. Wallace's afflicted family, not knowing that I should meet them all again in this life. Sister Wallace is deeply impressed that she will die, and it may be so; yet we cling to the hope that she may be restored. Dr. W. took me to Peacham, on my way to the cars at Barnet, N. H. Here we parted, and I took the stage to Barnet, and from there the cars to Wells River and Lisbon, arriving at noon and dining with Bro. Kendall Parker. After dinner I visited seven families, and then took carriage for Landaff, and put up with my old friend Elder O. D. Eastman and his family. Our meeting was a very pleasant one. At 6 P.M. I preached in the M. E. church, and remained over one day to rest—which I much needed. J.V.II.

Dear Bro.:—The communication from Br. Litch in a late No. inclines me to say a few words. My soul responds to the call for a day of fasting and prayer in behalf of the objects therein specified, and also in regard to some others. I have often feared that as a body we have held ourselves too much aloof from other Christians. Whatever may have been the causes for this, should we not, overlooking all, seek in every way to arouse Christians every where of every name to a state of preparation for our coming Lord?

An increasing interest and inquiry, in every evangelical denomination, on the subject of holiness, to my mind is one indication of the nearness of that time when it shall be said, "The marriage of the Lamb has come, and the Bride hath made herself ready." I have thanked the Lord over and over again, for putting it in the heart of Bro. L. to pen those precious ideas. Let us not only humble ourselves and look to God to be put in complete working order, but remember in earnest supplication those who ought to understand these things, especially the ministers. Oh how my heart is often agonized for those who really love the Lord, but are all in darkness in regard to the prophecies concerning the second advent, and by their teachings cause the people to err in relation to this all-important event.

When the captive Jews were returning to re-build their city, they fasted and prayed, and the Lord answered their petitions. The appointment of such a day has greatly cheered my heart: as also the communication from Bro. Limes in regard to a proposed camp-meeting in N. H. May the Lord be with them. Yours, ACORN.

Aug. 8, 1859.

The Closing Periods.

A careful observer of the signs of the times could not stand an uninterested spectator to the horrid drama of blood and carnage that was lately being acted on the continent of Europe, though he may not be able specifically to determine the bearing, which the present aspect of affairs may have on the next series of future events; yet he may know that we have come into an immediate proximity to the day of the Lord.

There seems to be an evident filling up of some of the prophecies now, and though they may have but a partial fulfillment in the overthrow of cities and empires they cannot have an ultimate completion till the direful calamities of the last trumpet shall open the battle of Armageddon.

Thus we read, Zeph. 3:8. "My determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger"—also Jer. 25:31, 32. "A noise shall come, even to the ends of the earth, for the Lord hath a controversy with the nations. He will plead with all flesh; I will give them that are wicked to the sword, saith the Lord."

As we all expect the great day to be opened with war and bloodshed, we cannot be too stern and rigid in searching our own hearts, lest it should after all, overtake us as a thief, "For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:25.

The chains of periodical prophecy as they rush to a focus are fraught with startling interest at this time; and it may be supposed that all that can be said to elucidate them has been given: but with all due deference to the wisdom and discernment of those who may differ from me, I have a few thoughts to commit to paper on the closing scenes of probationary time.

We have seen that the little horn of Daniel's fourth beast was to continue not only 1260 years, (the time of its reign) but "till the ancient of days came;" till "he shall have accomplished to scatter the power of the holy people;" till the "gospel of the kingdom shall be preached in all the world;" and then "all these things shall be finished," and "the end come."

There is another picture of the same power, in the feet of the great image which were part of iron and part of clay, whose supremacy vanished about

the time of the French revolution; since which time nothing but the toes have been seen; which being of the same materials must of course be papal sovereigns. Imagine the great metallic image placed on a pedestal in its temple, as it was standing in its astonishing altitude, and terrible form and brightness when seen by Daniel, with a curtain wound up before it, till Babylon yields the universal sceptre to the kings of Media and Persia, B. C. 438, when the curtain drops and hides the golden head; and the silver breast and arms reign 207 years, to B. C. 331, and the curtain falls and they are no more seen, while Greece yields the sceptre over the world, about 300 years, to B. C. 30, when the curtain still lowers over the brazen belly and thighs, and Rome in the form of iron legs, becomes the head government of the world; first pagan and then broken; till the sixth century, when the curtain again drops over the legs of iron, and the spotted feet take the supremacy in ecclesiastical affairs for 1260 years, till the French revolution, since which nothing but the toes remain to be seen, of all that great and dreadful image! as the toes were like the feet i. e. part of iron and part of clay, the kingdoms which were represented by the toes, must be papal kingdoms; and it is a fact that at the time Louis Napoleon left France for the seat of war, there were but ten papal sovereigns in Europe which wore the mark of papacy, on the map; and they were Portugal, Spain, France, Belgium, Baden, Sardinia, Parma, Modena, Tuscany and Austria, and who can say that these kingdoms are not the very identical ones represented by the toes? and if so, where are we now in the path of prophecy? for the curtain seems to have fallen over three of them already, i. e. Parma, Modena and Tuscany. True these may yet be changed, which will place them in a different position, but we are on the verge of time, and in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed—who will smite the image, which will all fall together and be no more, and His coming will be before the curtain of time will hide all the toes.

Who, that has not secured an interest in the great salvation, can view the subject in this light, and not feel in imminent danger?

"—A moment we may wish,
When worlds want wealth to buy."

Could you know that a very few days would find you at the bar of a holy Judge, in all your naked deformity, what would be an equivalent for the loss of the soul! O that your anxiety and activity to secure an interest in the blood of Christ, may present such an issue; that when you are called, you may stand acquitted of all sin. Soon the sixth seal will show us the departure of the heavens as a scroll and the judgment and reward of God's people be announced by the seventh trumpet; the vine of the earth gathered for the winepress, and the 7th vial declare, "It is done." B. P. HILDRETH.

Westford, July 15, 1859.

To be continued.

A Tour in the Townships.

Bro. Bliss:—When interested in reading the "Waifs" and "Journal" of those engaged in the proclamation of the speedy advent of the King of kings, I have had thoughts of writing occasionally for the Herald brief sketch of my labors in this department, supposing that while such employment might be beneficial to me, it would not be unproductive of good to others. Having therefore just returned from a short tour through some of the townships of Eastern Canada, I will send you a few of my notes by the way which you may publish, if you please, for the benefit of those interested in such reading.

I left home, accompanied by my wife, on July 14th, to attend the funeral of sister Packard in Magog, as the obituary of this sister will be given elsewhere, I need say but a word in relation to her here. She was a very exemplary person, and gave good evidence of having left a place in the church militant to join "the spirits of just men made perfect" who wait for the coronation day. The affliction of our brother can only be realized by those who have passed through a similar trial; and while he pursues the journey of life alone and feels weary and sad amid the days of his pilgrimage, he can doubtless pray.

"Henceforth, Father, may my guilty soul, Washed in the atoning blood of thy dear Son, Place all its trust in Thee, and Thee alone!

And when the summons comes, and I too sleep, Grant me a home and an eternal rest In the bright world of everlasting bliss, Where my beloved folds her shining wings!

And when the morn, the long expected morn, Shall dawn in glory, and the saints shall rise From their dark icy beds, then may I too, With this cold form I now resign to earth, Come forth immortal, and with her ascend

To hail Thee as my Savior, and my King!"

Friday, 15th. I rode back to Stanstead with Dr. G. O. Somers and attended the County Temperance Convention. The day was fine, and the meeting,

which was held in a grove a short distance from the village, was well attended. The public exercises began about 12 o'clock with prayer by the writer. Several ministers of different denominations were present and participated in the services. After listening to two addresses from the platform, between 3 and 400 ladies and gentlemen sat down to dinner, having earth's verdant carpet beneath their feet and shady trees to screen them from "the sun's directer rays." Dinner being ended they repaired to the seats opposite to the stand, and heard other addresses. Many of the remarks made were excellent, but while listening to some speeches, I could not help thinking, How delusive is the hope which some cherish that in this dispensation the time will come, when by human instrumentality and the gospel of Christ, the Demon of intemperance will be banished from our world! Surely such need to be reminded of our Savior's words in his great prophecy which spans the age—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares,"—from which it may fairly be inferred that immoderate feasting, intemperance, and worldliness will be evils against which Christians will need to watch till the coming of the Son of man. We have unquestionably fallen among the perils of the last days, and it becomes every child of God to do what he can to "save some" from a drunkard's grave, and the second death, believing that till the day of the Lord bursts upon us in all its grandeur, there will be plenty of work to do in this department. The meeting passed off pleasantly and we trust it will have a salutary influence on the community. In the evening I met with a few friends at Bro. Wood's, where we spent an hour in prayer and social conversation on some of the names of the Messiah. The interview was very agreeable to me, and I trust profitable to all. This day I completed my twenty-ninth year. It seems but a little while since I preached my first sermon, and yet nearly eleven years have passed since then. How rapidly time flies! Well if the candle of life is burning down, I must work the harder ere it go out; and will pray with the Psalmist, "so teach me to number my days that I may apply my heart unto wisdom."

Saturday, 16th. Returned to Magog in time to attend the monthly meeting of the Advent church. The society being small, but few were present, yet the Lord was in our midst, and we realized in some degree

"How blest the sacred tie that binds
In union sweet according minds!
How swift the heavenly course they run,
Whose faith, whose hopes, whose joys are one!"

Sunday, 17th. Preached in the forenoon in a school house about a mile from the outlet of Memphremagog lake. The house was well filled, and good attention was given to a practical discourse founded on Nehem. 4:6, "The people had a mind to work." I wish the declaration were true of the people in that neighborhood as well as in some other localities I could mention; for if it were, I am sure they would find plenty to do, and we should see better times. But, alas! "the unprofitable servant" folds his arms in lazy loek, and while scarcely half awake mutters, "What can I do?" At 2 o'clock, I preached in the meeting-house at the Outlet. After looking into Hosea's basket of tropes, I selected the following, which I used as a text—"Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned; strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not,"—chap. 7:8,9. Our land is filled with backsliders, and faithful, fearless reprovers of such are needed; but where are they to come from? At 5 in the evening I went to the school house where the meeting was held in the morning and gave a short sermon to the children of the Sabbath school, on some of the names of Christ. They gave good attention, and we hope some of the lambs will listen to the shepherd's voice and be found in the fold in the gathering day.

J. M. ORROCK.

To be continued.

Dear Bro. Bliss:—I should like to say to friends in Vermont, New Hampshire, Canada West and elsewhere, who have kindly invited me, that as my health has greatly declined of late, I shall have to rest for a time, when I hope to see them and speak to them the word of life.

On my way from Hatley, where I preached Sunday July 31st, in extreme weakness of body,—I rested at the house of brother Johnson, Outlet of Magog. After receiving some refreshment, I was invited into the room of the youthful invalid Miss Helen M. Johnson, who is favorably known by her book of Poems. After Dr. Somers her brother-in-law had seated me in an easy chair by her bed, he retired, telling us to comfort each other. We remained mute for a little time, and seemed doubtful which should first try to speak, as both were so feeble.

At last I said, "Well there is comfort for us." "Yes," she said, "but not from this world." I replied, "Our comfort is in the Gospel, and it points us to a happy future." I next repeated the passage, "When we were yet without strength, in due time Christ died for the ungodly," and was led out on the precious doctrine of the atonement. This firm rock of ages seemed to rise before us,—we rested our souls upon it, shed some tears, rejoiced in spirit, and took the parting hand.

This young lady, with her high mental endowments, and sweet spirit, has made "her mark," and is waiting her exit to a congenial clime. O may the joy of the Lord be her strength in her weakness and sufferings.

I have gained strength some, so that I preached once last Sabbath. The Lord is good. Yours looking for mercy,

R. HUTCHINSON.

Waterloo, C. E., Aug. 12, 1859.

Dear Brother:—Give what light you can on the 29th and 30th verses of the 5th chapter of Matthew: "If thy right eye or right hand offend thee,"—whether it has reference to the church, or to individuals. I desire light, and seek for truth.

MORRIS.

ANS. Our Savior was, undoubtedly, addressing men as individuals, and not as an organized body. The "right eye," and "right hand," are here put by substitution for whatever object, pursuit, or inclination shall be relatively as valued, or seemingly as essential to its possessor as one of those organs. And if it induces him to sin, it is to be at once abandoned, as would be an amputated member, or a plucked out eye.

HERE AND HEREAFTER.—It is strange that the experience of so many ages should not make us judge more solidly of the present and of the future, so as to take proper measures in the one for the other. We date upon this world as if it were never to have an end, and we neglect the next as if it were never to have a beginning.—Fenelon.

I am thankful for small mercies. I compared notes with one of my friends, who expects everything of the universe, and is disappointed when anything is less than the best. I begin at the other extreme, expecting but little, and am always full of thanks for moderate goods.

OBITUARY.

DIED, in Magog, C. E., July 13th, 1859, of lung fever, MIRIAM, wife of John A. PACKARD, in the 70th year of her age.

She was born in Brattleboro', Vt. April 8th 1790. Her father, Wm. Bullock, Esq. moved to Stanstead Canada East, over fifty years ago, and she was married to J. A. Packard April 1st 1808. Her children—nine sons and four daughters—are all living to lament the death of one of the best of mothers. Five of them were present at her funeral; one of whom when he heard of her illness and the improbability of her recovery came fifteen hundred miles to see her. The others are in the Western States.

Sister Packard sought and found the Savior when she was quite young, and united with the Methodist Episcopal church. When Mr. Miller lectured in Canada, she heard and believed the good news of the kingdom of God at hand, after comparing what she heard and read with the word of God. She was for over ten years a constant reader of the Advent Herald—a periodical which she prized next to the Bible—and died a firm believer in the declaration of principles made at the Albany Conference in 1845. For more than half a century she stood by the side of one whom she loved and fought "the good fight of faith," and as an affectionate wife, a kind mother, and sincere Christian she has fallen on the battlefield and "entered into peace," Isa. 57:1,2. She was very patient during her illness, but ardently desired the coming of the Just One. When I visited her a few weeks previous to her decease, I found she had a calm reliance on the blood of atonement, and when the hymn was sung commencing

"We've no abiding city here,"
she felt like responding to the chorus

"We're going home to die no more."

But now she sleeps in Jesus, and her flesh rests in hope in the cemetery at the Outlet of Memphremagog lake, awaiting the sounding of the last trump when she will be called to receive her crown and full reward. The attendance at her funeral was large, and good attention was given to a sermon by the writer founded on 2 Timothy 4:6-8.

"The darkest clouds give lightnings birth,
The pearl is formed in ocean's bed;
The gem, unperishing in earth,
Springs from its grave as from the dead:
So shall the relics of the just,
In weakness sown, be raised in power;
The precious seed shall leave the dust,
A glorious and immortal flower."

J. M. ORROCK.

ADVERTISEMENTS.

Ayer's Sarsaparilla.

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

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This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many ranking disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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Sept 18—1 pd

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by serofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten : I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

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Aug 13—tf

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Aug 20—6m

B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, AUGUST 27, 1859.

Shingling a House.

James A. was a young man who commenced life with very flattering prospects, and a wife and lovely children soon blessed him. Unhappily he became by slow degrees attached too strongly to strong drink, and soon became—to make a long story short—a drunkard. One evening, he left his wife in tears, as was too common, repaired to the house of a man who sold him the deadly poison, and drank so much that he sank down in a kind of stupefaction, easily mistaken for sleep. All his companions had deserted him. About midnight, the landlord's wife came into the bar-room, and told him,

"I wish that man would go home, if he's got one to go to."

"Hush! hush!" says the landlord, "he'll call for something else directly."

"I wish he would make haste about it, then, for it is time every honest person was abed," said his wife.

"He's taking shingles off his house, and putting them on ours," said the landlord.

At this time James began to come to his right senses and commenced rubbing his eyes, and stretching himself, as if he had just awoke, said, "I believe I'll go."

"Don't be in a hurry, James," said the landlord.

"O yes, I must go," says James; "good night!" And off he started.

After some days' absence had elapsed, the landlord met and accosted him.

"Hallo, Jim, why ain't you been down to see us?"

"Why," said James, "I had taken shingles enough off my house, and it began to leak, so I thought it was time to stop the leak, and I have done it!"

The tavern keeper, astonished, went home to tell his wife about it, and James ever since has left rum alone, and attended to his own business. He is now a happy man, and his wife and children are happier than ever.

A Cracked Commandment.

We heard a suggestive expression related the other day, of a very little girl, who was taken by her mother into a shop, where a tempting basket of oranges stood for sale. While her mother was engaged in another part of the room, the little one feasted her eyes on the fruit, and nursed the temptation in her heart till it grew too strong to be resisted, and she hid one of the oranges under her apron and walked quickly away. But conscience remonstrated so strongly, that after a little reflection, she walked as quickly back, and as slyly replaced the orange in the basket. Again the forbidden fruit, out of her possession, presented its tempting side, and again she yielded. After a sharper conflict than before, conscience gained a second victory, and the almost stolen orange was again and finally restored. With a saddened countenance she walked home with her mother, and when they were alone, burst into tears, exclaiming, "Oh, mother, I've cracked one of the commandments! I didn't break it—indeed I didn't break it, mother—quite—but I'm sure I cracked it."

We shall never again see a piece of doubtful conduct, without thinking—there's a commandment cracked.

Strike when the Iron's Hot.

"Strike when the iron's hot," the old smith always said to us, as we used to gather round his anvil in the old shop, on our way to and from school—"Strike when the iron's hot, boys," as, suiting his action to his words, he raised his brawny arm and dealt the swift and heavy blows upon the glowing iron. "Mind ye, boys, there are always redhot minutes in life, when you must ply the strokes; if you let them cool, you may hammer forever, and never do anything. Strike when the iron's hot, boys. Remember that."

It is a small piece, but it carries a tremendous charge, and on me it made a strong impression. I was anxious to get an education, but my father was poor, and neither he nor my mother favored the idea; indeed, they were against it. Years of study, and no means to carry me through, looked dismal enough to them. But I was determined to compass it, if possible, and therefore studied and worked with all my might.

One day, as I was building the fire in Col. Jones' office, "Well, Dick," said he, "I hear you mean to go to college."

"Yes, sir," said I.

"Tough struggle for a poor boy," said he.

"Yes, sir," I answered; "but boys have gone through it."

"Are you ready to enter college?" he asked.

"No, sir; there's no good chance here; I want to go a year to —— Academy."

"Can you manage to get on the charity list there, Dick? If you can, why, maybe we can give you a lift," said the Colonel.

"Thank you, sir," said I.

"Strike when the iron's hot," said I to myself; and as soon as I had finished my work in the Colonel's office, I went to my minister, got a recommendation, wrote to the principal of the academy, and asked if my name could be put on the charity foundation—a fund which this school had to pay the board of a certain number of poor scholars of good character and respectable talents. As a good Providence would have it, in two days I received an answer from the principal, telling me to be on hand the next week. I took the letter to the Colonel.

"Whew, Dick," said he, on reading it, "I didn't expect such a dispatch as this."

"It's best to strike when the iron's hot, sir," said I.

"Go ahead, Dick," cried the Colonel;

"you will go ahead. Come in to-night, and I'll look up my offer."

The way clear, I told my parents; for if the way was clear, they had no objections; and so I started on my course of education, and the motto which started me, pretty well helped me through. I studied law. Where to settle when I was about ready to settle, was the question—go west, go south, stay at home, or where? There was no lack of the profession in any direction, it seemed to me; and as for openings, I pretty nearly concluded that an opening was just where one was ready to work.

"Why not try it in N——?" said a friend one day; "I hear Thompson is about leaving."

Thompson was a rising lawyer in a neighboring town. That night I took a chaise and started for the place. The next morning I saw Thompson, engaged his office, and before night I was as good as settled. The week following five other lawyers came to enquire about Mr. Thompson's leaving and to take his stand, provided the report were true. "Striking when the iron's hot" put me into it, and fidelity to the principle has carried me much farther on the road to success, since my settlement in business, than my most sanguine hopes ever looked for.

That's it, boys; don't let slip present opportunities for doing or getting all the good you can. As Shakespeare expresses it,—

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries,
And we must take the current when it serves,
Or lose our ventures."

I. C. WELLCOME, Secy.

NEW HAMPSHIRE STATE CONFERENCE.—As the time draws near for the next session of our State Conference, it becomes my duty to make the inquiry, Where shall our next Conference be held? Will brethren who may desire the meeting convened with them, please inform me at their earliest convenience, that I may be able to fix on the time and place, and give seasonable notice? Should there be a choice in regard to the time of the meeting, please name it; but the usual time is the early part of October.

T. M. PREBLE, Clerk of Conference.

East Weare, Aug. 20, 1859.

THE MAINE ADJOURNED CONFERENCE.—It will be recalled that at the annual conference in June, a few brethren wished an adjournment of the same, to meet in September for an extra effort, to devise and adopt some measure to more effectually prosecute the work of preaching the gospel of the kingdom of God at hand. After consultation being had about the time and place, it has been decided to meet in Yarmouth, Sept. 15th, with Bro. York's church, at 2 o'clock P. M., and continue over the Sabbath.

From what we know of the wishes of the brethren, and the state of the cause, we believe it the general feeling that in Maine we are doing very little to what should be done in this blessed cause of Christ, to save souls from destruction, and that there are facilities for doing very much more, both money and men. We want to see an interest awakened that will create a concert of action, and put one or two thousand dollars immediately into the treasury of the Lord, and send out as many evangelists as it will sustain. It can, it ought to be done. If it is not done, let those who will, do what they can. Let God's heralds be kept at the work, and let books and tracts be circulated. Come, let us make one more rally, unitedly, and bring the forces into the field, and fight earnestly the battles of the Lord. Come, let party feelings and sectional interests be submerged in the one united, determined, active effort to go on in God's strength in this work. Come, all who can. Let all the ministers be sure to come. Let some one of the brethren come from every place, if they can, and if not, let letters be sent to Bro. R. York, or to me, expressive of your interest and determinations. Send pledges or statements of promise to put in your mites to make up a sum to send the gospel everywhere we can. Some have already promised to do all they can, if we will appoint a treasurer, and adopt a plan. Come, praying that God may bless the effort and give us wisdom and grace. Let those who stay at home pray also, that this may be an important meeting for the cause in all parts of Maine. Those who have no money can pray, and God can hear. Those who have means, and will not use them for the Lord, need not pray for us. Those coming on the Grand Trunk R. R. will stop at Yarmouth station. Those coming on the Kennebec and Portland R. R. will stop at Yarmouth Junction, 1-2 mile from Bro. York's. Come the first day, if you can, but come.

Richmond, Me., Aug. 17, 1859.

There will be a Second Advent Campmeeting in Harmony Grove, Westford, Mass., upon the old spot, to commence on Tuesday, Sept. 6th and continue over the Sabbath. This is a delightful location convenient and within five minutes walk from Centre Depot. The object of this meeting is the saving of men by the preaching of the gospel in its adaptation to the past or present state of the world. We hope to see a rally of the scattered flock that shall come to this meeting full of love, faith and zeal, to work in the Lord's vineyard. Let them that are able help the poor to this feast. Those who wish, can provide their own board and bring along their whole families, with little expense. Bring tents and bedding, all who can. Tents and board will be provided on the grounds for all who wish, on reasonable terms. The railroad company have promised to transport from Boston to this meeting and back, for half price, providing there are fifty persons from that vicinity. Let all be awake and prepare for the meeting.

L. BOUTELLI, Groton.
M. W. COELLISS, Lowell.
I. D. BROWN, Prov.
JOSIAH VOSE, Westford.
THOS. S. PEPPER, Salem.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. M. OROOK—We have rec'd. your amts. you send, and will show the editor your suggestion on his return, when he will also arrange S. F.'s a/c.

R. HUTCHINSON—The address of Mrs. E. is No. 3 Lincoln st., Boston, Mass.

H. BUCKLEY—Your appointment was rec'd.; but was mislaid till too late for insertion; which we regret.

L. F. ALLEN—The \$1 for Miss O'W A., was rec'd. and paid to 971.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

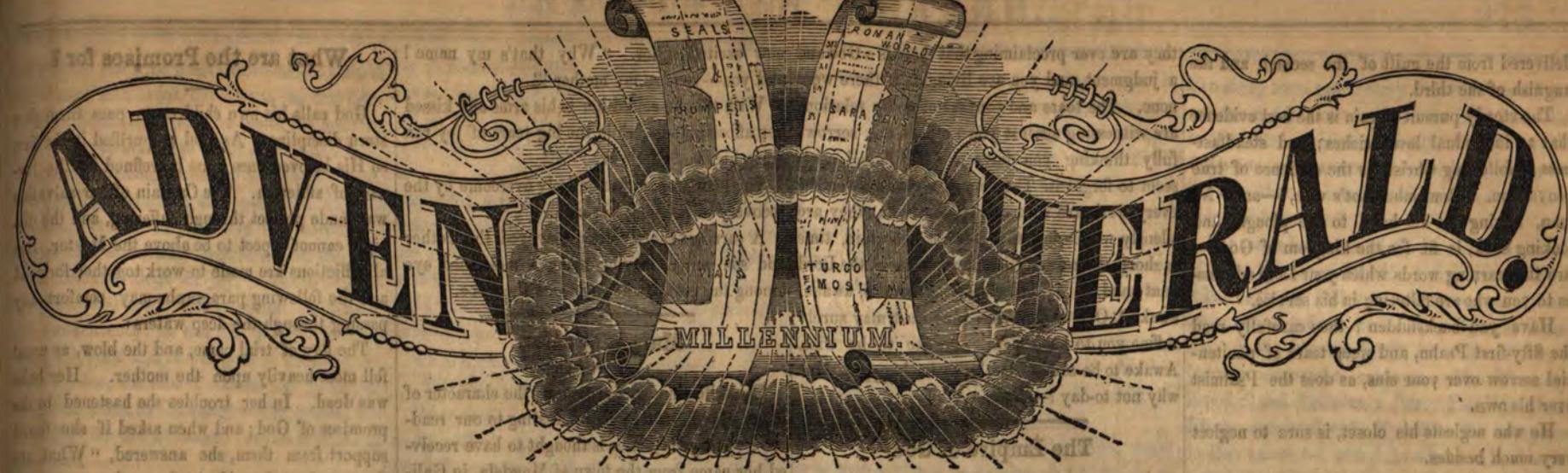
All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, AUGUST 23, 1859.

O. B. FENNER.....\$2.

W. D. COLEMAN.....\$2.



WHOLE NO. 95.

BOSTON, SATURDAY, SEPTEMBER 3, 1859.

VOLUME XX. NO. 35.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, Business Agent,
To whom remittances for the Association, and communications for the Herald should be directed.J. V. HINES,
J. PEARSON, Jr.
L. OSLER.Committee
on
Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$3, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " " " Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 20 cts. per year for the international postage; and English subscribers \$1.—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

Original.
THE CALL OF ZION.

Hark! a sound in my ear, like waves of the ocean: Its notes as they roll tell of war and commotion; 'Tis the voice of the One who shall soon reign on Zion.

A call made to all whom the King can rely on.

His heralds are now on the mountain appearing, Their feet shod with peace, robes of righteousness wearing;

They fling to the breeze the bright banner of glory, And tell to a wondering world the glad story:

The call of the Coming One: to leave all earth's pleasures,

Its hopes, and its fears, and its cankered treasures: To don the dark robes of the Black Prince Infernal, And don the bright badge of the Great King Eternal.

"Come away, come away," sounds aloud from each quarter,

"Let the North now give up her sons and her daughters,

Let the East and the West join the glorious strife, And the South add her numbers, enlisted for Life.

"Come away, come away, and dismiss all your fears,

Desert the dark Prince, and with us volunteer;

All the honor inscribed on his 'scutcheon forego.— For its reverse is written, "Lamentation and wo,"

"Come away, come away; for those pleasures are passing,

They pall on the taste, and soon they are o'er; Those hopes short-lived, and those hopes are now blasting;

Those treasures "moth eaten," will soon be no more.

"Come away, come away; for our Captain all glorious,

Will soon come from Edom, his garments all stained;

The wine-press have trodden,—his sword bathed in heaven,

Will fall on Idumea, and his foes be all slain.

"Then come, come away, and now be cross-bearers, And on Eden's shores you shall soon be crown-wearers;

With the Great King Immortal in glory enthroned, You shall rest in his love, and rejoice in his home."

D. B.
Bristol, Vermont, July 8th. 1859.

From the London Quarterly Journal of Prophecy.

Things that are Coming on the Earth

(Concluded.)

Yet the career of Louis Napoleon has its place in the history of Europe, both present and future. Hitherto he has been God's bridle for his own nation; now he seems to be God's battle-axe for other nations of Europe. It was thought at first that he had wisdom enough to content himself with emperorship: men begin now to think that

he has ambition, which will not be satisfied with anything short of wide-sweeping conquest. He had the choice between the sceptre and the sword, which the first Emperor could hardly be said to have ever had; he has preferred the latter, after ten years' tolerably successful trial of the former. Whether this is the beginning or the end of his career remains to be seen. It may be that the past ten years are but the preface to a history more marvellous than any heretofore; it may be that they form the beginning and end of the whole volume. Individuals raised up by God for particular ends, call them judges, or dictators, or usurpers, or protectors, have seldom had long careers. They have generally done their work speedily, and then passed away.

But assuming that the Emperor has a mission, as we have learned to call it, and that mission is European, not French, merely, what is the bearing of his present movement, and is ought of the prophetic word involved in it?

Though we are doubtful as to his being the eighth head, the rising Antichrist, yet we do not deny that he may be preparing the way for the evolutions of the last days. The Kingdom of France has too great an influence upon European kingdoms, not to make us look with something more than mere interest upon the doings of its head.

There are divisions and subdivisions among the kingdoms of Europe yet to be effected, and he may be the preparer of the way for them, if not the instrument for effecting them. A more exact arrangement of these kingdoms into ten may be looked for, and the present interval may be for effecting this. They have all along kept pretty near this number, but we expect something more definite in this respect ere long. The Emperor's map for 1860 is a crude one, constructed by man's ambitious pride, without reference to God's plans; but it shews that he considers the re-partition of Europe and the re-arrangement of its landmarks one of the objects to be labored for. It may be that this is his whole mission, to rearrange Europe and then pass away.

It would almost seem as if he had a mission against Popery. He has no doubt, favored it and flattered its priesthood; but many of his acts if not his words, especially his inspiration of the recent work of M. About, shew that he hates it, and is as bitter a scoffer at its mockeries as any "ultra Protestant" of our land. Never was Popery more mercilessly exposed and more scathingly satirised and mocked than it has been of late by his orders. He "hates the whore," and would fain "devour her flesh and burn her with fire." He has used it as his tool and ladder; but he has made all its priests to feel the meniality of their office, as the flatterers of a man whom they distrust and detest, as supporters of a throne which they would fain overthrow. Napoleon the First was the scourge of the Papacy. Napoleon the Third, as soon as he can see his way to act, will follow in his predecessor's footsteps, and exercise, with hearty goodwill, his "uncle's" vocation. It is clear that the Pope and he cannot agree, and that there is little love lost between them.

That the Pope should be driven from Rome, as soon as he may be, if the kindness of Napoleon will allow him, does not seem to us of itself an event of great importance. This has so often

happened in the past history of the Papedom, that we do not lay much stress on it. But still it destroys his prestige of greatness, while it does not invest him with the honor of martyrdom. And it is this prestige which has been of such singular service to him for the last thirty years. Popery has been a power in Europe, and hence statesmen have worshipped it, and succumbed to its pretensions and demands. As soon as it ceases to be a power, it will lose a host of its summer friends. British statesmen will lessen their courtesy to its priesthood, and curtail their concessions to its arrogance. Let Austria be thoroughly humbled, and popery gets a wound which will take some time to stanch. Let France triumph, and popery will be filled with dismay; for she knows that she cannot trust either France or her Emperor, and that to lean on them would be to lean on the point of a poisoned spear. She knows, too, that in France there is a spirit of infidelity abroad that hates her priesthood with a deadly hatred, and is only waiting its opportunity for vengeance.

When that hour comes, as come it assuredly will, when the pent up infidelity of France shall get vent to itself, then woe to every shaven crown from Calais to Marseilles. She knows this, and trembles at the very thought of French victory over Austria.

Some seem to look more eastward, and anticipate the appearance of Russia upon the European stage. We do not share this alarm. The Gog and Magog of Ezekiel have nothing to do with the ten kingdoms of Europe. These ten kingdoms have nothing to do with her, and hence France, under the first Napoleon, was ingloriously driven back like the billow from the rock. Russia has nothing to do with the ten kingdoms, and hence if she outstep her boundary she will be forced back into her appointed circle. Her mission is southward, not westward; yet not before her appointed time; not till Israel is restored. She will prepare to pour her armies over Turkey, and from Turkey over Palestine; but she cannot move till her day be come.

As for an invasion of Britain by France, we do not say much. Napoleonic ideas point to this; and Louis Napoleon believes that he is fated to die by a bullet in the streets of London. But what more can we say save this, that it will not be one of his first enterprises? He will leave that to the last; and wait to see whether his arms prosper and his throne remain stable. It is possible that he may yet need a home and a place of refuge from a new Paris revolution. He will not be in a hurry to assail us. Yet we dare say that he bears us no good will.

A crisis is at hand, however. It may not be the crisis; yet even that cannot be far off. Europe's crisis and the world's crisis are both of them hastening on. Israel will come up more prominently into view when bankrupt kingdoms and beggared emperors have to throw themselves upon Jewish wealth. Then will the Jew be able to drive a good bargain for himself and for his land. And it may be Europe's money-crisis that may be Israel's restoration. Both Austria and France may yet have to knock at the door of the Jew for money; and it will then be in his power to ask what he will as the recompense. Whoever bids highest shall have his gold. Palestine may yet perhaps be had on easy terms, when war has drained Europe's resources, and her kings

are glad to make terms of any kind, and with any one, for a little supply to their exhausted coffers.

The bankruptcy of kings has always driven them to the Jews; in the dark ages to torture them, in modern times to flatter them. It is of course, not the former, but the latter that we are to look for; and Israel's future may turn upon such events or circumstances as the present struggle will in all likelihood call up. God works his purposes in marvellous ways. The world has seen strange things in days past; it will see things stranger still.

The bankruptcy of kings, too, we may notice, has always told against popery. Henry VIII. needed money and rifled the pockets of the monks. Victor Emmanuel needed money, and he compelled monasteries to refund their ill-gotten treasures. The moment a king gets into straits he bethinks himself of monastic treasure. It is the most easily plundered, and he knows that it is all gotten by extortion or fraud. Woe be to Popery when the coffers of European kingdoms are exhausted; that will be the signal for "eating her flesh, and burning her with fire."

But we can look only a little way into the future. We know something of what is coming on the earth; and we can watch events, and try to note the signs of the times. The events of the hour are ominous, they seem to intimate something widespread and terrible. They warn us of judgment. They bid us watch. They tell us to be on the outlook for the great crisis of earth. They point forward to Armageddon and the great battle of earth, the great slaughter of the nations. They turn an eye to Palestine, as the stage to which the scene will soon shift, and where "terrible things in righteousness" will soon be done, in preparation for the long-promised glory.

Stray Thoughts for the Straying.

A single mis-step has sometimes crippled a man for life. A moral mis-step is sometimes attended with results still more fatal.

It would have cost Bunyan's Pilgrim a less effort to have kept out of the "Slough," than it did to extricate himself from it.

Peter's bitter weeping and deep mental anguish were caused by the denial of his Lord. Untold multitudes of others have experienced, and are experiencing a like cause.

"Facilis descensus Averni, sed revocare gradum, hoc opus, hic labor est," that is, descent is easy, but to retrace one's steps, this is work, this is labor. This is peculiarly true of the Christian in his descents and ascents, while on his journey toward heaven.

In a fleeing army, it is the lagging soldiers who are first overtaken and captured by their merciless pursuers. So with the laggards and loiterers in the "hosts of God's elect."

Esau sold his birthright for a mess of pottage. There are professing Christians who would seem to hold their heavenly birthright at quite as cheap a rate.

Three things mark the history of Peter,—his too great confidence, his denial, and his bitter weeping. Beware of the first, and you will be

delivered from the guilt of the second, and the anguish of the third.

The steady pursuit of gain is the best evidence that an individual loves riches; and steadfastness in following Christ, is the evidence of true conversion. "Remember Lot's wife,"—and "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God"—are the warning words which your Lord addresses to you who are faltering in his service.

Have you backslidden? then carefully read the fifty-first Psalm, and weep tears of penitential sorrow over your sins, as does the Psalmist over his own.

He who neglects his closet, is sure to neglect very much besides.

He who pleads some trifling excuse for the non-performance of a known duty to-day, will be satisfied with an excuse still more trifling to-morrow.—*Congregationalist.*

Do You Make It Fly?

Those who receive the Gospel are led by its influence to impart it to others. Religion makes its subjects happy, but does not waste itself merely in singing and shouting, nor in praying. To pray for an object without being willing to aid it, is no prayer at all. Giving must accompany praying. We fear there are hundreds of churches in which nearly the whole membership pray for the gospel to fly abroad, but never give anything to make it fly. This was very well illustrated by the following incident:

Old Aunt Dinah was a shouting colored saint, who would sing at the top of her voice and cry Glory! above all the rest. It was common, at the missionary prayer meeting of the colored people, to take up a collection while singing the hymn,

"Fly abroad, thou mighty gospel!"

In the midst of which Aunt Dinah always threw her head back, shut her eyes, and sang away lustily till the plate had gone by. The sable collector observed her habit, and one night, stopped when he came to her, and said very bluntly: "Look a 'heah, Aunt Dinah! you needn't be singing 'Fly abroad, thou mighty gospel,' if you doesn't give nothing to make it fly!"

One very soon learns that there are thousands of "Aunt Dinah's" among the white Christians of the land. They have very little sympathy with that good Father Sewall, who was asked to pray at the close of a missionary sermon, and immediately began to look about for the contribution box; on being told that he was asked to pray, he answered, "I know it, but I haven't given anything, and I cannot pray until I have given something." He made his offering, and then his prayer. Let us all go and do likewise.

Why not To-day?

Reader, you hope very likely to be a real Christian some time, and fit to go to heaven. You hope to repent and believe on Christ, and have a good hope before you die. But why not to-day?

What is to prevent you? Why should you wait any longer? Why not this day awake and call upon your God, and resolve that you will sleep no longer? I set before you Jesus Christ the Savior, who died to make atonement for sinners, Jesus who is able to save to the uttermost, Jesus who is willing to receive. The hand that was nailed to the cross, is held out to you in mercy. The eye that wept over Jerusalem is looking on you with pity. The voice that has said to many a wanderer, "Thy sins are forgiven," is saying to you, "Come unto me." Go to Jesus first and foremost if you would know what step to take. Think not to wait for repentance and faith and a new heart, but go to him just as you are. O! awake thou that sleepest, and Christ will give thee light. Why not to-day?

Sun, moon and stars, are all witnessing against you; they continue according to God's ordinances, and you are ever transgressing them. The grass, the birds, the very worms of the earth, are all witnessing against you; they fill their places in creation, and you do not. Sabbaths and ordinances are continually witnessing against you,

they are ever proclaiming that there is a God and a judgment, and you are living as if there were none. The tears and prayers of godly relations are witnessing against you; others are sorrowfully thinking you have a soul, though you seem to forget it. The very grave stones you see every week are witnessing against you; they are silently witnessing that "life is uncertain, time is short, the resurrection is yet to come, the Lord is at hand." All, all are saying, awake, awake, awake! O! reader, the time past may surely suffice you to have slept. Awake to be wise. Awake to be safe. Awake to be happy. And why not to-day?—*Ryle.*

The Empire of God.

Now, my friends, I must close my long course of lectures. We have passed from planet to planet, from sun to sun, from system to system. We have reached beyond the limits of this mighty stellar cluster with which we are allied. We have found other island universes sweeping through space. The great unfinished problem still remains—Whence came this universe? Have all these stars which glitter in the heavens been shining from all eternity? Has our globe been rolling around the sun for ceaseless ages? Whence, whence this magnificent architecture, whose architraves rise in splendor before us in every direction? Is it all the work of chance? I answer, No. It is not the work of chance. Who shall reveal to us the cosmogony of the universe by which we are surrounded? Is it the work of an Omnipotent Architect? If so, who is this August Being? Go with me to night, in imagination, and stand with old Paul, the great apostle, upon Mars' Hill, and there look around you as he did. Here rises that magnificent building, the Partheon, sacred to Minerva, the Goddess of Wisdom. There towers her colossal statue, rising in its majesty above the city of which she was the guardian—the first object to catch the rays of the rising and the last to be kissed by the rays of the setting sun. There are the temples of all the gods; and there are the shrines of every divinity. And yet I tell you these gods and their divinities, though created under the inspiring fire of poetic fancy and Greek imagination, never reared this stupendous structure by which we are surrounded. The Olympic Jove never built these heavens. The wisdom of Minerva never organized these magnificent systems. I say with St. Paul, "O, Athenians, in all things I find you too superstitious; for, in passing along your streets, I find an altar inscribed, To the Unknown God—Him whom ye ignorantly worship; and this is the God I declare unto you—the God that made heaven and earth, who dwells not in temples made with hands."

No, here is the temple of our Divinity.—Around us and above us rise Sun and System, Cluster and Universe. And I doubt not that in every region of this vast Empire of God, hymns of praise and anthems of glory are rising and reverberating from Sun to Sun and from System to System—heard by Omnipotence alone across infinity and through eternity!—*Prof. Mitchell.*

A Touching Incident.

While an aged and poorly clad female was asking alms at the corner of Fourth and Chestnut Street, Philadelphia, a smart looking sailor passed within a few feet of her, gazing intently on her haggard face for several minutes. She approached him, and extended her palm in silence.

Instantly his hand found its way to his capacious pocket, and when he drew it out it was filled with gold and silver, which he forced her to accept, saying, "There, good mother, take this; you may as well have it as the landsharks. The last cruise I had out of New York found me with four thousand on hand; but as the neighbors told me my mother was dead, I got on a spree with the money, and spent it all inside of a week, and then I shipped again." "O good, good sir! you are too kind to an old body like me. For your sake I will take it. O! you remind me of my poor son, George White! where are you now?"

"George White!" hurriedly exclaimed the

now excited sailor. "Why that's my name! and you—you are my mother!"

With this he seized her in his arms and kissed her affectionately, while the big tears of joy ran down his bronzed cheek.

The poor woman was entirely overcome by the recovery of her long lost child.

A carriage shortly after conveyed the mother and son away, leaving many a moistened eye among the crowd who witnessed the scene.

Mary Magdalene.

The following brief sketch of the character of Mary Magdalene may be interesting to our readers: "Mary Magdalene is thought to have received her name from the town of Magdala, in Galilee. She has been often confounded with Mary, the sister of Lazarus; while others maintain that she is the sinner mentioned by Luke, whose name he does not tell us. But Dr. Lardner has shown, by a variety of learned remarks, both from the Scriptures and the best commentators, that Mary Magdalene was not that person; but on the contrary, that she was a woman of distinction, and very easy in her worldly circumstances. For a while she labored under some bodily indisposition, which our Lord healed, and for which she was thankful. So far as we know, her conduct was free from censure; and we may believe, that after her acquaintance with our Savior, it was edifying and exemplary. She showed him great respect in his life, at his death, and after it; and was one of those to whom he first appeared after his resurrection. She followed him in the last journey he made from Galilee, to Jerusalem, and was at the foot of the cross at his crucifixion. Then she went to Jerusalem, to buy the perfumes to embalm him when the Sabbath was over. All the Sabbath she was in the city, and early the next day went to the sepulchre, with Mary the mother of James and Salome, where she had the happiness of first seeing her risen Lord. Dr. Lardner also published a letter to James Hanpay, in 1758, wherein he proves the exemplary character of Mary Magdalene, and complains of the manifest impropriety of calling houses for the reception of penitent erring women 'Magdalens!'"

"For this cause ought the woman to have power on her head because of the angels."—1 Cor. 11:10.

This place, especially the latter clause of it, is diversely interpreted. But I think all agree in this, that this power, which they were to have on their heads, was a veil or covering: which at other times, but most especially in the congregation, women ought to wear on their heads; and which in the primitive times covered not only their heads, but their face, as a guard to their modesty, and a screen to keep off loose and wanton eyes. And this veil is called power; to signify that they were under the power and authority of their husbands. But the men were uncovered in their assemblies, as the apostle tells,

verse 4, to signify that they had nothing over them; but were superior to all visible creatures, and subject only unto God. This power, or veil, women were to wear "because of the angels:" not, as Tertullian did grossly conceive from that mistaken text, Gen. 6:2, to hide their beauty from the sight and inspection of angels; for what veil could do that, or how can angels be affected by corporeal beauty? but either by angels are meant ministers of the church, before whom they are to show modesty or bashfulness; or else, perhaps, the celestial angels, who are always present and attending in the assemblies and congregations of the faithful; and therefore women should not do anything unbecoming and unseemly before them; or, lastly, because angels themselves do reverence Christ, who is their Head; and in token of their subjection unto him, are said to veil and cover their faces; (Isaiah 6:2;) and, therefore, women also, in token of their subjection to their husbands, who are their heads, as Christ is of the Church, should likewise cover their heads and faces with a veil. So we find, (Gen. 24:65,) that when Rebekah saw Isaac coming towards her, she "took a veil and covered herself," as a sign of her subjection to him.—*Hopkins' Works, vol. i, p. 472. Edit. 1809.*

What are the Promises for?

God calls his own children to pass through a stern discipline. As gold is purified in the fire, so His beloved ones must be refined in the furnace of affliction. The Captain of our salvation was made perfect through suffering, and the disciple cannot expect to be above the Master. But all afflictions are made to work together for good and the following paragraphs may comfort any passing through the deep waters:

The day of trial came, and the blow, as usual fell most heavily upon the mother. Her babe was dead. In her troubles she hastened to the promises of God; and when asked if she found support from them, she answered, "What are the promises for, if not for such a season as this?"

The child of God is often called to walk in darkness. The further he proceeds, the greater is the darkness. The light of reason fails to guide him. He is confused, and the gloom within is tenfold that of the gloom without; for, "if the light that is in thee be darkness, how great is that darkness!" He casts himself upon God, and receives—deliverance? No—Nothing but a promise. "Fear not; when thou passest through the waters, I will be with thee! and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." And it is enough; "hath he said, and shall he not do it; or hath he spoken, and shall he not make it good?"

The promises of God give light; they are the Lord's candles. When the Lord had delivered David out of the hands of all his enemies, and out of the hand of Saul, he said, "Thou art my lamp (or candle,) O Lord, and the Lord will enlighten my darkness."

A motherless boy was once asked if he would not like to have another mother to take care of him. He assented, and then added, "But my grandmother will take care of me; and she'll do it, whether she is paid for it or not." This was child-like. The experience of the past was to the lad a pledge for the future. Now, to the Christian, the promises of God are pledges, that come what may, all will be well. In their past experience all his promises are endorsed as kept, so that they can say with the apostle, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."

Is the night day? Has the sun gone down, and is there no moon? Take, then, these pledges—these candles of the Lord—and let there be light in thy heart.

"Judge not the Lord by feeble sense, But trust him for his grace; Behind a frowning Providence, He hides a smiling face."

The Resurrection of Christ.

The following beautiful and descriptive extract is taken from sermons published under the title of "The Scotch Preacher."

"Twice had the sun gone down upon the earth and all as yet was quiet at the sepulchre; death held his sceptre over the Son of God; still and silent the hours passed; the guards stood by their posts, the rays of the midnight moon gleamed upon their helmets and upon their spears, the enemies of Christ exalted in their success; the heart of his friends were sunk in despondency and in sorrow; the spirits of glory waited in anxious suspense to behold the event and wondered at the depth of the ways of God.

At length the morning star arising in the East announced the approach of light. The third day began to dawn upon the world, when suddenly the earth trembled to its centre and the powers of heaven were shaken. An angel of God descended, the guards shrunk back from the terror of his presence and fell prostrate on the ground; his countenance was like lightning and his raiment was as white as snow. He rolled away the stone from the sepulchre and sat upon it. But who is he that cometh from the tomb, with dyed garments from the bed of death? He that is glorious in his appearance, walking, in the greatness of his strength. It is your Lord! He

has trodden the wine press alone—he has stained his raiment with blood, but now as the first born from the womb of nature, he meets the morning of the resurrection. He arises a conqueror from the grave; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious. It was the jubilee of the universe.—The morning stars sang together and all the sons of God shouted aloud for joy. The Father of Mercies looked down from his throne in heaven with complacency; he saw his world restored; he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him when the blessings of the eternal descended as the dew of heaven for the refreshings of nations.

The Dying never Weep.

"It is a striking fact, the dying never weep. The circle of sobbing, agonized hearts around, produce not one tear. Is it that he is insensible and stiff already in the chill of dissolution? That cannot be—for he asks for his father's hand as if to gain strength in the mortal struggle, and leans on the breast of mother, brother or sister, with still conscious affection; and just before expiring at eve, after a long day's conversation with the Angel of Summons, he says to his oldest brother—the last audible good-night of earth—'Kiss me, Kiss me!' It must be because the dying have reached a point too deep for earthly crying and weeping. They are face to face with higher and holier beings, with the Father in heaven, and the angel throng, led on by the Son himself; and what are the griefs of a mourning, tears of dying farewell—be it that they are shed by the dearest on earth—in that vision bright of immortal life and everlasting re-union?"

We clip the above from the Enquirer of 15th May. It calls attention to a matter well worthy the consideration of the philosopher and the observation of the physician; and we give a case in illustration, as one of many that has come under our observation.

On the second day of March last, we visited, for the last time, an esteemed lady, (Mrs. L. H. C.) who was passing from time to eternity. We entered her chamber rather unexpectedly, and found her surrounded by weeping relatives and friends, whose society she had enjoyed for many long and happy years. On our approach she extended her hand and said, "Doctor I am glad to see you, I will soon be in heaven, where I hope to meet you all." Addressing her friends she said,—"don't cry for me, it looks strange." We remarked that it was human nature, and not a weakness,—that although her loss to those that wept for her, was her gain, it was not sufficient to dry up the fountain of the almost breaking heart. She replied, "I know it, Doctor, I used to cry too, but I cannot now!"

There seemed to be a smile upon her placid countenance, she closed her eyes for a few moments, and then again entered into conversation with those that approached her couch—bidding them farewell, with an admonition to flee the wrath to come, and meet her in the kingdom of God.

When we took our leave, she said, holding our hand, "Farewell, Doctor, you have done your duty, and fought hard to save—God bless you—meet me in heaven—again farewell." This opened afresh the pent up stream, and weeping was general, yet not a single pearly drop stood in those eyes that were soon to close forever. Truly may we exclaim—The Dying never Weep.—Cincinnati Medical News.

I am Vile.

One cheering word, sinner, poor lost sinner, for thee! You think you must not come to God because you are vile. Now let me tell you there is not a saint in this place but is vile too. If Job and Isaiah, and Paul were obliged to say, "I am vile," O poor sinner, wilt thou be ashamed to join the confession, and say, "I am vile," too? If I come to God this night in prayer, when I am on my knees by my bedside, I shall have to come to God as a sinner, vile and full of sin. My brother sinner! dost thou want to have any bet-

ter confession than that? Thou wantest to be better dost thou? Why, saints in themselves are no better. If Divine grace does not eradicate all sin in the believer, how dost thou hope to do it thyself? and if God loves his people while they are yet vile, dost thou think thy vileness will prevent his loving thee? Nay vile sinner come to Jesus! vilest of the vile! Believe on Jesus! thou outcast of the world's society. I bid thee come to Christ. Christ bids thee believe on him.

"Not the righteous, not the righteous; Sinners, Jesus came to save."

Come now; say, "Lord, I am vile; give me faith. Christ died for sinners; I am a sinner. Lord Jesus, sprinkle thy blood on me." I tell thee, sinner, from God, if thou wilt confess thy sins, thou shalt find pardon. If now with all thy heart thou wilt say, "I am vile, wash me," thou shalt be washed now. If the Holy Spirit shall enable thee to say with thine heart now, "Lord I am sinful—

'Just as I am without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come, I come,'"

thou shalt go out of this place with all thy sins pardoned; and though thou comest in here with every sin that man hath ever committed on thy head, thou shalt go out as innocent, yea, more innocent than the newborn babe. Though thou comest in here all over sin, thou shalt go out with a robe of righteousness, white as angels are, and pure as God himself, so far as justification is concerned. For "now," mark it, "now is the accepted time," if thou "believest on Him who justifieth the ungodly." O may the Holy Spirit give thee faith that thou mayest be saved now!

—C. H. Spurgeon.

Are we in Earnest?

A little while ago a clergyman said to a young man who never thought of his soul:

"My dear young friend, I think you are going to lose your soul! You are putting off the day of salvation—neglecting all these solemn matters, going on heedlessly, I fear, to the day of your death!"

The young man looked up with surprise and said—

"I don't think so! And, you must really pardon me, but I have my doubts whether you think so, or your church thinks so."

The minister was astonished. He never suspected the young man of scepticism.

"How so?" he asked.

"Why, my mother belongs to your church. Don't they all think just as you do?"

"Yes they do."

"Well then, don't my mother love me? And do you think she never would have told me, if she thought I was going straight to perdition? And there's my sister; don't she believe as you do?"

"Yes."

"Now, then, I know my sister loves me. I know she would come and throw her arms around my neck and tell me, 'Don't! don't! don't!' if she thought I was going to perdition."

EXPOSITOR.

Prophecy of Zechariah.

BY THE EDITOR.

CHAPTER XIII.

"And it shall be in that day that the prophets shall be ashamed each one of his vision, in his prophesying: Neither shall they put on a hairy garment to lie.

And he shall say I am no prophet, I am a tiller of the ground; for a man bought me"—i. e. as a slave. vs. 4, 5.

A prophet is ashamed of his vision when it is proved to be false by the failure of his prediction. And the idea in the above is, that so marked would be the failure of the predictions of all false prophets, that they would wish not to be recognized as such.

The prophets in former times wore hairy or rough garments, partly probably because it was

emblematic of mourning and partly because it contrasted with the pride and luxury which they denounced. Elijah "was a hairy man, and girt with a girdle of leather about his loins," 2 K. 1:8. Isaiah was robed in "sackcloth," Isa. 20:2. And John the Baptist "had his raiment of camel's hair, and a leathern girdle about his loins," Matt. 2:4. As the false prophets pretended to the same gifts, they would naturally imitate the garb and badges of office of the true prophets. But when they should be so ashamed of the failure of their predictions as to abandon all claim to prophecy, they would also avoid the dress of a prophet.

The claim of husbandry as a profession, would be to gain credence in denying all pretensions to the prophetic office.

This denial and claim is made when questioned by some defender of the law. But the ex-prophet does not escape the observing eye of the inquisitor, who detects certain marks in his hands indicative of his having been dedicated to the service of some idol, so that the prophet adds:

"And one shall say to him, What are these wounds on thy breast? Then shall he answer: Those with which I was wounded In the house of my friends." v. 6.

Some interpreters have applied this passage to our Savior, because the verse following applies to him; but the connection with the preceding verse is such that the more judicious expositors apply it otherwise. It was an ancient custom for masters to mark their slaves, as well goods. The worshippers of Bacchus had an ivy leaf imprinted upon their bodies. Marks were also made on the hand, and sometimes on the forehead,—to which reference is made in Rev. 13:16.

The answer that he received those marks in the house of his friends, or lovers, is explained by some as an apology for them—as a representation that they were only a family badge; but Hengstenberg regards it as a confession that they were received in the service of idols.

The following passage commences a new subject.

"O Sword! awake against thy Shepherd, And against the man my near relative, Saith Jehovah of hosts: Smite the Shepherd, and the sheep shall be scattered; And I will bring back my hand upon the little ones." v. 7.

There have been conflicting opinions respecting the subject of this prediction; but there ought to be no difference of judgment respecting it,—our Savior, the infallible expositor, having applied it to himself, when he said, Matt. 26:31, "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." This is demonstrative that Christ is the one who here, by an elliptical metaphor, is denominated "My Shepherd." And he is so called, evidently, in allusion to the previous prediction

in Zech. 11:8-11, where the prophet, representing a shepherd feeding the flock of slaughter, symbolized the Coming One: who has said, (John 10:11,14) "I am the good Shepherd: the good shepherd giveth his life for the sheep. . . I am the good shepherd, and know my sheep, and am known of mine." Hence "our Lord Jesus Christ," (Heb. 13:20) is undoubtedly "that great Shepherd of the sheep," who is here prophesied of.

In the exhortation to the "Sword" to awake against Christ, it is personified as the instrument of Divine Justice, for which it is frequently used. Thus in Jer. 50:35,37 "A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon . . . A sword is upon her mighty men," &c. Also, Amos 9:10, "All the sinners of my people shall die by the sword."

It is God who thus calls down the divine vengeance against the Son—not because he deserved the blow, but because he voluntarily bared his own bosom to the sword, which his flock so justly merited. Thus, Isa. 53:5,7, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; with his stripes we are healed. All we

like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all." 1 Pet. 2:24, "His own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness."

The eternal relation of Christ to the Jehovah of hosts, is indicated by his being denominated "The Man My Fellow," as in the common translation, or as others render it, "My near Relative," "My nearest Kin," &c. De Wette, a German rationalist, reads it, "The Man, my Equal;" and Arneim, a Jew, "The Man whom I have associated with Myself." No being can be thus associated with Jehovah, as to be denominated his fellow, equal, or kin, except, "Emmanuel, which being interpreted is, God with us," Matt. 1:23. In the person of Christ, "God was manifest in the flesh," 1 Tim. 3:16. "For in Him dwelleth all the fulness of the Godhead bodily," Col. 2:9.

The Shepherd was smitten, when our Saviour was apprehended and crucified; for applying this prediction to himself on the night previous to that event, he said to his disciples: (Matt. 26:31) "All ye shall be offended because of me this night." John records it, (16:32) "Behold the hour cometh, yea is come, that ye shall be scattered, every man to his own, and shall leave me alone." When the armed multitude took Jesus, (Matt. 26:56,) "Then all the disciples forsook him and fled;" and then was fulfilled this prediction, "The sheep shall be scattered"—sheep being a metaphor expressive of a relation to Christ analogous to that of a flock to its shepherd "So we thy people, and sheep of thy pasture will give Thee thanks for ever," Psa. 79:13. "Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls," 1 Pet. 2:25. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," Ib. 5:4. And hence the church is frequently spoken of as a "flock,"—as in Acts 20:29, where Paul exhorts ministers, "to feed the church," or flock, "of God, which He hath purchased with his own blood."

"I will turn mine hand upon the little ones," as in the common rendering, would be a substitution for extending favor and protection to the feeble of the flock, showing their Master still alive to them, to their joy and comfort, when dispirited by his death. The word rendered "little," however, says Wm. Lowth, "signifies great as well as little;" and to turn the hand "may signify either to punish or to spare." To "turn my hand upon the great ones," would be to inflict "severe judgment against the Jewish rulers, for their sin in crucifying Christ, agreeably to the import of the following words."—Lowth.

"And it shall come to pass, that in all the land saith Jehovah, Two parts in it shall be cut off and die, And the third shall be left in it. And I will bring that third part into the fire,

And will melt them as silver is melted, And will prove them as gold is proved: They shall call on my name, and I will hear them:

I will say, It is my people; And they shall say, Jehovah is my God," vs. 8, 9.

This Scripture brings to view the severe judgment, threatened by our Saviour against the Jews: (Luke 19:43), "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee." Also 21:24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Two thirds of the nation, according to this prediction were to be cut off, that is removed from the land and die, either in the siege, or in the captivity following; and the remaining third were to be left therein. Immense multitudes of Jews perished in the war, or with its accompanying pestilence and famine. In Jerusalem alone it is estimated that 1,100,000 thus perished; and in other places large numbers experienced a sim-

ilar fate. About 90,000 were taken prisoners, many of whom were shipped to Egypt as slaves.

The third part were to remain in the land—being neither cut off, nor carried into captivity. The whole of Judea is doubtless the “all the land” referred to; which was not at once depopulated by the Romans, and those left in it were, probably, those who had embraced Christianity, or who had been less guilty in relation to the crucifixion of our Savior, and so were spared the death and bondage inflicted on the greater portion of the nation. Paul evidently refers to these when he says (Rom. 11:5) “Even so then at this present time also, there is a remnant according to the election of grace.” Three thousand were converted on the day of pentecost, five thousand shortly after; they “were scattered abroad throughout the regions of Judea and Samaria,” went “everywhere preaching the word;” churches were planted, converts were multiplied and after enduring persecution, “then had the churches rest throughout all Judea, and Galilee, and Samaria and were edified”—i. e. built up, “and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied.”

Thus previous to the destruction of Jerusalem large numbers of the inhabitants of the land had embraced Christianity. None of the Christians perished in the siege of the city, and there is no reason to suppose that in other places they did not escape. After that event churches abounded throughout Judea. And so numerous were the christians there, that about A. D. 614 when the Persians took Jerusalem, 90,000 of its christian inhabitants were sacrificed to the malice of the Jews. Those left in the land, therefore, have been passed through the fires of persecution, have been tried and refined like silver and gold; and, with all who shall be added to their numbers of Jews who may still believe, with all the godly of Abraham’s seed in all ages, they will be raised up in the resurrection, will be a people of God, recognized by him as his, and recognizing him as their Jehovah, upon the mountains of Israel, in the regenerated earth.



ADVENT HERALD.

BOSTON, SEPTEMBER 3, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Birth-place of men to be considered when the Lord writeth up his people.

If there were to be an indiscriminate occupancy of the earth, in the regeneration, what could be the meaning of the 87th Psalm?

“His foundation is in the holy mountains.—The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab,” i. e. of Egypt “and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia: this man was born there. And of Zion it shall be said, This and that man was born in her. The Lord shall count, when he writeth up his people that this man was born there. Selah. As well the singers as the players on instruments shall be there: all my springs are in thee.”

The epoch, “when the Lord writeth up his people,” is evidently at the last day. And even Dr. Scott says of it: “The Lord will number at the last day all the true children of the church.” But he adds: that the object of the Lord’s mention of all these places at that time, will be to “show the eminence and excellency of their characters,” i. e. of the true children, and to “contrast them with all that the world hath admired and celebrated in ungodly men.”

This may be the only exposition that could be given of this Scripture, by one who did not discriminate between Zion and the church, and who could

conceive of the new earth of Peter and John, only as “a description of the happy state in heaven.” But it seems to come far short of unfolding satisfactorily its meaning.

In v. 2. Zion is contrasted with, and given the pre-eminence over, “all the dwellings of Jacob.” It is not, therefore, contrasted merely with Egypt, Babylon, Philistia and Tyre, but with all the cities of Israel. The Psalmist elsewhere said (48:2,13) “Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great king. . . . Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces.” And again, (Psa. 78:67,69), “He refused the tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah, the mount Zion which he loved. And he built his sanctuary like high places, like the earth which he hath established forever.”

There is respecting the locality of Mount Zion, an excellency which the Lord does not attach to any other spot on earth’s surface. Most glorious things are spoken of its eternal future, to which we shall have occasion to refer more particularly in a future article. But in the day of the Psalmist, the Lord expressed a love for it that is not spoken respecting any other locality. It is not, therefore, the church that is here denominated Zion; not Jerusalem contrasted with heathen lands merely; but the holy city is contrasted with all lands.

Nor can it be the “eminence and excellency of character,” of those born in Jerusalem, as Scott thinks, which is here brought to view. For no more exalted personages have been born in Jerusalem than have had their birth elsewhere. It is not improbable that Solomon was born in Jerusalem; nor is it unlikely that Isaiah, and some others of eminence, were there born; but it is not so recorded of a single individual, eminent in Sacred history. There is however, evidence that the most of the ancient worthies, who are referred to by name in the Scriptures, were born elsewhere. Thus,

Abraham was in Ur born of the Chaldees; Isaac and Jacob, at Beer-Sheba; the twelve sons of Jacob, at Padan-aram; Moses, Aaron, Caleb, and Joshua, in Egypt; Job, in the land of Uz; Gideon, was of Ophrah; Barak, of Kedesh-naphthali; Samson, in Zorah; Jephthah, in Gilead; Samuel, was born in Ramah; David, in Bethlehem; Elijah the Tishbite was of the inhabitants of Gilead; Elisha, of Abel-meholah; Amos, of Tekoa; Jonah, of Gath-hepher; Micah, of Morasthi; Nahum, of Galilee; Haggai, Zechariah, Ezra, and Nehemiah, were probably born in Babylon; John the Baptist, was born in the hill country of Judea; our Saviour was born in Bethlehem; Paul, in Tarsus; and the twelve disciples, probably in or near Galilee.

Bishop Patrick fancies that the meaning of the Psalm, is simply, that Jerusalem was a more honorable place than any other, to be born in. His comment represents the Psalmist as saying:

V. 4. “I do not deny the due praises which belong to other places and countries, but rather am wont to make honorable mention among my acquaintance and familiars, of Egypt and Babylon; and of those who are nearer to us, the Philistines, Tyrians and Arabians; bidding them observe that such a notable person was born among them.” v. 5. But what is this to Zion? of whom it shall be said in future times, that (not such a single person, but) this and that man; a great many worthies, and far more eminent, both in learning and in arms, but especially in piety, were born in her; for she hath no meaner instructor than the Most High, who shall settle her in a flourishing estate by educating and forming her inhabitants to the most excellent qualities.

So that when He himself, whose eyes nothing can escape, shall look over the register of those nations and count the famous men they have produced, he shall find only some one great man, and he comparatively of no great value, was born among them.”

This view of the Psalm, makes it merely the Psalmist’s individual comparison of Jerusalem with other localities, as an honorable birth-place—so honorable, that the Psalmist is represented as intimating that Jehovah will make a like comparison, and find, that relatively, only a few persons of eminence have been born elsewhere!

Can any such insufficient meaning, be the import of this Scripture? Does it not, rather indicate, that notice is thus taken of the places to which the individual saints should be severally apportioned?—not always according to their place of birth, but according to their place as originally determined in the Divine apportionment?

On the return of Israel from Babylon, when they came again, “every one unto his city,” Ezra mentions those who “could not shew their father’s house, and their pedigree, whether they were of Israel;” and some of “the children of the priests,” also, “sought their register among those that were reckoned by genealogy, but they were not found:

therefore they were as polluted, put from the priesthood,” Ezra, 2:1,59,62. Ezekiel said of some, (13:9) “They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel.” And Nehemiah said, (7:5,6) “My God put it into my heart to gather together the nobles and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, These are the children of the province, that went up out of the captivity, of those that had been carried away whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city.”

Thus it seems that in returning from Babylon to Judea the writing made of the genealogy of the people was principally, for the purpose of their returning each one to his own city. And as the result of that writing up of the people, (Neh. 11:20) “the residue of Israel, of the priests, and the Levites, were in all the cities of Judah every one in his inheritance.”

Does not this fact throw light upon this question? And hence may we not conclude,—“when the Lord writeth up his people,” makes mention of the various countries named, says of them that this man was born there, and says of Zion, that this and that man was born in her—that he thus makes mention of the places and persons, in reference to each one’s being given his appropriate inheritance?—those not thus returned, being as the Psalmist says, (69:28,) “blotted out of the book of the living, and not written with the righteous.”

In the revelation to the prophet Daniel of a future resurrection, (12:1,2,) it was said to him of the time when Michael should stand up, that “at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake,” &c. It was also said to him (v. 13) “But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”

The idea of Daniel’s lot, is evidently taken from the division of the land of Canaan by lot, among the children of Israel, of whom it was said (Num. 33:54) “Every man’s inheritance shall be in the place where his lot falleth: according to the tribes of your fathers ye shall inherit.” The lot of Daniel, can be nothing less than his place or portion in the promised and still future inheritance; and it is not doing violence to the language,—its literal significance affirming it,—to understand Daniel as being promised a restoration to his inheritance in the land of Israel—to which event that measured period will extend.

This view of the subject is strengthened by the letter of those scriptures which speak of a restoration of Israel—the context of which shows that it is in their resurrection from the dead—in connection with the existence of other nations, who must likewise be resurrected; for at the epoch referred to, there can be remaining no unholly beings on the earth, and probation will have ended.

By disregarding these facts, the system of Judaism has been erected to teach probation after Christ’s coming, and a mixed state of mortals and immortals, of resurrected persons on the earth with nations still living in the flesh; which conceits have no foundation in the word of God. And others by not always admitting the plain letter of the text, have failed to convince the adherents of the mixed view of their error. Some of these Scriptures will be noticed in another article.

Our Annual Meeting.

The readers of the *Herald* will not forget the concurrent annual meeting of the “American Millennial Association,” and the “American Evangelical Advent Conference,” which convene at Providence, R. I., on the 13th Inst. It is desirable that there be a full attendance, and the hope is entertained that the brethren and sisters will make an effort to be present at this annual convention, and that it will be largely attended.

It is the first time when this meeting has been held at this season of the year. Our previous gatherings have been either in the spring, or later in the fall. And the attendance at this occasion, will be some index of the suitableness of the time for such an assembling.

A full meeting at this time of those who both love the Lord in sincerity, and are waiting for his coming and kingdom, is very desirable. Such meetings encourage the hearts, and bind more closely together in bonds of affection, fellow laborers who are animated by common hopes, and are seeking a common end—the extension of a knowledge of the Redeemer’s kingdom. It always does one good to look in the face, and to take by the hand those whose hearts beat in unison; to speak and to hear spoken words of sympathy and affection; to listen to the Divine

promises respecting the future; and to devise ways and means for more efficient and energetic co-operation.

The dark cloud of war which had settled down so densely upon the north of Italy, has been suddenly lifted, and what does it augur? Is it temporary? and will it shortly descend to drench again those fields in blood, and upturn thrones and empires? or will there be a lull, for a time, in which men will be lured into a condition of fanciful “peace and safety,” when “sudden destruction” is liable at any moment to burst upon them? These are grave questions; they furnish themes for contemplation, and a mutual interchange of thoughts cannot but be profitable.

It will also be interesting to meet, that we may note how the plans, devised a year since, for conducting the interests of the cause on a principle of mutual advice and co-operation, have worked and prospered, and to see what changes, if any, are needed for greater efficiency.

The Association needs about two thousand dollars to complete the payment of its original purchase, and to give it the means needed to conduct with vigor, its great designs. Shall not some measure be devised to effect this?

N. B. The brethren and churches will see the importance of appointing delegates to the A. E. Conference.

APOLOGY.—We need to apologize to the readers of the *Herald* for the insertion, in the last number, of the closing paragraph of the article copied from the London Quarterly Journal of Prophecy, and entitled “The things that are coming on the earth.” We refer to a scandal current in some circles respecting the parentage of the present French Emperor. Were it true our columns would be no place for its utterance; but the booming guns and ringing of bells that announced his birth, at the command of Napoleon I., is a fact in history that is incompatible with the story—as it is made and circulated, to give plausibility to the scandal. The haters of Napoleon who attempt to discredit his parentage, in the absence of proof, and based only on surmise, do not compliment their own hearts in giving utterance to an unfavorable judgment, which they cannot sustain. And we in repeating it, are liable to the same censure. We therefore designed to have omitted that part of the article, which is not essential to the main argument; but, in our absence last week, the compositor did not notice our marking.

A DEAF MUTE.—While in Hartford last week, as we were walking with Bro. C. down Asylum st., when we had crossed the railway track and proceeded a few rods beyond, we noticed a man ahead of us, who suddenly stopped, pulled out his watch, and then wheeled around, facing us and the road. A sight of his face showed him to be Mr. Clerc, a deaf mute, and the earliest instructor of deaf mutes ever in this country—he having been brought here by the late Mr. Gallaudet, who visited Europe for that purpose before the foundation of the American Asylum for the instruction of such persons. What has attracted his attention? thought we. We could hear and see nothing. Presently we could hear the distant rumble of the coming Express train from New York, for Boston, and Mr. Clerc stood and watched it till it came in sight and passed. He had detected its approach by the jar of the ground, while we, with two more senses and a quarter a century his junior in years, had not detected its coming either by jar or sound.

The Spirit in Man—What is it?
The Soul—What is it? By Miles Grant.

The above are two tracts of 32 pages each, which are put forth to answer these two great enquiries. They are published and for sale at the Crisis office. We wish that we could endorse them as learned, profound, scholarly and conclusive in their reasoning.

Catalogue and Circular of the Rockland Female Institute, at Nyack, on the Hudson. Founded A. D. 1855.

This shows this school, under the management of the Messrs. Mansfield, to be in a flourishing condition. The next term commences Sept. 8th.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor’s attention to the omission.

At home again, and find on our table several short communications; for which the writers will accept our thanks. The following articles are on file for insertion.

“Things new and old,” by J. T. Curry.

“Lines”

“Sins going before to Judgment,” by R. H.

“Who Patiently Waits?”

"A Storm, and the Storm."

"They Keep Begging," by I. C. Welcome.

Letter from D. I. Robinson;

"Our Hope," by C. L. H.

Letter from D. I. Robinson.

OTHER COMMUNICATIONS.—J. Linn. The view you take respecting the dead, is the same that we hold to; but we think it best not to give it, as it would continue a controversy between you and Bro. Jackman, and result in no good, while it would pain some of the brethren.

H. B. Woodcock—Your communication, attempting to show that the multiplication of the human race on this earth will continue forever, and covering 26 pages of foolscap paper, is so long as to be unsuited to our columns. Had it not covered more than one sheet, we would have given it and replied to it; but its length is beyond our space or time.

J. T. Curry—The Time of the End, Miller's Memoirs and Messiah's Throne, would give you the information you seek.

A. Brown—Have put it en route for the printer.

M. B. Laning—Will attend to those enquiries, at our first leisure.

of the doctrine everywhere. And my cry is, Come Lord Jesus, come quickly.

I am happy in God. I rejoice in my position here, and feel that this is my place. I can speak louder, and more efficiently here, than I could to the crowd that throngs our camp to-day. This wicked and malicious affair will turn out for the furtherance of the gospel; and Bro. Pearson, on whom the superintendence of the meeting devolves to-day, will more efficiently perform the service than I could.

It would be very pleasant to me to be at the camp, and see the army of the faithful ones who meet to-day, and greet them once more; but I am denied this precious privilege. Yet I rejoice in the hope that I shall meet with all the faithful in the kingdom soon.

Brethren, let us be of good cheer, and while we watch the signs of Christ's appearing, let us do what our hands find to do with our might, that when the Master comes we may have a reception into his kingdom.

J. V. HIMES.

P. S. I have just heard good news from the camp meeting. Bro. Pearson spoke twice to a very large and interested congregation, and the meeting closed in triumph.

J. V. H.

East Kingston Camp Meeting.—Malicious Prosecution of Elder Himes.

Exeter Jail, N. H., Sunday, Aug. 28, 1859.

Bro. Bliss:—Our meeting at East Kingston has been a successful one up to Saturday evening, and much good has been done. Both the ministry and membership have been much encouraged, and will go to their respective fields of labor with new interest and hope.

We have had no disturbance of any account except from two restaurants set up near the ground, in defiance of the wishes of the managers of the meeting, and of the laws. One of these was set up by a Deputy Sheriff of the county, in violation of the statute, which he was sworn as an officer to keep. All persuasive means failing, the committee appealed to the law for protection. In retaliation, in accordance with his previous threat, he instigated a malicious suit against me, for the sale (in my private family tent,) of two copies of the "Christian Lyre," for ten cents each! I was taken before Justice Clarke, and fined five dollars and costs. It being a malicious prosecution, I did not feel at liberty to give the matter any sanction, by paying the fine, or taking an appeal, or of giving bonds to prosecute the case in a higher court. I told the justice that I was in his hands and was ready to go to jail. I was taken by the officers at the close of the afternoon sermon, as I was coming out of the pulpit. But by various delays at, and after the trial, I did not get into close quarters till after 11 o'clock, at night. I was glad to find any place for rest. My labors for the week had been intense, and I was almost exhausted.

I enjoy the confidence and respect of Mr. Brown, the Sheriff of the county, and feel at home here. I feel that I am in the way of my duty and have a conscience void of offense. I shall never stoop so low as to pay the fine, or permit my friends to do so. I choose to remain here, until this community shall consider the question, as to whether their high officers shall set up restaurants in connexion with our religious meetings, in violation of the laws they have sworn to keep, and to add to this the iniquity of prosecuting men, whose only sin consists in the faithful discharge of their moral and religious duties.

This persecution of our people arises from various causes, which I need not name, in this place; but the chief cause is hatred to God and his people. The persecutors hate the truth in general, and our faith and hope in Christ's soon coming in particular, and vent their spleen and vengeance in any form best suited to their tastes.

This action against me, is of an aggravated nature. To be reined up under the forms of law, by the violators of law, and by selfish and unprincipled men in other respects, and to be brought before a class of magistrates and in contact with lawyers who will stoop to such acts, is no very pleasant affair, to an honorable mind. Yet so it is; and so it has been before us. The lewd and the base of this region, have given their full sympathy to the prosecution, and before I left the ground showed their entire approval of Mr. Currier the prosecutor's course, by their obscene and abominable conduct.

In conclusion, I would say, that "none of these things move me;" except that they rub off the rust, and give new vigor to my faith and action in the cause of the speedy Advent. I am more and more impressed with the truth of Christ's near coming, and feel an intense interest to labor for the diffusion

* The arrest was made under a statute expressly designed for the protection of camp meetings against the intrusion of hawkers and victualers,—forbidding the sale of "merchandise" within two miles of the camp-ground.

strong evidence, but still it is not of a decisive character, and we can well afford to wait a week or two for the development of the whole affair. The Zurich Conference seems to have done nothing yet; nor has enough transpired to show the spirit and aims of the several members."

The French government has addressed a dispatch to the Great Powers, declaring that France will not assist the self-exiled Princes to return to their dominions by force, nor will she permit Austria or any other power to afford them military aid for that purpose. If this be so, those Princes may as well consider their ancient occupation gone.

THE REVIVAL IN IRELAND. We have already given our readers some intimations of a remarkable work of grace now going on in the north of Ireland. Every thing relating to the conversion of sinners, is evidence of the predicted gathering in, that the wedding may be furnished with guests; and the time is so much hastened when there shall have been accomplished the full number needed for the replenishment of this mansion which the Savior would prepare in the Father's house. A correspondent of the New York Chronicle has communicated some particulars, which we extract as follows:

This work at present, then, is confined to the North of Ireland. It extends over five counties in that part of the island. Belfast, Coleraine, and Londonderry are the center of its influence, though not of its origin, but the small towns and villages for miles around are under its power. There is nothing impassioned, excitable or superstitious in the character of the people. Unlike the Celts of the South and the West, who are full of these elements, they are the descendants of the men of the "English pale," and exhibit many of the features of the Saxon character. It is the stronghold of Protestant influence, and Presbyterianism is the prevalent ecclesiastical element among the dissidents from the Church. The latter has great weight, the churches of the body are numerous, the ministers men of mental power and rich and varied culture. Nothing can be farther from enthusiasm than the ministry of these men. I only need mention the names of Dr. Cook, Professors Edgar, Gibson, McCosh and others, who have uttered their solemn convictions that the work is of God, and are giving now their whole soul to its guidance and advancement.

In many points the characteristics of this work bear a striking resemblance to some of those which marked your own religious awakening:

The union of all ministers and Christians in the work. Ministers of the Episcopal sect, who would not a few months ago unite with a Baptist, or recognize his ministerial claim—Presbyterians. Methodists of various sects—all mingle and cordially co-operate. "We have no isms in this town at present," says a correspondent, "nothing but Jesus, the Savior of sinners." Asperities, jealousies, unkindly feeling, are melting down. One of the Bishops has presided at a large united meeting, and uttered sentiments in his address worthy of the Christian, if not in harmony with the lofty pretensions of Episcopacy.

The action of the laity in this movement is of singular interest. Elders, deacons, leaders, and members, are very prominent. In prayer-meetings, and visiting the awakened, they are very active. They originate and lead meetings, they address the assembled crowds on the great and absorbing verities of faith, they deal with the awakened, and in other ways are filling up various departments of Christian labor from which many of them had been shut out.

The spirit of prayer evidently marks it. It is the most prominent. Never was there anything like it. In many places, every second house in the streets is a bethel. In houses, shops, ware-rooms, squares, school-rooms, churches and chapels, they meet for prayer. They gather in thousands. Every place of worship is opened almost from morning till night. Only the other day the beautiful Botanical Gardens, at Belfast were visited by about forty thousand people, who in different groups spent the day in various acts of religious services. A week or two ago the new court-house at Coleraine was to be opened to the people. Arrangements were made for celebrating the event in the usual manner. As the day approached no one could be found to open or attend the ball. Meetings for prayer were proposed. They were hailed by the community, and the place was crowded from morning till night by thousands of devout and interested persons. Over the whole population a deep and absorbing religious feeling is spread. Trade is interrupted. Mills sometimes cannot go on. Editors apologize now and then to their readers that their paper is delayed on this account, and markets are scarcely attended—while railway directors are putting on special trains, and allowing them to run till a late hour, for the convenience of parties attending religious services from a distance. All churches are sharing in this tide of blessing. None are exempt.

A tremendous fire occurred in New Bedford, Ms., Aug. 24, destroying property, it is estimated, to the amount of \$250,000,—among which was 8000 barrels of oil—belonging mostly to mechanics, and uninsured. In order to arrest the flames, two buildings were blown up. Amid the confusion and noise, the explosion of bomb-lances in Hathaway's building, and oil casks on the wharves, increased the grandeur of the scene, and spread alarm among the spectators.

I have alluded once and again, I think, to some phenomena which mark this religious movement. They mark it more or less everywhere, and I must mention it again, though at some risk, for the sake of completeness in my outline. In all the town, in many cases, persons are struck in a moment with the most overwhelming sense of sin and danger. Sometimes it is followed by the most entire physical prostration, and in all cases by the most acute anguish. In the shop, the mill, the field, the streets, the houses, the chapels, this occurs. In a moment the most piercing cry is heard, and insensibility follows. It affects all classes—the gray-headed man and the child; the stalwart artisan and the young girl; the lady of social position and culture, and the ignorant old woman; the young and virtuous, and the reckless prostitute. The cries of these for mercy are appalling, the witnesses of them say. Let me select an example or two. I do not give them as worse than others, but as fair samples of a class continually occurring.

The following is narrated by Dr. Carson, a medical man of some eminence, a calm, Christian, philosophical man—the son of our own Dr. C.:

"A poor child about seven or eight years of age came to my house one night at a late hour, and asked to see Mrs. C. who had gone to her bedroom. The interview was readily granted. The child became affected. Her imploring and heart-rending cries for mercy—for she said she was a sinner on the brink of hell—were so absolutely distressing that I had to leave the house for a time, as I could not bear to listen to the melancholy tones of her infant voice. The expression of deep despair and sincerity on her countenance could not be imitated by the best actor I ever saw on the stage. It was a dreadful scene. In a few hours the poor child got the most perfect relief, and her countenance appeared almost superhuman with delight. She began to pray, and her prayer would have melted the heart of a rock. It was so powerful, so fluent, so accurate, so intense, and so full of thought, that it almost looked like an inspiration in a child so young. I am sure the scene will never leave the eyes of those who witnessed it."

I repeat, that these are samples of what is occurring more or less everywhere where the revival extends. In all cases, whatever may be the degree of physical effect, the most deep and overwhelming consciousness of sin exists.

Take another example:

"In one of these circles we noticed a case of terrible severity—one in which visions of unspeakable horror must have been pictured to the imagination of the unhappy sufferer. A young woman lay extended at full length—her eyes closed, her hands clasped and elevated, and her body curved in a spasm so violent that it appeared to rest, arch like upon her heels and the back portion of her head. In that position she lay without speech or motion for several minutes. Suddenly she uttered a terrific scream, and tore handfuls of hair from her uncovered head. Extending her open hands in a repelling attitude of the most appalling terror, she exclaimed: 'Oh, that fearful pit! Lord Jesus, save me! I am a sinner, a most unworthy sinner—but, O Lord take him away! take him away! O Christ, come quickly! O Saviour of sinners, remove him from my sight!' During this paroxysm three men were hardly able to hold her. She extended her arms on either side, clutching spasmodically at the grass, shuddering with terror, and shrieking from some fanciful inward visions."

Scorbutic diseases are the parent stock from which arises a large proportion of the fatal maladies that afflict mankind.—They are as it were a species of potato rot in the human constitution, which undermines and corrupts all the sources of its vitality and hastens its decay. They are the germ from which springs, Consumption, Rheumatism, Heart Disease, Liver Complaints, and Eruptive Diseases, which will be recognized as among those most fatal and destructive to the races of men.—So dreadful are its consequences to human life, that it is hardly possible to over estimate the importance of an actual, reliable remedy that can sweep out this Scrofulous contamination. We know then we shall proclaim welcome news to our readers, of one from such a quarter as will leave little doubt of its efficacy—and still more welcome, when we tell them that it surely does accomplish the end desired. We mean Ayer's Sarsaparilla, and it is certainly worthy the attention of those who are afflicted with Scrofula or Scrofulous complaints.—Register, Albany, N. Y.

CORRESPONDENCE.



having an appointment at Whitefield, I resolved to go, but suffered much all the way. Bro. Taylor, one of the old pioneers of this part of the state cared for me, and got me along in safety to Bro. Harris' Hill, where I got remedies, and received some relief. Bro. and sister Harris have been bereaved of a noble son, since I was last with them, which greatly depresses them. The Lord console them and bless them with needed grace.

After taking some refreshment we went on to Whitefield, where I preached at 6 P. M. We had a truly refreshing time. Bro. Eastman the Pastor and his people gave me as usual a very warm reception. He is seeing some fruit of his toils and is encouraged. Since I saw him, his dear father, long an efficient minister of the M. E. Church, had died. He was a dear friend of mine. And was brought into the Advent faith in 1842, at our Tent Meeting in Claremont. He was feeble for many years before his death, and remained and died in the M. E. church at Concord N. H.

The following is the last letter his son received from the old man, in which he affirms his faith in the Advent.

My dear Son.—There is no change in my religious views. I am still looking for the Savior. I think I can say with the Poet,

If his coming should delay
My business is to watch and pray,
And if I'm called away by death
I'll watch and pray while I have breath.

Your Father, B. C. EASTMAN.
Concord Feb. 20. 1857.

Tuesday, June 14. Took leave of Bro. Aldrich whose hospitalities I enjoyed, and Bro. Howland took me to St. Johnsbury in order to take the cars for Barton on my way to Troy. We arrived at noon and put up at the Hotel. On inquiry I found several Advent families whom I visited and spoke to them words of consolation, in their isolated state, and some day hope to visit them and give a course of lectures.

At 5, P. M. took the cars for Barton, and by car and stage arrived at South Troy at midnight. I took a few hours rest, when I rose early and arranged to go to North Troy, the place of the conference. Bro. A. Brown kindly aided me, and soon he procured the services of Bro. Sanders, who took me over and introduced me to Dea. Horner, who with his family gave me a Christian welcome, and home. At 6 o'clock I gave the first discourse to a small audience, not many having arrived as yet from abroad.

Thursday, June 16. Conference convened at 10, A. M., I spoke at 10 1-2, at 2, and 6 P. M., also on the 17 and 18th I spoke twice each day, and also twice on the Sabbath the 19th, to large audiences. The Conference will be reported by others and I omit any further account of it, further than to say we had a harmonious session. I was very unwell most of the time, but labored what I could to further the cause. The last day of the meeting I was better, and in the evening went to Newport to pay a short visit to Bro. Adams, formerly of our church in Boston. He is isolated and with his family they deeply feel the need of Advent preaching. But they are steadfast in the faith, and hope yet to enjoy better privileges. I returned on Monday morning to No. Troy, and took leave of Bro. Horner and his family, and with Dr. Hutchinson, started for Waterloo, C. E. thirty-five miles, where we arrived in the afternoon, and put up in the family of Dr. Parmelee where I enjoyed Christian hospitality.

Tuesday, June 21, visited the families of the church and others, and spoke at 6 o'clock to a good congregation. On the 22d continued my visits, and spoke twice, and closed my labors for this time.—Our brethren here have the care and labors of Bro. Orrock a quarter of the time, but need more labor, and also need a chapel. Dr. Hutchinson resides here, but is not able to do much for the church aside from his counsels and influence. He is still feeble, but labors some as his strength will allow, in different parts of the great field in Canada and Northern Vermont.

Thursday June 23. Bro. Lawrence of West Shefford conveyed me to the Outlet, or Magog. Here I called on Miss Helen M. Johnson, the Poetess. She has been sick for some time, and her life has been despaired of. I found her feeble, but cheerful and hopeful, as to the future. My visit was an instructive one. Sister Somers, a sister of Helen, lay there in an adjoining room, who has been confined to her bed for fourteen years, and herself some three years, and yet to see the patience and resignation of themselves and also of Father Johnson and family, with Dr. Somers, in their long and unusual trials, I repeat it, such a scene was instructive. Such trials, and so long continued are truly furnace trials.—And by such examples of patience and resignation the grace of God is magnified.

Our conversations and devotions were truly sweet and will long be remembered.

She handed me the following poem, which she had

composed in view of her departure more than a year ago.

I SHALL DEPART.

When the birds of Summer fly,
When the flowers of Summer die,
When the winds of Autumn sigh,
I shall depart.

When the mourning Earth receives

Last of all the faded leaves,—

When the wailing forest grieves,

I shall depart.

When are garnered grain and fruit,
When all insect life is mute,
I shall drop my broken lute;

I shall depart.

When the fields are brown and bare,
Nothing left that's good or fair,
And the hoar frost gathers there,

I shall depart.

Not with you, Oh songsters no!

To no southern clime I go,

By a way none living know

I shall depart.

Many aching hearts may yearn,
Many lamps till midnight burn,
But I never shall return,

When I depart.

Dark and drear the way may seem,
I must cross a gloomy stream,
Where no light of Earth can gleam,

When I depart.

Trembling, fearing, sorely tried,

Waiting for the ebbing tide,

Who, oh! who will be my guide

When I depart?

Once the river cold and black
Rolled its waves affrighted back,—

I shall see a shining track

When I depart!

There my God and Savior passed,
He will be my guide at last,—

Clinging to his merits fast,

I shall depart.

H. M. J.

In the P. M. at 6 o'clock, I preached to quite a large gathering for a week day, and had a refreshing time. Elds. Chapman and Sornberger were out to hear. I went over the Lake and spent the night with Wm. M. Atwood, who since I was here buried the partner of his life. He is left alone, except a little son, who is left as a care and consolation.

Friday, June 24. Bro. Atwood took me to Derby Line, Vt. where I was warmly greeted by Eld. Orrock and family.

Preached at 6 P. M. the 25th, and spoke twice, but the storm was so severe that we did not have a large attendance, though the interest was good.

Sabbath June 26. Gave three discourses to large audiences. We had a good and encouraging day. Bro. Orrock is doing well for the cause here and elsewhere in Canada. But he has need of help, throughout the entire field. They need a series of effective meetings to build up the waning interests of the cause. But I was unable to protract my visit at this time.

Monday June 27. Returned to Boston, and visited Providence, R. I., the 28th, on business.

Friday July 1. Attended the anniversary of the West Townsend Seminary, of which I have given notice elsewhere.

July 3, preached in Boston.

July 4, preached twice in Bro. Gale's Barn, in Kingston, N. H. In the A. M. on Isa. 9:6, "The government shall be on his shoulders." P. M. on Dan. 2:44.—The kingdom of God and its nearness.

At the close of this meeting I introduced the subject of a campmeeting to be held in August in East Kingston, which was responded to by the appointment of a committee of arrangements. J. V. H.

A Tour in the Townships.

Monday, 18th. Spent the greater part of the day in preparing an article for the press. I am at the residence of my father-in-law (A. B. Johnson, Esqr.) and find it indeed a house of affliction, Mrs. Somers and Miss H. M. Johnson being invalids here. Their severe and protracted illness is exceedingly trying to themselves and others, and constitutes one of the mysterious ways of Providence.

It seems at times as though we could not endure the trial, but to murmur on account of it would be sinful, and to remove it we have thus far been unable, therefore we are compelled, as the wise man says, to "consider the the work of God: for who can make that straight which he hath made crooked?"—Eccles. 7:13. Prayer is, however, our privilege, and we may be enabled through grace to say with Wesley:

"Though in affliction's furnace tried,
Unhurt on snares and death I'll tread;
Though sin assail, and hell thrown wide,
Pours all its flames upon my head,
Like Moses' bush I'll mount the higher
And flourish unconsumed in fire."

From Tuesday to Friday the time was spent mainly in study and manual labor. Attended two church meetings for transacting business connected with the cause of the Coming One. Success apparently at-

tended the efforts, and I trust it will be permanent. On Saturday we rode 21 miles to Waterloo, and lodged with Bro. W. O. Lawrence, whose hospitality on many occasions will never be forgotten.

Saturday, 24th. Went to Knowlton Falls and preached in the morning from Rom. 12:1, urging the necessity of immediate and entire consecration of ourselves to God. After meeting returned to Waterloo, when I gave two discourses. We had an interesting communion season in the afternoon. A goodly number partook of the emblems of our Saviour's death, but some went away whose hearts are favorably impressed with divine things. How often do those "of little faith" act as though the table were spread on Sinai; amid the thunders and lightnings of the law, instead of Calvary where the "still small voice" of mercy is heard! How often under a deep sense of unworthiness do they mourn over the absence of their Beloved, and therefore forsake the table which his hand has spread, whereas, did they but partake, He might make himself known to them in the breaking of bread.

Monday, 25th. Spent the day in visiting those of "like precious faith with us," and conversing with them of things pertaining to the kingdom of God.

Tuesday, 26th. Made some more calls, and in the afternoon went to West Shefford—nine miles—and put up with sister L. Lawrence. When I was there last year (June 15th) it was to attend the funeral of her husband, and just four weeks from that time, her father, who visited her to comfort her in her loneliness, was also carried out to burial. We trust they both sleep in Jesus and will come forth in the first resurrection. Death's doings cause sorrow, like a dark cloud, to rest on many a family; but the day of re-union is approaching, when joy will be restored to those who mourn in Zion, and that joy will be endless. This is the hope which our sister cherishes, and which is like an anchor to her soul. A few of her neighbors having met at her residence in the evening, I gave them Christ's words of warning to the church in Philadelphia, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown,"—Rev. 3:11. I trust the message fell not powerless to the ground.

Wednesday, 27th. Returned to Waterloo and at 5 o'clock P. M. addressed an audience from Acts 8:36-39, after which amid a rainstorm we repaired to the water, where six were baptized in the likeness of Christ's death. I never administer the ordinance, nor see it done without being impressed with the simplicity and expressiveness of the two sacraments of the Christian church. At the table of the Lord we are reminded of Messiah's death, and see in the broken bread and poured out wine the emblems of his broken body and shed blood, and from that sacred spot we look forward to the marriage supper of the Lamb when the saints will drink the new wine in the kingdom of their Father; but as we stand by the baptismal font we are reminded of the resurrection: for the candidate in the sacrament expresses his faith in the death, burial and resurrection of Jesus,—his hope of the resurrection of the just, and his determination from henceforth to be dead to sin and to walk in newness of life. With this view of the import of baptism, we can better understand what the apostle means when he says, "Else what shall they do who are baptized for the dead, if the dead rise not all? why are they then baptized for the dead?" (1 Cor. 15:29)—that is, as Dr. Adam Clarke explains it, "if there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any notice sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under the water; so they receive it as an emblem of the resurrection unto eternal life, in coming out of the water: thus they are baptized for the dead, in perfect faith of the resurrection."

Thursday, 28th. Leaving Waterloo, after making a number of calls on brethren and sisters, a ride of twelve miles brought us to the village of Lawrenceville, where I had an appointment to preach at 6 o'clock. There was a large attendance for the place, and good attention was given to the word spoken. On the following day we went to Melbourne Ridge, but failed to have a meeting, the appointment not having been properly announced. We put up with Bro. D. Lawrence for the night, and next day went to the village, where I preached in the evening. Melbourne village is situated on the south-west bank of the St. Francis, and directly opposite Richmond where the railroads from Quebec and Montreal intersect for Portland. The scenery here is rather picturesque.

Friday, 29th. Preached three times in the Advent chapel. The day was pleasant and the attendance good; but the state of the church is not the most encouraging. The brethren do not seem to be at peace among themselves, and therefore have not "the unity of the spirit" which it is their privilege to enjoy. However, if a good pastor could

MY JOURNAL.

Friday June 10. Went to Sugar Hill and as always had a warm reception from Brother Shipman and his family. I preached at 1 o'clock P. M., good audience and refreshing time to begin with.

Great changes since I was last here. Bro. S. has added over a hundred to his happy flock. Truly "what God has wrought."

Saturday June 11. Spoke twice today. There was deep interest, many spoke in the P. M. The congregation was quite large, and the season was one of good cheer.

I labored under much pain the last two days with dumb ague and headache. It is hard work to preach in such a state. But I do not like to disappoint the people when I can rally and speak at all.

Sabbath June 12. Bro. Shipman called me at 6 this A. M. when I informed him that I had suffered the entire night with severe pains and sickness, and that unless I could have some effective medicine I should not be able to lift my head to day. So he gave his whole attention to me until about 10 o'clock.

when I got sufficient relief to get up and go to the pulpit, where I would get the rest. I gave three sermons to a large concourse, and had help from above to give to every one a portion of meat in due season. All praise to God. Our meeting was triumphant.

Monday, June 13. I was very sick again, but

be obtained to reside among them, who would "set in order the things that are wanting," and preach to them half the time or more, I am persuaded that with God's blessing they would soon see better days. They are well able to finish their chapel and support such a minister, if they "had a mind to work;" but if "cursed is he that doeth the work of the Lord negligently" (See Jer. 48:10 in the margin), I am afraid that in more than one locality the prophet's curse will rest ere long.

I remained in Melbourne three days longer, and spent the time in visiting from house to house. In the evenings of Tuesday and Wednesday I preached in what is known as "the stone school house"—a place about three miles from the village. I must say that I feel a deep interest in the welfare of this society, which has been within a few years much reduced by death, removals and backsliding. It was here that, soon after I gave my heart to God, I was led to "confess with my mouth the Lord Jesus" by taking part in prayer and conference meetings; here I was publicly chosen by the church to the work of the ministry;—here I preached my first sermon; and here I was buried with Christ in baptism. With such recollections of bygone days crowding upon the mind, I could not but feel sad, and earnestly pray the great Head of the church to send prosperity to the remnant of his heritage.

August 4th. It rained from early morning till about three o'clock P. M. at which hour we left Bro. Chamberlain's, where we had lodged the greater part of the time that we remained in the village, and after riding 27 miles arrived about dark at Elder T. Buckingham's. This brother devotee a part of his time to preaching the gospel of the kingdom and with some success. I hope he will yet be able to do more, for the harvest is plenteous, but the laborers are few. There are loiterers enough in the vineyard, but laborers are what we need. May God raise up and thrust into the field workmen that need not be ashamed, rightly dividing the word of truth. They will find enough to do, honorable employment, and a glorious reward.

Friday, 5th. Reached home in time to attend our weekly scripture reading meeting. The greetings of friends after an absence of about three weeks were cheering, and our social conversation on the things of God, I trust profitable. Having traveled by private conveyance about 220 miles without accident, "according to the good hand of my God upon me."—visited many families,—and labored some in the Redeemer's cause, with a grateful heart I present to the public this brief sketch of my labors (the first I have written for the press), feeling however, as did Knox, the Scottish Reformer, that "my right ear, my right thumb, and right toe must be sprinkled with the blood of the lamb wherewith Aaron and his sons were consecrated and appointed to the priesthood: that is, my best work must be purged with Christ's blood. . . and I will accuse myself that I do not, I confess, the uttermost of my power in feeding the lambs and sheep of Christ. I satisfy, peradventure, many men in the small labors that I take, but truly I satisfy not my own conscience." Trusting, therefore, in the work of Jesus for acceptance, and hoping that my labors, such as they are, will "not be in vain in the Lord," but that even this sketch of them will benefit some pilgrim's heart, I remain yours in the best of bonds and the best of causes,

J. M. ORROCK.

The Closing Periods.

We can see still another picture of the same power in the rise of the leopard beast, Rev. 13:1,10, with seven heads and ten crowned horns.

This beast seems to have been made up of barbarism and corrupt Christianity; he rose soon after the fall of the Western Roman empire, and was to "continue forty and two months;" to whom the pagan dragon gave "his power and his seat and great authority." It seems the dragon was cast out when Constantine christianized the empire; but here he becomes very officious to inspire this beast with a power no less hostile to the church than paganism. In the sixth century he began his blasphemous reign; after which one of his heads was "wounded to death;" but it was afterwards healed, "and all the world wondered after the beast."

If the forms of the Roman government are to be counted as the heads, and one to succeed another, (as has often been asserted i. e. that kings, consuls, dictators, decemvirs, tribunes, and emperors were the heads, as shown Rev. 17:10, then it must be the inspired head, that was wounded to death; and though he lost his head he did not lose his horns, nor his body. The head of this beast, or the emperor, had left the West to dwell in the East, but the body of the beast was Rome; over which the Eastern emperor reigned till A. D. 731. The author of Parley's universal history says:

"For a long time the popes of Rome had authority only in matters of religion; but Gregory 3d about

the year A. D. 731, resisted the Greek emperor who ruled over Italy, and established the title of the Pope to reign over Rome in matters of state."— "From this time forward the popes rapidly acquired power; and in A. D. 760 they had extensive possessions, and immense wealth," (page 343.)

Here it appears that the imperial head was wounded to death by the pope; and the papacy became the 7th head of the beast, for about a half century, and then became a beast himself, with two horns like a lamb, but spake as a dragon, and "exercised all the power of the first beast before him," and commanded "that they should make an image to the beast, who had the wound by the sword and did live." There never was a time since its rise, when the beast was dead; though his imperial head was wounded to death; there was another head ready to take its place, and manage the beast, till his deadly wound was healed,—or till his image should be made, which were both accomplished in the crowning of Charlemagne, emperor of the Romans—A. D. 800; for by this act he healed the wounded head of the leopard beast, in restoring the imperial form of government, and made an image to the beast by making Charlemagne a creature of his own; the pope claimed supreme power in both church and state.

The same author says: "The popes claimed authority as God's viceroys on earth; and said, the keys of heaven and hell were in their custody."—"Other potentates were content with wearing a single crown; but the popes crowned themselves with three, rising one above the other." "They assumed the title of Holiness, they took away kingdoms from the rightful sovereigns and gave them to others." "A pope, named Clement, declared that God had given him all the kingdoms of heaven and earth." "For nearly four hundred years this potentate continued to exercise an almost undisputed sway over the people, and even the kings and princes of the Christian world."

Butler says: "The pope put a crown on the head of Charlemagne, and the people exclaimed, Long life and victory to Charles Augustus crowned by the hand of God! long live the great and pious emperor of the Romans," (Univ. His. page 90.)

"What more is necessary to establish the fact that the hierarchy of papacy had arisen as the two-horned beast, and made an image to the leopard beast, who had the wound by the sword and did live? He lived in his imperial form, but not in supremacy—Charlemagne and his successors seem to fill the picture of the image beast; as does also the papacy the one with two horns; because the pope was over the emperor, crowned and uncrowned kings and princes, and exercised universal sway, not only over the Western empire, but over the Eastern, and the whole world. From the coronation of Charlemagne the image beast existed: though not always under the imperial head, but sometimes under the tribunitial, and sometimes under the kingly head, till the French revolution, when the infidel Republic became the 8th head of the leopard beast; but it was of the 7th, because it sometimes had a dictatorial form, sometimes a consular and sometimes an imperial head; which were all of the 7th, and will go into perdition.

B. P. HILDRETH.

Westford, July 15, 1859.

To be continued.

Dear Bro. Bliss:—In the Herald of to-day, my eye lights upon a brief note from Bro. D. Keeler, of Jones Co., Iowa, late from Homer, N. Y.; to which a word of reply, it would seem, is expected from me. And first I will say, I am happy to learn that Bro.

K. has left the tailor's bench and gone to the West with a view to give himself more exclusively to the work of the ministry; and I wish further to say to the churches which I have established in the Western States, and to individuals there who are personally acquainted with me, or that know me through the columns of the Herald, I am intimately acquainted with Bro. K., and know him to be worthy of your confidence, not merely as a brother in the Lord, but also as a Bible student, well-posted in history; a decided Adventist of the old school, and an acceptable preacher of the gospel. His principal failing, is a want of confidence in himself, or in the talent which God has imparted unto him. I do hope, therefore, that the friends at the West will sustain and encourage him in his appropriate work.

Some ten years since he left all, and went out as a true yoke-fellow with me in the ministry. We labored together, holding meetings of worship almost daily, and preaching alternately for some three or four months,—witnessing the conversion of precious souls in almost every place. Could the friends in Chenango Co., N. Y., speak, they would unhesitatingly say to the brethren West, "Fail not to hear and sustain Bro. K., by whose labors we have been so signally blessed."

I will now say to Bro. K., father and mother Weaver, and others at the West, who are entreating me to return to them, that for the present my whole time is occupied here in these Eastern states, and calls are being multiplied every week. I have it on my mind to go west again; and should time continue, I intend to do so, as soon as I can consistently leave. The Lord direct, is my constant prayer. Yours in hope,

SAM'L. CHAPMAN.

Salem, Mass., Aug. 20, 1859.

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S

Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedies that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as Eruptive and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, or ERYSPELAS, PIMPLES, PUSTULES, BLOTHES, BLAINS and BOILS, TUMORS, TETTER and SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC and MERCURIAL DISEASES, DROPSY, DYSPEPSIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

Ayer's Cathartic Pills,

FOR ALL THE PURPOSES OF A FAMILY PHYSIC,

are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Costiveness, Heartburn, Headache, arising from disordered stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulency, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.

So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

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Sept 18—1 yd

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am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Mr. L. W. Jenness, stable keeper, Lowell: "Your Golden Salve is the best thing I ever used on a horse, either for scratches, sprains, sore back, or chafing."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Miss M. S. Swan, a very successful clairvoyant physician of Worcester, Mass., says: "Please send me another package of your Golden Salve. We find it to be excellent for all the purposes for which it is recommended."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meredith Centre, N. H.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents.

Aug 13—Tf

LEONARD'S Patent Portable Grist Mills, and French Burr Mill Stones, of all sizes, from twenty-inch to six feet

diameter. Also, Scourers, Bolters, &c., manufactured and for sale at No. 22 Water street, Bridgeport, Conn., nearly opposite the R. R. Depot (formerly occupied by Hall and Beardsley). Ware Room 203 Broadway, New York. All the above are warranted equal if not superior to any in use.

Prices low and terms easy. All orders or letters of inquiry promptly attended to, by addressing the Proprietor, B. W. Leonard, Bridgeport, Conn., or J. A. Reed, No. 203 Broadway, New York.

State or Shop Rights for Leonard's Patent Burrton Grist Mill for sale or exchange for good property.

Aug 20—6m B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for.

J. V. Himes."

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, SEPTEMBER 3, 1859.

The Beavers of Lake Superior.

About seventeen miles from Marquette, eight hundred feet above the level of Superior, is nestled down, like a gem on the brow of the mountain, a pretty little sheet of water, called Seal Lake. It is two miles long, by less than one broad. Here it was my privilege to spend several days.

But none of our adventures pleased me so well as our rambles among beavers.

"But do the beavers really build dams?" I hear you ask.

Certainly they do, and very well-built and substantial dams they are, too, so tight that scarce any water can find its way through them.

"Why, what is the use of these dams, Uncle Frank?"

There may be several uses for aught I know; but the principal one is, to raise the water deep enough to make a pond, so that they can build their houses properly.

These houses are very unlike those of other animals; they are built under the bank, and are two stories high; one story is under, the other above water. The only entrance to a beaver's house is through the water. There is no opening from the land.

The workmanship of the dam is curious enough. The beavers first make a sort of frame-work of the limbs of trees, and then plaster this frame-work on the upper side all over with clay or mud.

You will wonder, unless you are familiar with the habits of these animals, how they obtain the timber which they use in their dams. They cut down trees just like any woodman, and use such parts of them as are adapted for the purpose in their dams. I saw a good many trees which the beavers had just cut down; they were of different sizes, the largest which I saw measuring five inches in diameter. In felling a tree, and in cutting it into pieces afterward, the beavers take out a chip, precisely after the fashion universally practised at our wood-piles.

The plastering process, too, is quite as curious as the building of the frame-work of the dam. This is effected by means of a trowel such as masons use. Don't smile now—I am in earnest. Their tails are exactly fitted for this work. They have something like scales, instead of hair, upon them. They are flat, some nine or ten inches long, and averaging two or three in breadth. The tail of the beaver, by the way, is a very useful appendage. It serves as a rudder when the animal is in the water, and when occasion requires, it can use it as a shovel.

It is astonishing how rapidly these architects do their work. Mr. Duncan tells me this remarkable story about a family of them which built one of the very dams he visited. He discovered, one day, that the water was rising in the lake. For days he was greatly perplexed about this matter. He could not imagine what caused this sudden rise in the lake. At length, tracing the stream down some distance from the outlet, he came across this dam which solved the mystery at once.

For some reason, he was not willing to have the water rise above its ordinary level, so he demolished the dam. There were, he thought, at least two cords of wood in it. The beavers, it would seem, were as desirous of keeping the water up, as he was of keeping it down. To the great surprise of Mr. Duncan, they rebuilt the whole structure in a single night; and, what is more wonderful still, they built it entirely of new and green timber, cut down for the occasion. Not a stick which was employed in the old dam appeared in the new.

Again the dam was torn down, and again it was built up in the same manner, and in an equally short space of time as before. This process was repeated four or five times before the persevering beavers abandoned their enterprise.

Beavers live principally on the bark of trees. They don't come out of their houses generally in the winter season, but supply themselves in the autumn with all the food they will need until the following spring. So you see that what with the timber used in their dams, and that which they lay up for food, the beavers have a good deal of wood-chopping to do. When I was at Seal Lake, they were busy laying in their stock of provision for winter. They cut their logs, for this purpose, in pieces about five feet in length.—*Merry's Museum*.

Kate and the Goat.

I used to know a sweet little girl whose name was Kate, but she had a great fault, which sometimes got her into trouble—she was very stubborn.

One day she had to cross a little stream of water on a plank, which served as a foot bridge; but just as she got on one end, a goat stepped on the other. Now Kate determined that she would not give up to a goat; so they met on the middle of the plank, and stood still for a few minutes looking at each other. The goat could not turn back; so as Kate would not, he ended the dispute, by pushing her into the water, and walking quickly over. She screamed for help, and was taken out dripping wet, and quite mortified.

Though we should be firm in matters of duty and principle, let us not be stubborn about trifles, nor too proud to yield when we ought to do so.

Men who have Risen.

One of the best editors the Westminster Review could ever boast of, and one of the most brilliant writers of the day, was a cooper in Aberdeen. One of the editors of the London Daily Journal was a baker in Elgin; perhaps one of the best reporters of the London Times was a weaver in Edinburgh; the editor of the Witness was a stone mason. One of the ablest minis-

ters in London was a blacksmith in Dundee; another was a watchmaker in Banff. The late Dr. Milne, of China, was a herd-boy in Rhynie. The principal of the London Missionary Society's College, at Hong Kong, was a saddler in Huntley; and one of the best missionaries that ever went to India was a tailor in Keith. The leading machinist on the London and Birmingham Railway, with £3,500 a year, was a mechanic in Glasgow; and perhaps the very richest iron-founder in England was a working man in Moray. Sir James Clark, the Queen's physician, was a druggist in Banff. Joseph Hume was a sailor first, then a laborer at the mortar and pestle in Montrose; M'Gregor, the member of Parliament from Glasgow, was a poor boy in Rosshire; Wilson, the member for Westbury, was a plowman in Haddington; and Anderson, the member from Orkney, earned his bread by the sweat of his brow in the Ultima Thule. These men, however, spent their leisure hours in acquiring useful knowledge. American public life is full of such examples. With resolution, economy of time, perseverance, and an upright life, no young man need despair of success.

statements of promise to put in your mites to make up a sum to send the gospel everywhere we can. Some have already promised to do all they can, if we will appoint a treasurer, and adopt a plan. Come, praying that God may bless the effort and give us wisdom and grace. Let those who stay at home pray also, that this may be an important meeting for the cause in all parts of Maine. Those who have no money can pray, and God can hear. Those who have means, and will not use them for the Lord, need not pray for us. Those coming on the Grand Trunk R.R. will stop at Yarmouth station. Those coming on the Kennebec and Portland R.R. will stop at Yarmouth Junction, 1-2 miles from Bro. York's. Come the first day, if you can, but come.

I. C. WELLCOME, Sec'y.

Richmond, Me., Aug. 17, 1859.

A Camp-meeting will be held at St. Armands, C. E., Sept. 9th, to continue over the two following Sabbaths, on the farm of Br. Sornberger near the Gurther school house. All the preaching brethren of Canada East are invited to attend. The following is the committee of arrangements: Harley Oleott, Eliaz Fuller, Joel Spears, Lyman Oleott, Harry Colton. In behalf of the friends,

B. S. REYNOLDS.
C. P. DOW.
P. V. WEST.

NEW HAMPSHIRE STATE CONFERENCE.—As the time draws near for the next session of our State Conference, it becomes my duty to make the inquiry, Where shall our next Conference be held? Will brethren who may desire the meeting convened with them, please inform me at their earliest convenience, that I may be able to fix on the time and place, and give seasonable notice? Should there be a choice in regard to the time of the meeting, please name it; but the usual time is the early part of October.

T. M. PREBLE, Clerk of Conference.

East Ware, Aug. 20, 1859.

J. M. Orrock will preach (D.V.) in Waterloo, C. E., the second Sunday in Sept.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

N. S. Holmes—The \$2 was rec'd and paid you to 989.

J. Barnes, of Marlboro'—You were credited \$1 in Her. of Aug. 20th, and another J. Barnes was credited \$1.50 in Her. of Aug. 13th. You will see your mistake. We now credit you another \$1 to No. 1002.

C. P. Whitten—Have cr. you six dollars, rec'd from J. Wilson of Cincinnati.

D. Wait—Wrote you Aug. 27.

H. Rupp—

F. Foster—Have balanced your account with J. V. H. by cr. him \$20.59. This leaves due you by A. M. A. \$7.31 on last year's div.

J. M. Orrock—That arrangement would involve several grave considerations. It is still more to English subscribers. It is, however, a matter respecting which the business agent can exercise no discretion, but he must conform precisely to the instructions of the Standing Committee. The suggestion respecting the paper is a good one, and is complied with to the extent to which such material is furnished.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, AUGUST 30, 1859.

Lucina Currier \$2.

RECEIPTS.

UP TO TUESDAY, AUGUST 30.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and their letters in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

A. Emerson 971, B. Brooks 978, S. Parshall 978, P. Ross 973, we send back Nos. as far as we have them; S. B. Page 948, A. Brown 997, Mrs. S. Smith 979, S. O. Goodridge 979, D. Roberts 971, S. C. Berry 971, J. T. Richardson 945, W. Harrop 977—if a new sub., Geo. Thompson 997, H. B. Gleeson 971, John Elliott 976—each \$1.

O. Cutler 977, J. Kinney 997, C. White 976, P. Sawyer 971, S. Cornell 977, M. Perkins 971, J. Burley 1002, Mrs. L. C. Tracy 1005, H. Colton 977—send your paper to W. Alburg, Vt., to which place the postage should be but 26 cts a year, G. C. Davenport 956—56 cts of it being due to J. V. H.—each \$2 E. Jewell 993—\$3.

H. P. Buttrick 967, 50 cts, sent likenesses the 25th; H. Plummer \$10 on acc't—50 cts due.

the services. The leading streets of the town presented, during the midday, a most remarkable aspect, particularly after the arrival of trains. The footways were literally thronged with well dressed and respectable-looking people from the country—not passing along with the negligent and easy-going air of pleasure-seeking excursionists, but staid and solemn in demeanor—the younger as well as the older; and the majority with Bibles or Hymn-books in their hands, as if proceeding to Sabbath service. On they pressed toward the place of meeting, past the glittering rows of gorgeous shops, and through the fashionable thoroughfares. Thus the living stream—such a stream as was never before witnessed in Belfast—poured onward for at least two hours along the sides of the streets. The scene in the garden-grounds is said by The Banner of Ulster to have been one of the most striking, as well as impressive and animating, ever witnessed in the province. The whole space within view from any point was as closely packed as it was well possible for it to be. Even the branches of the trees were taken advantage of by numbers of the junior members of the audience, as the most suitable situations for seeing or hearing. Nothing of holiday levity—nothing of the thoughtless mirth of youth—was manifest among these; their attention to the proceedings was as marked and their conduct as well ordered as that of any persons in the vast assemblage.

Both as regarded its magnitude and the deep solemnity and earnest spirit that pervaded it, the meeting is said to have recalled vividly the historic days and scenes of the signing of the "Solemn League and Covenant." The Rev. J. Johnson of Tullylish, ex-Moderator of the General Assembly of the Irish Presbyterian church, presided, and he was supported by the ministers of the different Protestant denominations in and around Belfast. After prayers, the Chairman read a chapter from the holy Scriptures, and then gave out the 100th Psalm; and never before in Belfast did so many voices unite in such hearty accord in singing this favorite song of Zion. Scarcely had the first note been raised on the platform when it was caught up by the immense assemblage, the majority of the voices combining in surprising and unexpected harmony; and as each stanza closed, the dying away of the cadence in the far distance of the throng had an effect at once solemn and thrilling. Short addresses were delivered by ministers and others. Prayers were also offered up, and verses from hymns sung. As it was impossible for the speakers on the platform to make themselves heard by the whole of the vast multitude, clergymen and others scattered themselves among them, each forming the center of a large congregation which immediately gathered around, joining in devotional exercises. At one time there was no less than twenty subordinate meetings, numbering from 500 to 1,000 each. Every here and there throughout the immense multitude, while the hymn or the prayer was rising on high, persons were being struck down under a sense of deep and overpowering conviction of sin. Inside of some of these circles there could not have been fewer than twenty persons—chiefly females—apparently under the influence of spiritual visitation at the same moment; some of them prostrate upon the sward, and others reclining upon the laps of friends. These were affected in various ways—some weeping bitterly, but silently, under a deep conviction of sin; some crying piteously for mercy; and others unable to utter a word, so thoroughly were their physical faculties in abeyance.

In many parts of the garden, groups of boys and girls, who had retired from the body of the congregation, formed in the shrubbery little meetings for prayer and exhortation among themselves. Some of these were ragged little boys who had evidently belonged to the outcast classes. One of these cases was that of a little boy, about eleven years old, who, in a very retired part of the garden, engaged in prayer, surrounded by about twenty lads of the same age and class. This lad was, it appears, neglected by his parents, and formerly obtained a scanty livelihood by hawking ballads through the streets; and the tattered garments in which he as well as his companions were arrayed show that in that

respect, their prospects in life have not much improved.

A few manufactories and other places of business were closed for the day, in order to allow the workers to join in the above services.

CHAPTER VII.—THE REVIVAL INCREASING IN BELFAST.

The extraordinary union prayer-meeting held in the Botanic Gardens on Wednesday had the effect of greatly increasing the revival in Belfast.

The influence of the revival is now (July 5) almost without limit. All ranks, and classes, and creeds have been reached by it in this town and its vicinity; and hundreds have been so completely changed that it may be truly said of them :

"Old things are passed away; behold all things have become new." Entire streets which were known as being the most disorderly portions of the town, in which nothing was to be heard but quarrelling, cursing, and blaspheming, especially on Saturday nights, have been so thoroughly changed, that last Saturday night there was scarcely a house in them in which prayer and praise had not taken the place of drunkenness and disorderly conduct. Ministers and praying laymen are frequently up nearly all night pointing out the way of salvation to the convicted, and praying with them.

CHAPTER VIII.—LONDONDERRY.

The work of God began to manifest itself in a remarkable manner in Londonderry about the beginning of June. Ministers, young converts, and others held open-air meetings, which were largely attended. On the afternoon of the first Lord's day that the revival appeared to take a deep hold of the people (June 12), an open-air meeting was held in the Victoria market, attended by about 4,000 persons. It was addressed first by three ministers, and then by several converts from the county of Antrim. The same afternoon a special service was held in a church, attended by about 3,000. One minister urged prayer for the Holy Spirit; another told of his wonderful works in other parts of the country; while a third showed that the revival was the work of God, for "it magnified the word, exalted the Savior, and honored the Holy Spirit." The Rev. Richard Smyth said, "he had known God for eleven years, but he believed that he knew more of him and of his blessed work during the last six days than he had ever known before."

While a convert was speaking at an evening meeting, a woman in the gallery cried, "Lord Jesus, have mercy on me; Christ, have mercy on me"; and other three sobbed aloud under conviction. An impressive and successful after-meeting was held with those awakened. The day was concluded with a large open-air meeting in the Victoria Market, presided over by the Rev. Mr. Wm. M'Clure, addressed by the Rev. R. Wallace, Rev. R. Sewell, and the Rev. Dr. Denham. A great meeting was again held in this place on Tuesday evening, 14th June, and an adjournment was made at its termination to the various places of worship, where the people eagerly listened to the ministers up to a very late hour. Special services were conducted on the following day from morning till late at night both in the open air and in the churches, and many were deeply impressed.

Meetings continued to be held in the Victoria Market daily, attended by thousands, and on Sabbath, the 19th June, about 5,000 were present. The ministers of the city cordially cooperated in carrying on these meetings.

CHAPTER IX.—CONTINUED PROGRESS OF THE WORK.

The houses of worship open every evening are crowded by anxious inquirers and joyful believers. Meetings for the inquiring are also held daily at half-past two, for half an hour, to allow the operative population to get an opportunity of hearing of Jesus on their way from dinner to their work. There are also morning meetings for anxious inquirers at 7 o'clock.

The ministers conduct five services each day, beside visiting anxious souls privately, and doing other ministerial work.

On Tuesday, 28th June, Mr. Drummond was in Londonderry, and he says that what he saw there exceeded all he had previously seen during his visit of the wonderful work.

On the 7th July, it is said by The London

Derry Standard, since the date of our last there has not been the least abatement in the progress of the work of revival in our city and neighborhood. This is evinced by the vast crowds which are to be seen pouring to five or six regular daily services. Cases of conviction accompanied by physical manifestations still occur, but cases of conviction unaccompanied by them are too numerous to recount. Prayer-meetings, chiefly attended by young men, are held every morning.

CHAPTER X.—THE IRISH ASSEMBLY ON THE REVIVAL.

Mr. Patterson of Edinburgh writes in the following language of the day when the General Assembly of the Presbyterian Church in Ireland considered the subject of revivals :

"On Wednesday, the 6th current, the Assembly met in conference on the subject of religion for two hours. In order that there might be the fullest and freest expression of opinion, it was limited to members of the Assembly. Instead of two hours, it lasted six hours. About half the time it was open to the public; and it was a pity that it was not open all the time, for there was not a single sentiment uttered that all might not have heard with profit.

As ministers rose up from different counties, from the city, the manufacturing town, the hamlet, and the rural districts, to testify of the wonderful awakenings; of the thirst everywhere for the word of God; of the unreared attendance, day after day and night after night, on preaching and prayer-meetings; of the sudden conviction of sin; of the remarkable and varied physical manifestations; of hundreds, nay, thousands, of saving conversions to Christ; of the once-blaspheming infidel now leading, in humble prayer, fellow-sinners to the throne of grace; of the degraded drunkard being transformed, and taking in his hands 'the cup of salvation, and calling on the name of the Lord'; of the wretched prostitute washing the Lord's feet with her tears of penitence, and in the spirit of meekness and purity 'desiring the sincere milk of the Word,' and growing thereby; of hoary-headed sinners being born again in their old age; of the words of childhood's prayer breaking the hard and stony hearts of godless parents; of poor ignorant Roman Catholics giving up 'Priestianity,' and all hope of confidence in human merit, and clinging simply, and, with a death-grasp, to the 'lovely Jesus, the blessed, loving Savior, as all their desire'; and then hearing of churches filled and public houses emptied, or family feuds of old standing ceasing to exist; of sworn enemies rushing into each other's arms as brothers; of the tone and morality of towns and whole districts being changed—so changed for the better."

"After hearing all this and much more, from numerous well-informed eye-witnesses what could one say but that this is 'the doing of the Lord, and marvellous in our eyes.' I have noted down many striking instances of God's sovereign power and invincible grace, but I cannot notice them now. I may, however, state that several ministers referred in terms of touching tenderness and deep gratitude to God to the conversion of some members, or every member, of their own families, as made every heart throb with intense emotion, and the falling silent tear told of brotherly sympathy and Christian love too intense and sacred for language to express."

We now give one or two sentences from the report of the General Assembly on the great work of revival that has been in progress for some months :

"The effect produced by this awakening on the life and character of those who have experienced it is decidedly evangelical—a deep sense of sin, especially of the sin of having neglected the great salvation, fervent love of Christ, intense brotherly kindness, earnest desire for the conversion of sinners, habitual communion with God, and delight in his Word, worship, and service—these attributes of character, are assuredly the fruit of the Spirit and those are the characteristics of multitudes who have lately declared themselves the servants of Christ."

A correspondent thus writes in Sandy Row :

"In the course of a visitation some time since in this district, I came upon an Orangeman who was always to be found in the front ranks when stone-throwing was the order of the day. He

had been to a revival meeting, and the story of the prodigal son, which he had heard there, so preyed upon his mind that he 'popped over,' as he remarked to me; and, if it had not been for 'Sally' (his wife), who had observed something unusual about him, he might have broken his neck. I asked, 'if a Papist would throw stones at you, wouldnt you give him a sound drubbing?' 'Ah! no,' replied the poor but honest fellow, with a simplicity and sincerity which at once convinced me of his truthfulness, 'I would hug him.' I was assured by this man, as well as by another Orangeman, who related to me the story of how he defended, single-handed, the whole street in which he lived—somewhat after the style in which Russell, of The Times, described the defense of the Redan and Lucknow—that in consequence of the great change wrought by the revivals, there would not be a single stone thrown on the approaching Twelfth of July.

"With this thought in my mind, I made a visit, on Tuesday, to the famous Sandy Row. The first object that attracted my attention was a great crowd on the very spot where used to be fought many a hard battle, and there in the middle of the fight, was a peace-loving man, the Rev. George Shaw. Stay, gentle reader, it was a spiritual fight against error, and malice, and anger.

"I thought it a good omen of the state of matters predicted by my two friends, the Orangemen; and as I visited street after street, and lane after lane, through 'The Pound' and Purple Row districts, I became thoroughly convinced of its full accomplishment. Everywhere there were good feeling and good humor. I saw Orangemen and Roman Catholics conversing together as brother with brother; and through the whole of that notorious locality there was to be seen such a display of the better feelings of humanity as might put to shame those who pretend to be peace-makers, in what are called 'the higher walks of life.'

They Keep Begging.

This statement is sometimes repeated. Begging for what? For the Herald, and the Herald office. Oh yes, they do; and I am glad of it.

Begging is an important business. We should first beg of God to enlighten our minds, to see our sinful and lost condition; then beg of him to forgive our iniquities, and grant us grace to obey him, and work in his vineyard. This will set us to begging our fellowmen to come to Christ, to begging our brethren to be more active in the gospel work more liberal to the poor, kind to the unfortunate, more hopeful of the future. It will lead us to respond heartily to others, who beg for the cause of Christ, and to lend a helping hand, if we can; and if not, to beg of God to open the way for those who can.

Did you not know that Christ's cause always went on by begging? Christ himself begged of the Father, begged of sinners, begged of his disciples. The apostles did the same. Shall we not do so? We are in the midst of a wicked, obstinate, dying world, just ready to slide into the final pit of destruction, and God has saved us out of it. Shall not we use all our means to lead them to Christ?

But why beg for the Herald office? Because in the providence of God, it was originated to publish works on the most vital points of the gospel hope, and "signs of this time," to call back a wandering church from poisonous error, and arouse a careless and benighted community, and point them to Christ, to his salvation, and warn them of the soon-coming day of wrath. By begging of the halting, and the half-decided, and by the free offerings of the "noble soul," a mighty work in Christ has been done. But it is not finished. No, much more may be done. Some have become stupid, some worldly, some poor, and some have chosen other fields of action. Does this argue that this engine must be laid aside? No, supply it with fuel, oil its wheels, keep it on the track, and let it go ahead. But why want so much money? Because it cannot live without it. Many of its former readers were only converted in the head—not in the pocket; they didn't pay; many are poor, and

they must have the gospel free; and the world will not support such a cause as ours. Christians must do it, if done.

But must we give, give, give, to sustain the papers and books? Yes. Who gave it you? Did not God first have the handling of all you possess? Then it is His, for you to use in his Cause. All you give in this department, is so much deposited to draw interest; it is to be used to lead men into the kingdom of God.

It is true that banking, insurance, and other monied institutions do not go and beg the capital to invest. It promises in prospect, so much per cent. cash. This leads men up to the counter, and large deposits are willingly, sometimes eagerly made. Rail Road corporations resort to begging and fraud. But the Lord's institutions pay more than either.

Oh just consider it! Contrast the difference between the dividends of earthly investments and the numbers gathered from sin and death to life and immortality, in the kingdom of God, to "shine as the stars forever and ever." Do you not know that every dollar you put in the office is to be so much of your money deposited to promulgate the blessed hope of Jesus coming to set up his kingdom, and to lead men to Christ, to prepare to enter it? You are not giving your money to others to use for themselves.

Come now, look it over. Some are doing well. Perhaps you have heretofore. Come, may be the Lord would have you sell that back lot, you have kept for some future profit, or that timber lot you bought, on speculation, and have waited for a time of higher prices; or that store you built when the rent was high, that house you bought to rent in good times, which has been empty sometime, and won't bring half the cost. Perhaps you had better draw out the stock invested in some of the corporations, where you expected much, and get little. Sell the notes for that money lot, where it is doubtful, if you realize 10 per cent. If you don't now, get over half the original, and you can spare it. Perhaps it may be best to put it into the Lord's hopper, and let it grind out a little meal, to stir into the porridge with the wild gourds.

There is a famine in the land. The sons of the prophets are hungry; the great pot is set on (2 Kings 4:40) and wild gourds have been put in. So "there is death in the pot."

Come, take the money you was going to pay for that silk dress, gold ornament, new ornaments for the parlor, fine things for the children, or to go on that excursion,—just put it in the hopper;—it will furnish meal.

If you fear to take the Herald train, fearing it may lead you through some unexplored and unexplained region, not on the chart, don't be afraid to put it into the paper, book, tract or missionary cause, somewhere; take a train that runs through to the kingdom,—nothing short. Make it your cause, your work, your paper, your bank concern, tract-fund, missionary cause, and put in your money; then your prayers for its success, and God will set you to begging.

I. C. WELLCOME.

Things "New and Old."

There appears to be a disposition in many Churches of the present age, to ignore every doctrine or sentiment that encroaches in the least degree upon pre-conceived and established ideas. No matter how absurd the old or how plausible the new, the direful demon of "innovation" must succumb to that infallible arbiter "the creed," which, like the law of the Medes and Persians, altereth not. The very men who hurl thunderbolts of epithet, detraction and scorn at the monstrous assumptions of his infallible Holiness, and the sycamore-rooted decrees of the Council of Trent, are the most eager to demolish any poor wight who is ignorant enough to assail the revered and cherished opinions of "our fathers."

Outside of the church the current runs the other way. It is considered indicative of a high order of intellect to treat with contempt what is elegantly styled "old fogeyism," or any thing that dates back of the enlightened 19th century. The Bible, the only reliable standard of truth in the midst of rotten theology and pseudo-phil-

osophy, is sapiently declared ambiguous and mystical. It is too Oriental; it does not set forth such truth as is adapted to the progressive spirit of the age. Paul preached very good doctrine, for his time, but quite too antiquated for the "living issues" of to-day. The old Athenian spirit is rampant. The cry is for "some new thing."

It is evident to any reflecting mind, that somewhere between the before-mentioned extremes, there is a healthy mean. There are vital truths both new and old. And it is the duty of the fearless, the devoted, the truth-loving, to hold them up to the inquiring thousands. Thank God there are many, of all denominations, who are now asking "What is truth?" "Every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasures things new and old."

Whoever comes to the light with no other purpose than to discover truth, will speedily become acquainted with one fact that will wonderfully strengthen his purpose and encourage his heart, viz. some of the doctrines which are fiercely assailed and mercilessly ridiculed because of their novelty, upon careful examination are found to be very old. One of the most—the most important movement of the age—the Second Advent—has already, in its brief history, revealed this fact. The doctrine of the personal reign of Christ on the earth, which has been pronounced new, chimerical and without foundation by the men of learning (?) was the very life of the early Christian church.

Is there not a deeper meaning couched under the words "things new and old," than we have apprehended? Are they not prophetic? When we consider the determined opposition that old truth has to meet in this enlightened age, is it strange for us to conclude that while the world remains unrenewed, old truth will be accounted new?

Oh! that all the truth-seeking ones may be stirred up to diligence, that we may be prepared for the speedy coming of our Lord, and his triumphant enthronement on Mount Zion.

J. T. CURRY.

Eternity.

Eternity! What is it? Who can define it? Who can comprehend it? When a blind boy was asked to define Eternity he said, "It is the life of God." A very good definition, but yet as obscure as the word itself.

If we say it is unending duration, yet who can comprehend it? Where is the talented Mathematician, who with his great powers of mind, can compute the length of eternity? Echo asks, "Where?" If we put our minds upon the utmost stretch of imagination and suppose that every blade of grass was to continue to flourish, unchanged, and a swift winged bird was commissioned to remove that grass to a distant planet, and would carry only one blade at a time, and each journey requiring a thousand years, and thus to continue until every blade of grass should be removed, and then at the end of that long period which no mathematician can compute, we again enquire, How long? The answer is eternity!

Oh! Eternity! Eternity! Eternity! I am lost in the contemplation of it. Eternity! And we are entering upon it. Yea! The beginning of our existence is with us, the beginning of eternity. And in the little space—this "inch of time"—allotted to us here is our seed-time—our probationary state. Here, we form our characters for eternity. "Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." And yet how careless we live? How thoughtlessly we squander away our precious moments, until the realities of eternity burst upon our astonished vision, and then it is too late to make the requisite preparation. "Now is the day of salvation." "Work while it is called today." Our period of probation will soon end. Our accounts will soon be closed up for the judgment. O let us be ready—ready for the

judgment! Ready for eternity! Oh! Eternity! Eternity! Eternity!

L. K.

EXPOSITOR.

Prophecy of Zechariah.

BY THE EDITOR.

CHAPTER XIV.

"Behold a day cometh to Jehovah, And thy spoil shall be divided in the midst of thee. And I will gather all nations unto Jerusalem to battle; And the city shall be taken, And the houses rifled, And the women violated; And half of the city shall go forth into captivity, And the residue of the people shall not be cut off from the city."

vs. 1, 2.

This coming day was evidently the day brought to view in the previous chapter (13:8), when two thirds were to be cut off from the land and a third part to be left in it. The city was then taken and spoiled.

That "all nations" were then gathered against Jerusalem, was as true as it was when "Nebuchadnezzar king of Babylon, and all his army and all the kingdoms of the earth of his dominion, and all the people fought against" it, Jer. 34:1. The Romans were lords of the known world, so that, "there went out a decree from Caesar Augustus, that all the world should be taxed," Luke 2:1. Its army against the Jews united the forces of widely distant provinces; and there were then enacted such scenes of violence, rape and lust, as here predicted.

That half of the city should forth into captivity, is fully consistent with "a third part of the land" being left therein, as in 13:8. And that

"the residue of the people" should "not be cut off from the city," is in harmony with Josephus, who states that there were "forty thousand of the inhabitants suffered to go whither they would," De Bell. Jud. lib. 7. cap. 15.

"Then Jehovah shall go forth and fight against those nations, Like the day of his battle in the day of conflict."

v. 3.

"Then" cannot be understood as at that time; for the Lord's fighting against those nations when they should thus come against the city, would be incompatible with their taking and rifling the city as before predicted.

The word "then," must, therefore, have the sense of "afterward," in this connection, without its being specified how long a time would intervene. But the events of the verse following, that are "to be in that day," show that is to be at the epoch of Christ's second coming, that the Lord will thus fight against those nations.

"The day of battle" was doubtless the Lord's deliverance of Israel at the Red Sea, which was regarded by them as the deliverance. It was Jehovah alone who then fought, there being no conflict between the Israelites and Egyptians.—

Moses said to the people (Ex. 14:13,14), "Fear ye not, stand still, and see the salvation of the Lord which he will show to you today. The Lord shall fight for you, and ye shall hold your peace."

And (vs. 27,8,) "the Lord overthrew the Egyptians in the midst of the sea. . . . there remained not so much as one of them."

As this overthrow is used as a simile to illustrate the manner in which the Lord will fight against those nations, it follows that it is a prediction of the final conflict, when the Lord shall destroy all the nations of the unregenerate, gather out of his kingdom all things that offend, and establish his dominion under the whole heaven.

"And His feet shall stand in that day On the mount of Olives which is before Jerusalem on the east."

And the mount of Olives shall split in its midst. Towards the east and towards the west, And there shall be a very great valley:

And half of the mountain shall withdraw towards the north, And half of it towards the south."

v. 4.

"In that day," is the day when Jehovah shall fight against the nations, as he fought the Egyp-

tians at the Red Sea. And He who shall stand in that day on the mount of Olives, is, therefore Jehovah; but as it is indisputably Christ, whose feet shall there stand, it follows that this scripture demonstrates the identity between our Savior, "The Lord from heaven" (1 Cor. 15), and the Jehovah of the Old Testament.

When the Savior was about to ascend to the Father, he led his disciples "out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven." Luke 24:50,51. "And while they looked stedfastly toward heaven as he went up, behold two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they to Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey." Acts 1:10,12.

In like manner, "The glory of Jehovah"—i. e. the Shechinah, or symbol of Jehovah's presence, when it departed from the temple and Jerusalem, previous to the destruction of the temple built by Solomon—"went up from the midst of the city, and stood upon the mountain which is on the east of the city," Ezek. 11:23. And in the vision of the return of the Shechinah, which was to be on condition that the Jews rebuilt the temple according to the pattern shown Ezekiel, and conformed to the ordinances and precepts enjoined on them,—the prophet saw, "And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory," Ezek. 43:2. And this he testifies was like the vision seen when he went "to destroy the city." v. 3.

"When the Son of man shall come in his glory, and all the holy angels with him" (Matt. 25:31,) he also "shall come in the glory of his Father with his angels," (Ib. 16:27); which demonstrates that the glory of the Son, and the glory of the Father, with which he will come, is the same glory, and that it is identical with "the glory of the God of Israel," manifested in the Temple and that stood on the mount east of Jerusalem when it withdrew from the city. Hence we learn that

the same glory that departed will return again, that it will return to the mount of Olives where it stood when taking its departure, and that the feet of our Lord will again stand where he stood when he was parted from his disciples and taken up into heaven while in the act of blessing them.

Mount Olivet had three tops or eminences, one on the north point, another on the south, and the third in the middle, from whence Christ ascended and where Christians in aftertimes erected a cross in memory of his ascension there.—

"Mount Olivet had three tops or eminences, one on the north point, another on the south, and the third in the middle, from whence Christ ascended and where Christians in aftertimes erected a cross in memory of his ascension there.— (See Maundrell's Travels, p. 103)." Wm. Lowth. It is not improbable that on Christ's return, his feet will again stand on the place whence he ascended; and if tradition is correct respecting the place of ascent, it would seem that when the mountain shall "cleave in the midst," it will divide at the place where his feet will stand, and sink down so that there shall be a deep valley extending east and west; the two points or tops of the mountain north and south still standing.

"And ye shall flee to a valley of my mountains: For a valley of the mountains will reach to Azal.

And ye shall flee as ye fled from before the earthquake.

In the days of Uzziah king of Judah: And Jehovah my God shall come, And all the saints with Thee." v. 5.

"The valley of the mountain," or of "my mountains," as in the margin, would seem to be the valley of Jehoshaphat, which lay along Zion and Moriah, and which from their sacredness, may be called God's mountains. This valley, by the disruption of the mount of Olives, will be extended to "Azal;" but what place Azal was the name of, is not now known. Lowth suggests that it "is probably a name by which a part of the hill is called." Dr. Moore says: "The word Azal probably means, standing still, or

ceasing, and may be used to express the fact that the valley of deliverance should extend to the point where all danger would cease."

That there was an earthquake in the days of Uzziah, we learn from Amos 1:1—that prophet having his vision "in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joab king of Israel, two years before the earthquake." And this earthquake Amos (8:8,9) thus predicts: "Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood: and it shall be cast out and drowned as by the flood of Egypt. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in a clear day." As an eclipse and earthquake are here predicted to transpire in the same day, it gives a clue to the date of the occurrence. According to Usher, a great eclipse, it is found by astronomical calculations, must have occurred in Samaria, B. C. 791, two years after the death of Jeroboam; whose death, Amos (7:11) also predicted. Although this earthquake is not elsewhere mentioned in the Scriptures, it must have been a memorable event in the history of Judah, or it would not have been thus referred to.

The phrase, "For the valley of the mountains shall reach unto Azal," is in the margin, "When he shall touch the valley of the mountains to the place he separated." Lowth states that "The Chaldee and LXX., reading the text with a small alteration of the points, render the sense thus: 'The valley of the [or, my] mountains shall join or touch, even to Azal; it shall even be filled up as it was filled by the earthquake in the days of Uzziah.'" Josephus writes (Ant. lib. 9. cap. 11.) "That upon the earthquake, the mountain before Jerusalem, i. e. mount Olivet, cleft on the west side, and then removed for about half a mile towards the east part of the hill, and there stopped."

The word "to" in the common version being supplied, and not in the original, it is not clear whether the predicted flight is to be to the valley or from it. Nor is it perfectly apparent to whom the apostrophe is addressed—to the saints, fleeing to the opened valley for joy because of their Lord's presence, or to sinners fleeing for fear. But if the reading of the Chaldee and LXX. could be adopted, all obscurity would vanish.

The epoch of this occurrence is indicated by the declaration, "The Lord my God shall come, and all the saints with thee," or, "with him," as the Chaldee and LXX. read. The word rendered "saints," elsewhere signifies angels, as in Deut. 33:2. And they accompany Christ to earth in his second advent: "The Son of man shall come in the glory of his Father, with his angels," Matt. 16:27. "The Son of man shall come in his glory, and all the holy angels with him," Matt. 26:31. "He cometh in the glory of his Father with the holy angels," Mark 8:38. "At the coming of our Lord Jesus Christ with all his saints," 1 Thess. 3:13. "Behold the Lord cometh with ten thousand of his saints," Jude 14.



ADVENT HERALD.

BOSTON, SEPTEMBER 10, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Our Annual Meeting.

The readers of the *Herald* will not forget the concurrent annual meeting of the "American Millennial Association," and the "American Evangelical Advent Conference," which convene at Providence,

R. I., on the 13th Inst. It is desirable that there be a full attendance, and the hope is entertained that the brethren and sisters will make an effort to be present at this annual convention, and that it will be largely attended.

It is the first time when this meeting has been held at this season of the year. Our previous gatherings have been either in the spring, or later in the fall. And the attendance at this occasion, will be some index of the suitableness of the time for such an assembling.

A full meeting at this time of those who both love the Lord in sincerity, and are waiting for his coming and kingdom, is very desirable. Such meetings encourage the hearts, and bind more closely together in bonds of affection, fellow laborers who are animated by common hopes, and are seeking a common end—the extension of a knowledge of the Redeemer's kingdom. It always does one good to look in the face, and to take by the hand those whose hearts beat in unison; to speak and to hear spoken words of sympathy and affection; to listen to the Divine promises respecting the future; and to devise ways and means for more efficient and energetic co-operation.

The dark cloud of war which had settled down so densely upon the north of Italy, has been suddenly lifted, and what does it augur? Is it temporary?

and will it shortly descend to drench again those fields in blood, and upturn thrones and empires? or

will there be a lull, for a time, in which men will be

lured into a condition of fanciful "peace and safety," when "sudden destruction" is liable at any

moment to burst upon them? These are grave questions; they furnish themes for contemplation, and

a mutual interchange of thoughts cannot but be pro-

itable.

It will also be interesting to meet, that we may note how the plans, devised a year since, for conducting the interests of the cause on a principle of mutual advice and co-operation, have worked and prospered, and to see what changes, if any, are needed for greater efficiency.

The Association needs about two thousand dollars to complete the payment of its original purchase, and to give it the means needed to conduct with vigor, its great designs. Shall not some measure be devised to effect this?

N. B. The brethren and churches will see the importance of appointing delegates to the A. E. Conference.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

The following communications have been received, and will be inserted.

The East Kingston Camp Meeting. By J. P. Jr. See another column of this paper.

Letter, from Anson Smith.

Little Eddie's Faith. By L. Wood.

Sabbath Morning Musings.

Queries, poetry, by D. R.

Reply,

to a query in the previous number.

The Nations that are Saved with Resurrected Israel.

In the 36th chapter of Ezekiel's prophecy "the mountains of Israel" are thus apostrophized:

"Thus saith the Lord God, to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities which are forsaken," &c. "I will cause men to walk upon you, even my people Israel: and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men," vs. 4, 12.

That this is a restoration of Israel to an eternal occupancy of their land, is evident from what precedes, and also from what follows. But when they are restored they are gathered out from other nations. For, the Lord saith,

"I will take you from among the heathen, and gather you out of all your countries, and will bring you into your land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

And they shall say, This land that was desolate is become like the Garden of Eden; and the waste and desolate cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the

Lord have spoken it, and I will do it," vs. 24-28,

35,36.

That this restoration of Israel synchronizes with the resurrection, is evident from the next chapter: but this chapter shows that when they are thus returned, they are returned to their own land, are gathered out from among the heathen, are cleansed from all iniquity, and that there are heathen round about them.

To this it may be objected that the existence of the heathen, at that epoch, is incompatible with a condition that comprises only communities of resurrected immortals. We reply to this objection, that the Hebrew of the term "heathen," is not at all significant of the character of those to whom it is applied. It is *goy*, of which Gesenius says: "It is a general word spoken of nations universally and also of the Israelites. . . . The plural is spoken specially of nations other than Israel, foreign nations."

Thus when used in the singular, it may mean any nation; and in the plural, it means nations whether regenerate or unregenerate, resurrected or unresurrected.

It occurs 531 times in the Old Testament, of which in 10 instances, it is rendered "people," in 27 instances, "Gentiles;" 135 times, heathen; and 359 times "nations."

When God said to Abraham, Gen. 12:2, "I will make of thee a great nation," the same word is used that is here rendered "heathen." The same word, also, is used, in the following texts: Gen. 22:18, "In thy Seed shall all the nations of the earth be blessed;" Isa. 2:2, "All nations shall flow unto it;" 26:3, "Open ye the gates, that the righteous nation which keepeth the truth may enter in;" Isa. 60:3 "The Gentiles shall come to thy light;" v. 12 "The nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted;" v. 22 "A little one shall become a thousand, and a small one, a strong nation," &c.

As it is expressly affirmed that "the nation and kingdom that will not serve" Jehovah, "shall perish," and those "nations be utterly wasted," it follows that "the heathen," i. e. the nations "that are left round about" Israel,—when they are so restored to their own land as that it shall no more be bereaved of them,—must be the regenerated heathen—the nations of them that are saved, the gathered out of every nation and kindred and tongue and people, the dominions that shall serve the Lord forever,—the kingdoms, that will have become our Lord's and his Christ's;—having come up in the resurrection, the peers, in all respects, of the resurrected of Israel, to possess, with Israel, each in his lot, Abraham's inheritance of the world. For "the promise that Abraham should be the heir of the world was not to him or his seed through the law, but through the righteousness of faith."

That such is the character of the nations "that are left round about," is farther evident from its being said, in v. 36, that they "shall know that I the Lord build" &c. and also in v. 23, "The heathen shall know that I am the Lord God, when I shall be sanctified before their eyes."

The word rendered, "know," here, implies more than our English word know,—even a full realization, and a perception of whatever is its object. The same word is used when it is affirmed of Israel, (Ezek. 37:13,) that they "shall know" that God is the Lord when he shall have opened their graves.

That the restoration of Israel to their own land as predicted in Ezek. 36th chapter, is by a resurrection of all the pious dead of that nation, and of the righteous only, is confirmed by the vision of the 37th chapter.

The prophet is shown a valley full of bones which are very many and very dry. He is commanded to prophecy upon them; which done, "Behold, a shaking, and the bones came together bone to his bone," "the sinews and the flesh came up upon them, and the skin covered them;" "and the breath came into them, and they lived an exceeding great army," vs. 1-10.

Such was the symbolization, of which the following is the inspired interpretation:

"Son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, thus saith the Lord God; Behold, O my people I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it and have performed it, saith the Lord," vs. 11-14.

A comparison of this Scripture with the preceding, must show that the epoch and event in each are identical. In both instances, Israel are restored to their own land, and God's Spirit is in them; but, it

is from their opened graves that they come forth, which shows that it is at the resurrection epoch—at the resurrection of all the justified among the nations who are elsewhere promised a part with Israel in the first resurrection.

The condition of Israel and Judah, after this resurrection, is symbolized in the same chapter of Ezek. by the union of two sticks, symbolic of the two houses of Israel—one representing Judah and the other Ephraim, with the children of Israel that were the companions of each. The union of these two sticks,—joined together in the hand of the prophet, so as to become one (vs. 15-17),—is thus divinely interpreted:

"Thus saith the Lord God: Behold I will take, the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God: Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: and I will make one nation* in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more than two nations* neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be King over them; and they shall have one Shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children"—i. e. all the successive generations of the pious ones who will have a common resurrection—"forever: and my servant David"—i. e. Christ—"shall be their Prince forever. Moreover, I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will place them, and multiply them"—i. e. will make them numerous by bringing up all the righteous from their graves, as before symbolized—"and will set my sanctuary in the midst of them forevermore"—which will only be in the regeneration (See Rev. 21:3.) "My tabernacle also shall be with them: yea I will be their God, and they shall be my people. And the heathen*—the resurrected nations, those left after all who know not God are destroyed—"shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forever more," vs. 19-23.

Such is the inspired explanation of joining together the two sticks. It must be understood as literally expressed, or it is no interpretation. And receiving it as the Divine explication of the symbol, it must be understood as bringing to view a period that is synchronous with the new earth of Rev. 21: at which time, the resurrected pious of Judah and Ephraim are to be one nation in the land given to Jacob; and they are to dwell therein forevermore; and there are to be, then, nations around them, who also know the Lord, as they know him, and who therefore, must be the justified of all nations, who have been accounted worthy to obtain that world, and the resurrection from the dead, to shine as the sun in the kingdom of their Father forever.

* All these italicised words have the same Hebrew original.

Answers to M. B. Laning.

1. We find nothing incompatible,—in the words of Christ to the penitent and dying malefactor, "Today shalt thou be with me in paradise;"—with his declaration to Mary the third day subsequently, "I am not yet ascended to my Father." For he did not promise the pardoned sinner that he should that day ascend to the Father; nor did he say to Mary that he had not yet been with the penitent in paradise. No contradiction, therefore, can be predicated on those Scriptures without putting in to the one or the other a declaration not contained therein.

Christ's words respecting Lazarus, "The beggar died and was carried by the angels into Abraham's bosom," are also in harmony; for he neither affirms that he was not carried to paradise nor that he was carried to the Father.

Those scriptures are verbal; but the things referred to in the Apocalypse are symbolic. Thus the altar in Rev. 6:9, symbolizes the atonement made by Christ for sin; and, consequently, the position of the souls of the martyrs under it, is representative of their reliance on that atonement for an inheritance in Christ's everlasting kingdom, and not of their local position in space. This symbolization

therefore, is not incompatible with the presence of the spirits of martyrs in paradise, or in the bosom of Abraham.

The altar in Rev. 8:3 and 9:13, is the "golden altar," and not that for the burnt offerings. It is before God, shows the acceptance of the prayers of saints, and is not at all indicative of the presence of the departed; and therefore it affords no ground for a conflict with the teachings of the previous scriptures.

2. We do not know that Luke 24:31 is inaccurately rendered. It affirms, simply, that our Savior disappeared to the view of his gazing disciples.—The reason they could no longer behold him, as we learn from Acts 1:9, was that "a cloud received him out of their sight." In like manner do the stars vanish from our view, when intervening clouds prevent our longer beholding them.

3. It appears from Mark 16:14, that Christ "ap-

peared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart because they believed not them which had seen him after he was risen." It seems from Luke 24:33—42, that the two disciples, whom our Savior met on their way to Emmaus, had returned to Jerusalem and found the disciples assembled and conversing respecting the Lord's appearing unto Simon. They then added what they had seen in the way; "and as they thus spoke, Jesus himself stood in the midst of them." John says "The doors were shut where the disciples were assembled for fear of the Jews," when "came Jesus and stood in the midst." At this unexpected appearance, Luke says, "They were terrified and affrighted, and supposed that they had seen a spirit." To disabuse them of which he said, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." He then asked for meat "And they gave him a piece of a broiled fish, and of an honeycomb. And he took it and did eat before them,"—our Savior being thus revealed (Acts 10:41), "Not to all the people, but unto witnesses chosen before of God," who "did eat and drink with him after he rose from the dead."

That the body which hung upon the cross, and was deposited in the tomb, was that in which our Savior now appeared to his wondering disciples, is thus evidenced by the demonstration of their senses.—They saw him, they handled him, and they ate and drank with him—demonstrating that he was indeed the self-same Jesus. His body, therefore, was not etherealized. But as the saints are sown "a natural body," and raised a "spiritual body," and as these vile bodies will be transformed "into the likeness of Christ's glorified body," it follows that his resurrection body was such a spiritual one, as will be the pattern and likeness of that of all his redeemed.—The spiritual resurrection body, then, is not spirit; for that hath not "flesh and bones" and cannot be handled like a spiritual body, as Christ's had and was. As thus, it is not immaterial, nor incorporeal, it is spiritual,—not in the sense that it is ethereal—but that it is immortal, incorruptible, and glorified.

How, then, did he pass the closed door? In the simple silence of the Scriptures to this interrogatory, we can only speculate respecting it. The record does not affirm that he passed through the closed door; and yet He to whom all things are possible could have miraculously done so. It is not, however, necessary to suppose that he did not miraculously open the door,—as the angel did the prison gates to let out Peter (Acts 12:10). The door may have been opened and closed without attracting the notice of the disciples, if our Savior wished to do so: They were busy, with their meat and talk, and might not have seen him, till he stood among them. The contrary of this is not affirmed: while the corporeity of his resurrected body is; and no argument can be predicated on what is not written, in disproof of what is, to support a mere hypothesis founded only on conjecture and unbelief.

4. The phrase "Flesh and blood," in the 15th of 1st Corinthians, is expressive of our mortal and corruptible nature—as is fully shown by the context. It cannot affirm that the spiritual body has not "flesh and bones" like the present one; for the Savior demonstrated to his disciples, by ocular and tangible evidence, that it has. Our present physical life is in the blood; but our resurrection life will be through a spiritual agency. "The first man Adam was made a living soul; the last Adam a quickening spirit." The first is called "natural," and the second "spiritual;" as the spiritual body is thus contrasted with the natural body—it being a body that is spirit quickened and animated; so its glory or incorruptible, is in like manner contrasted with its fleshly or mortal.

5. "The Son of the living God," which Peter confessed Christ to be, is the Messianic Rock on which the church is built. He is the stone, which the builders rejected, become the Head-stone of the corner. The church is built on the foundation of

prophets and apostles—Jesus Christ himself being the Chief Corner Stone.

6. Could we find the passage to which reference is made, wherein it is affirmed that to Peter are given the keys of the bottomless pit, we might better give our view of it. Christ has those keys, and therefore has power to incarcerate in, and to loose from thence. The key to it was given to Mohammed, which symbolized his instrumentality in the promulgation of errors, of Satanic origin, and which led souls to perdition. The keys of the kingdom given to the disciples would in like manner indicate their promulgation of truths of heavenly origin,—thus securing to men an inheritance in the kingdom. The power of the disciples to remit sins, lay in their so preaching the gospel that men would repent of their sins, and thus secure their remittance. They could not forgive sins, either in their own name, or in that of Christ. For who can forgive sins but God only?

The Right Triumphant.

A letter from Elder Himes in our last, announced his arrest at the East Kingston Camp Meeting, for selling two hymn books in his tent—it being claimed by an unjust technicality, to be a violation of a law made for the protection of such assemblages—the complaint being made by one who did not seek to protect them.

On Friday September 2d, he was brought before judge Fowler, on a writ of *habeas corpus*, who gave him a hearing and discharged him from custody; which must have been on the ground that such an act as his does not come within the meaning of the law,—as it certainly does not within its spirit. Elder H. has therefore come off triumphant, and his six days of comfortable residence in the parlor of Sheriff Brown will not have been to his personal discomfort or pecuniary loss,—as was evidently hoped for by his retaliating complainant.

The following letter from his son, gives an account of some proceedings at Exeter after his release.

Exeter, N. H., Sunday, Sept. 4, 1859.

Mr. Editor: I came to this place yesterday, and attended a Mass Meeting of citizens in the Town Hall, called to consider the outrage lately committed in the arrest and imprisonment of my father.

The meeting was attended by a very respectable audience, from the place and vicinity, numbering at least six or seven hundred. Deacon John Moses, one of the best men in Exeter, was elected chairman, and after a few remarks introduced

Elder Himes, who proceeded to make a statement of the origin of the East Kingston camp meeting, and of the circumstances attending his arrest. After this statement, which was embodied in his letter published last week, he read an article from the "American Ballot," the organ of the Marston wing of the Republicans in this region, which sneered at the camp meeting, and justified the conduct of the Deputy Sheriff. The editor of that paper was present, and doubtless felt the force of the strictures on his article. The secret of its publication is, that A. B. Currier, the Deputy, is serviceable to the friends of Mr. Marston, M. C., and so they seek to screen him from censure. But the Exeter News Letter, the organ of Mr. Tuck, the rival of Marston, has taken an unbiased view of the matter, and Mr. T. sent father a letter, to be read publicly, and enclosed a remittance to help in defraying his expenses.—Father concluded by remarking that on visiting Concord, in company with Sheriff Brown, Judge Fowler, of the Supreme Court, set him at liberty, as being guilty of no offense. "And so," said he, "I stand before you a free man;" and sat down amid applause.

Elder J. Pearson, Jr., of Newburyport, was next introduced. He gave some particulars connected with the arrest, dwelling on its aggravating features, and entering somewhat at length into the merits of the question. He spoke well, and made a decided impression on the minds of his hearers.

Mr. Tuck's letter was then read. It covered three pages of letter paper; it took strong ground against the Deputy's conduct, and congratulated father on his deliverance by means of the *Habeas Corpus*, that great charter which has so often proved a refuge to men falsely imprisoned.

Mr. Wood, a Democratic lawyer in Exeter, who had been instrumental in procuring father's liberation, and was chief among the many friends whom Providence raised up in this conjuncture, was next introduced. He stated how his feelings were touched when he learned of Elder Himes' imprisonment; the situation that he found him in when he visited him; that he went to Concord (secretly, so that if unsuccessful, it might be unknown) and laid the case before Judge Fowler; had Elder H. brought there on a writ of *Habeas Corpus*; and thus obtained his release. He said that this was the third person falsely imprisoned by A. B. C., whose release he had effected. In reference to what some are pleased to call Eld. H.'s "making himself a martyr," he said that in going to jail, he took the very best course possible under the circumstances. If he had appealed to a higher court, there would have been the perplexity and expense attendant upon a law suit; and by paying the fine, he would have recognized the lawfulness of the prosecution, and that he had violated the laws—when he had not.—But now he was released, with his character unstained. Mr. Wood said he did not question the good intentions of those friends who urged the paying of the fine, but he demonstrated the unsoundness of such advice. And to show the wisdom of Eld. H.'s course, "Here," said he, holding up the instrument of liberation (which the Sheriff had allowed him to bring thither) "is Judge Fowler's

certificate of Mr. Himes' character, over his own signature!" His speech was hearty, independent, outspoken and manly; and his course in this matter is deserving of all praise. He is a Unitarian, and said that he cared nothing and knew nothing about Elder Himes' religious views; but he defended him as a man—and without fee or reward.

At the conclusion of the speaking, it was Resolved, That religious assemblies have a right to protection in New Hampshire, and that we hail with satisfaction the interpretation of the law given by Judge Fowler.

A collection amounting to \$10 was taken, to aid in defraying expenses contingent upon the suit; and the meeting dissolved.

To-day, father has preached in the Town Hall, to large audiences, composed of brethren and sisters from adjoining towns, as well as friends and others in Exeter. The impression left upon the public mind, both as to the preacher personally and the cause which he represents, cannot fail to more than compensate for the reproach and suffering endured. And thus God has made the wrath of man to praise him, and the remainder of wrath hath he restrained.

JOHN G. L. HIMES.

Letter from Paris.

The following letter is one of a series from a Christian friend, who has been in Europe the past season. We give an extract from one, descriptive of an attendance on Spurgeon's preaching, some months since. This one having reference to the great pageant in Paris, the following extract will be interesting to the readers of the Herald:

Paris, France, Aug. 14.

My dear Bro. Bliss. I have to-day seen the *Revue des Troupes de l'armée d'Italie*, with the Emperor at their head looking as rugged and sunburnt as the humblest follower in that long line of infantry, artillery, Cavalry, Chasseurs, Zouaves, Turcos, &c. &c. He looked as though he had been on a sketching excursion of eight weeks without an umbrella. But far different has been his employment. I will not undertake to judge him, for I know not the motives which actuated him. I am willing to leave him to the judgment of One who with comprehensive view sees the connection of every act in the great march of human events. Yet I could not but regard the passing forest of bayonets and swords as borne by a band of savages whose present glory exists in the fact of successful human butchery.—The pomp of war does not disguise the consequent cruelty, and though the straggling Zouaves and black Turcos received the loudest applause of the congregated thousands and tens of thousands upon thousands who swarmed upon both sides of the Boulevards yet it only proved to me that the standard of excellence here has not yet received a Christian baptism. Well without serious reflection upon the matter it was indeed an exciting sight to see the conqueror riding gracefully through the thronged streets amid enthusiastic shouts, bowing with the most dignified and polite response, as balcony and piazza with waving kerchiefs and showering bouquets, designated him as the towering genius who planned and successfully achieved, step by step, a series of exploits which resulted in victories pre-eminently acceptable to a people so fond as are the French of military glory. Napoleon is an imposing equestrian figure, and has a massive face, whose every muscle seems controlled, and a quiet expression of determination which assures you that whether good or bad be his motive, his end will be attained. I could but admire the dignified ease with which he rode along through a crowd, which doubtless concealed many a secret and deadly enemy. He is doubtless a man of uncommon courage, and if a Christian might prove the world's benefactor. I am sorry however that one so very gifted and holding so high a position, should have little or nothing recorded of his goodness to complete his greatness. When I had seen the Emperor I felt that the object of my visit to the Boulevards was mainly accomplished; but I tarried to see the cortège; the various squadrons led by the famous Marshals, and the rent and tattered flags taken from the Austrians. These flags were borne by those who were the captors, whether private or officer, and they elicited many a shout of applause from the multitude. The Zouaves are a daring set of cut-throat looking fellows, who came straggling along in the procession apparently as untrained in the regular tramp of marching as a gang of sailors. They wore picturesque costumes à la Turco, and are always selected for any desperate experiment. In this last war they fully sustained their reputation, and I was told that on one occasion when they were obliged to ford a river, their bag like trowsers becoming saturated with sand and water so as to impede their progress, they speedily divested themselves of their nether garments and in that condition went unincumbered into the fight. The Turcos, who are Africans, are a still more savage-looking set. One or two murders among them have occurred here, while in camp. They are of various shades of color from almost "snowy white to sooty"—some being very black. They are quite uncontrollable in action, and like a parcel of Indians, each fighting on his own hook.

But I shall weary you with particulars, I fear. Nearly every soldier had on his bayonet a green wreath, dispensed by the crowd. The wounded too were much noticed, and bandaged heads and limbs told of great wounds not yet healed. Poor fellows, all these bruises for glory, and one sou per day.

This great army, who have to-day passed through the decorated streets, numbers at present about seventy thousand, and are soon to be disbanded, and return to the quiet employments of civilized life; probably not half so moral as when they first drafted for the stirring scenes of active service in the army.

The great numbers of soldiers always present in Paris shows plainly that the government here is a military despotism, and the Emperor's right arm of power is the army.

There probably never was so great a number of persons in Paris as at the present time. The city is full of strangers. The railroads have made it within the means of many from great distances to come and see the show. Even from Switzerland, for about three dollars, one could come and return. Prodigious prices were demanded to-day for places favorable for viewing the troops. Four dollars and upwards was not considered too much by those who could command that amount. I know of some windows let for two hundred francs, and I doubt not some in the Rue de la Paix at much higher rates.

I have very briefly penned you a few lines on the great military fete; I shall leave it to the enthusiastic in these matters to give you a more extended description. These pageants do not possess much interest to me, aside from their ultimate effect. I am constantly thinking what part recent events here have to do with the bringing in of the expected time when "nations shall learn war no more."

G.

Foreign News.

The steamer Africa, which arrived at New York on the 1st, brought foreign advices to the 20th of August. We extract the following:

Zurich, Friday Aug. 19. There was a conference yesterday between the Plenipotentiaries of France and Austria.

In the next sitting of the Conference it is supposed that the question of the boundary of Lombardy and her participation in the Austrian debt, will be settled. To-day there was a conference between M. de Bourqueney, the French, and M. de Sambrois, the Sardinian Plenipotentiaries.

The Paris correspondent of the *Indépendance Belge* puts forward what purports to be an authentic account of what has already taken place at the Zurich Conference. The first sitting was devoted to an exchange of credentials and a general conversation. At the second sitting, when they came to the clause relating to the return of the Dukes to their territories, the Sardinian Plenipotentiary declared that it was impossible for him to give his assent to that clause and that his instructions laid down that he was not to consent to a proposition which Piedmont would never accept. An animated discussion followed—sustained by M. de Bourqueney and M. de Collorido against the Sardinian Minister. It finally became so animated that the Sardinian Plenipotentiary retired. Private interviews followed, but nothing could change the determination of the Sardinian Minister. References have therefore been made to Paris and Turin. Should King Victor Emmanuel be obliged to give way, it will lead, it is said, to the retirement of the Sardinian Cabinet.

THE FRENCH AMNESTY. No doubt seems to be entertained that the amnesty is complete and unlimited in all respects, that it passes the sponge over every past offence, and relieves all persons from the action of the law of public safety so long as they shall not have incurred fresh condemnation from the tribunals. The satisfaction it gives is great and general, not only here, but according to a telegraphic correspondence, among the majority of exiles in London and Brussels, who are particularly pleased with the absence of all conditions, and many of the principal of whom, it is said, propose immediately returning to France.

The measure it appears, extends not only to refugees but to persons suffering banishment in the French penal settlements, and two steamers have started, or are on the point of starting, for Algeria and Guiana, in order to bear the good news speedily to the unfortunate men who have at various times been transported thither on account of real or alleged political offences. Surprise was, as I yesterday told you, the first emotion excited by this important decree; but when people had time to reflect on the measure, and to recognize that it was not only one of clemency, but in fact the wisest thing the Emperor could do, any lingering mistrust melted away and was replaced by satisfaction and gratitude.—Times.

The *Moniteur* of the 18th publishes the following:

All warnings which have been given to the newspapers in France and the colonies are to be considered as non-issued.

The Minister of the Interior, in concert with his colleagues, the Ministers for Foreign Affairs and Algiers and the Colonies, has ordered the necessary measures to be taken to insure the immediate execution of the full and entire amnesty granted by the Emperor.

GREAT BRITAIN. The Great Eastern is announced to leave the Thames on the 3d of September, on a trial trip, which may possibly extend 500 or 600 miles. She will then proceed to Portland, Dorsetshire, and sail about the 15th for Portland, in the State of Maine. The tariff of fares across the Atlantic will range from £18 to £25, and the applications for berths are said to be numerous. The directors state that they have received an offer of £20, 000 from Mr. Lever to charter the Great Eastern to America and back, but they have declined it, as being incompatible with the views which they had deliberately formed since the ship came into their possession.

CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Is the Napoleon Dynasty the Beast?

That Napoleon, both the first and the third, are remarkable characters, needs no argument to make palpable. That God made use of the first to scourge the corrupt nations of Europe, as he is making use of the third to accomplish the same thing, is true. Napoleon is a man wondered at; and it is not strange that the students of prophecy should be deeply interested in his character and movements. Nor is it a matter of wonder that the prophetic delineations of the Apocalyptic beast should strike them as finding their accomplishment in this wonderful dynasty—the beast that was, and is not, and yet is? Napoleon the first was; Napoleon the second was not—he never reigned; Napoleon the third is—he has succeeded to the throne. This and much more spoken by the prophets is true of the family; such as the fact that the beast received a deadly wound by the sword, and the deadly wound was healed, and all the world wondered after the beast.

But there are other characteristics which do not find their accomplishment in that family.

1. It is said of the beast in his first existence, i.e. before he was led into captivity, that he made "war on the saints and overcame them; and power was given him over all kindreds and tongues and nations." Neither of the Napoleons have been persecutors of the saints. Napoleon I. was most tolerant to all.

2. This beast opened "his mouth in blasphemy God, to blaspheme his name and his tabernacle and them which dwell in heaven." Napoleon did not bear that characteristic. He acknowledged God in life, and died in the faith of Christ, as his last attesting act declared. He was not antichrist. He never assumed the titles or attributes of God. These two characteristics being wanting in Napoleon I., is sufficient to show that whatever he was, he was not the beast of the Apocalypse. If these were not sufficient, there is another most palpable one wanting, which is, worship. Worship is a religious act, and of this beast it is said, "And all that dwell upon the earth shall worship him," &c. Napoleon never claimed nor received religious worship, even of his own subjects; much less of all the world. But if Napoleon I. was not the beast of the 13th of Rev., Napoleon III. cannot be the beast of Rev. 17th. For the beast of the 17th chapter is the re-appearance of the beast of the 13th chapter. They stand or fall together.

But it may be said that all the characteristics referred to, although they were not developed in the first Napoleon, may be manifested in Napoleon III. The reply to this is, that these characteristics and acts are ascribed to the beast before his deadly wound was inflicted, or while he "was," and not after he came up from the bottomless pit into power again in the beast that "yet is."

No act which Napoleon III. may do in the future can be construed into an act of his illustrious uncle.

But the beast of the 13th chapter embodies all the four beasts of Dan. 7th. He has the lion's mouth, the bear's feet, the leopard's body, the dreadful beast's ten horns, the blasphemy and persecuting spirit of the little horn, together with his period, 1260 years. The discovery by Mr. Layard in 1840, of the lion with eagles' wings, standing up like a man, with a man's breast, in the palace of Nineveh, proves that beast to be the symbol of Assyria, as well as Chaldea. Beginning with Assyria, the Assyrian dynasty was the first head; the Chaldean the second head; the Median the third head; the Persian the fourth head; the Grecian the fifth head; the imperial Roman the sixth head; the kingly dynasty, who ended the imperial power in 476 A. D., was the seventh head. The papacy as the ruling power of Rome followed the kings, and continued till the 1260 years ended, in 1798, in the captivity of the Pope and abrogation of his government, erecting a republic in its place, till the Pope's deadly wound was healed by his restoration to power in Rome. This is the 8th dynasty, and goeth into perdition. The papacy has been blasphemous in assuming all the names and attributes of God. It has been persecuting against the saints

it has demanded worship of all nations as "our Lord God the Pope." He did continue 1260 years. J. LITCH.

East Kingston Camp Meeting.

The place for this tented gathering was well chosen: the right distance from the railroad, and the main carriage road, so that the noise of the cars, the locomotive whistle, the rumbling wheels, the tramp of horses, and the confusion at the Depot, could not interrupt the quietness of the meeting. It was also situated on the side of a gently sloping hill, in the midst of a beautiful hemlock grove, sufficiently dense overhead to break the intensity of the summer heat, yet admitting the light and softened rays of the sun to penetrate the spreading branches. Viewed from the rude pulpit, it seemed as if this spot had been expressly prepared by the God of nature, for an out-door temple, wherein to offer praises to Him, by assembled multitudes, as the Creator and Upholder of all things—the

"Fountain of being, Source of good!"

When seated, every face could be seen by the speaker; and the even ascent of the ground; the thick foliage on the right, and left, and rear of the desk; the interlacing branches of the trees, at a proportionate height, formed an amphitheatre of surpassing grandeur and beauty, and eminently fitted for speaking and hearing; in an ordinary tone of voice the words were carried with remarkable distinctness to every listening ear.

Having so many natural advantages, it is a choice situation for such a purpose, and with comparatively little expense and labor, it could be made one of the finest places for a camp meeting in all New England.

This being the first meeting of the kind in this region for several years, it required indefatigable exertion to awaken any lively interest on the subject. Hence the meeting commenced under somewhat discouraging circumstances as to numbers. But the faithful few, confiding in the gracious promises of the immutable One, went to work with a "hearty good will," and the results justified their faith and hope. Each day the interest increased and the numbers multiplied. On Wednesday evening the clouds "came flying" from over the ocean, bringing rain upon their "leaden wings." On Thursday, there was "an abundance of rain"—it came down in torrents, keeping the worshipers within their tents; but blessed be the name of Him whose

"mercy tempers every blast

To them that seek his face,

And mingles with the tempest's roar

The whispers of his grace,"

for the sweet, softening, reviving showers of Divine love he poured into the tents, and with which he filled every believing soul. The storm proved as great a favor to the meeting as it was grateful to the parched ground and the suffering vegetation.

The next morning opened with a clear sky, and in concert with joyous nature, the saints arose and joined in the delightful duty of worship, with hopeful faith in the presence and blessing of the Redeemer.

At the close of the services on Saturday P. M., a deputy Sheriff arrested Elder Himes as he left the stand. This strange transaction cast a gloom over the camp, and produced considerable agitation, particularly among the female portion. On the demand of Bro. Himes and his friends for the authority of the arrest, the officer made the singular reply that he would read the warrant to Mr. Himes alone.—When informed that that process would hardly be satisfactory, he reluctantly pulled it out of his pocket, and began reading the formidable warrant; but after reading the preface, he (it was certainly ludicrous) said that he believed that that warrant was for somebody else! And so he fumbled for another.

Now listen to the grave charge of crime which Bro. Himes had committed against the peace and dignity of the State:—for selling two books for ten cents each, entitled the "Christian Lyre!"—Stand back! Don't for your lives press too close! Behold him—the Sheriff! See him bearing with all majestic dignity the honors of his important office—the formidable document in his weighty hand! *Affreux!* The law has been violated, and the peace is to be maintained at all hazards! *Two books for 10 cts. each!* Well, the Deputy took the criminal before the Justice (it was Justice Clark of Exeter), who, being *au fait* (?) in the law, pronounced the penalty of \$5 and cost of Court.

The reason of this prosecution will be remembered by the reader, that formerly the precincts of the camp-ground presented more the appearance of a muster-field than that of a religious meeting. There were tents and booths, and peddlars' carts by scores, and it was not unfrequent that the voice of the auctioneer was heard far above that of the preacher. To abolish these annoyances, and to protect camp meetings in the enjoyment of their peaceful rights,

laws, such as Bro. Himes was arrested under, and which Justice Clark of Exeter, judged was violated by the sale of two books for 10 cents each, were passed by our wise rulers.

Now a man by the name of _____ (nay, for his father's sake, let not his name be given), in open defiance of the law, put up a tent near the ground, for the purpose of selling what he might please.—To have permitted him to go on unmolested, would have only opened a wide door, for as many as might choose to do so, and of course we should have made ourselves liable to the nuisances of former times. Bro. Himes went to the man, and told him the wish of the Committee, and requested him to remove his tent. This he utterly refused to do, and as a result the Committee entered a complaint, and he was fined accordingly. This man who persisted in his unlawful doings, was the *deputy Sheriff who served the writ on Bro. Himes*. The reader can easily put this and that together, and judge for himself whether there was deliberate malice in the prosecution—"a wanton prosecution, by regular process, without probable cause." It is a question with some, if an officer who is under oath to preserve the peace, when found acting in known violation of the laws, could not be severely punished.

Bro. Himes, in no wise recognising the interpretation given to the law by the learned Judge, gave himself up to the officer, who carried him the same night to Exeter Jail. The noble-hearted jailor (God bless him!) gave Bro. Himes a comfortable bed, administered with a liberal hand to all his wants, and appropriated his *parlor* for his daily use.

There is a scripture which reads something like this: "Surely the wrath of man shall praise thee: the remainder of wrath shall thou restrain." This has been abundantly fulfilled in this affair. What was designed for evil has already resulted, not only to a personal benefit, but what is of vastly more value, to the good of the cause of truth and righteousness. The indignation of the entire community has been aroused by the palpably unjust prosecution, and in Exeter an indignation meeting is contemplated, by the best citizens of the village.

On Sabbath morning the various roads to the camp seemed to be filled with carriages and pedestrians, and it was estimated by one who made a deliberate calculation, that the audience numbered at least 3000.

The following letter was received from Br. Himes at the opening of the morning service, and as it was read to the audience, it will not be deemed out of place to insert here.

Exeter Jail, Aug. 28, 1859.

Dear Bro. Pearson:—I am here in the prison house, enjoying the confidence, respect and kind and generous treatment of Mr. Brown, the High Sheriff of the County. I most of all enjoy a good conscience, having done nothing of which I am ashamed, or any act in which I have violated any law of my country. I am here, therefore, by the agency of evil men, who have no sympathy for the truth, generally, and our blessed hope of Christ's soon coming in particular. In this prosecution, they have only exhibited their dislike to a despised and suffering class of Christians, whose only crime is in believing Moses and the prophets, and following Christ in the ways of holiness, in expectation of an inheritance in the kingdom of God.

Why, my dear brother, am I not with you today? Why am I not permitted to hear the songs of praise and enjoy with you the delightful services of the sanctuary? Why? Why, my brother, I have been guilty of selling two copies of the "Christian Lyre," for use in our social meetings. Yes, I have been guilty of selling two copies of the Lyre, at ten cents a copy.

I sold them in my own family tent,

having no evil design, or wish to violate the laws of

the commonwealth of New Hampshire.

For this act I was fined \$5 and costs of Court;

to which I had nothing to say, by way of defence or appeal, or of giving bonds.

I chose to suffer what my prosecutors designed to subject me to, without murmuring.

I am here by their act, and shall remain until they choose to release me.

I shall never recognize such proceedings in any shape or form.

I shall never sink myself upon a level with the enemies of

God, by paying a fine myself, or consenting to my

friends paying it.

I am prepared to suffer all that

God shall permit the powers of darkness to bring

upon me, and as long as he shall please.

God will make all things work together for good, and this

effort of God's enemies to perplex and burden the

people of God, shall turn out to the furtherance of

the gospel of the kingdom.

I feel to-day the preciousness of the last text I

preached from in the camp, while the officer (had he

vengeance in his heart?) was waiting

to take me from my family, and from a multitude of

brethren and sisters, whose confidence and esteem

I have ever enjoyed—yes, I feel to-day the same blessedness that I did when that man came to arrest me

under the forms of law, and took me from the steps

of the pulpit. Read Deut. 33:26-29.

God will be true to his word. He is now.

I feel it—I enjoy it, as I never did before.

I can rejoice and be exceeding glad—yes, I do rejoice and am exceeding glad.

Glory to God! Glory to God in the highest!

He is my refuge, and underneath are the

everlasting arms.

Ask the brethren and sisters to remember me in

their prayers. And I exhort them all to stand up

for Jesus,—not only for his cross, but for the crown

—for his second coming—for his speedy coming and

kingdom. Let us all arise and shake off sloth, and

gird on the whole armor of God. Jesus is coming—the kingdom is coming—the glorious new heaven and new earth are coming! And soon, very soon, we shall be placed in the glorious city, where the enemies of God and his people will cease from troubling. "There is rest for the weary."

I cherish the best hopes for the future. Give my love to all the household.

The grace of our Lord Jesus be with you this day, my brother, and give you support and assistance in your arduous work.

Yours very truly,

JOSHUA V. HIMES.

A more attentive, intelligent and candid congregation, the speaker never had the honor and pleasure of addressing. The subjects discussed both A. M. and P. M. had a direct bearing on our distinctive position as a people, and the speedy return of our Lord. And we have reason to know that much prejudice was removed, and very many retired from the meeting impressed with the doctrines defended. During service the encampment was comparatively as quiet as our stated places of worship.

The Lord's supper was administered before dark, to many saints. It was designed to have no meeting in the evening, but the reading of a portion of Scripture in one of the tents, naturally introduced religious services, which found no place for termination until midnight. Old saints shouted aloud for joy, amid the praises of "new-born souls," who had given their hearts to the Saviour of lost sinners.

It was a harmonious, sanctifying, "long to be remembered" and gloriously triumphant camp meeting. It was a decided success. The voice has gone forth for an annual gathering in this delightful grove.

And if time should extend another year, and a meeting called on this now consecrated spot, we shall be reminded of camp meetings of past years, in interest and numbers. But as sweet and cheering as it is to meet our dear brethren and sisters in the tented grove, and spend a week together in worshiping the dear Redeemer, and speaking together concerning his return and reign; still, it would be far more blessed to meet them with the saints of all ages in the "new Jerusalem," "our heavenly home," where

"the myriads of the saints Shall in one song unite, And each the bliss of all shall see, With infinite delight."

J. P. J.

The Closing Periods

(Concluded.)

Thus I think it can be seen that the papacy became the 7th head of the leopard beast, for about 50 years, and then rose as the two-horned beast; the two horns being or representing civil and ecclesiastical power; and in 800 made an image to the leopard beast, by crowning Charles Augustus emperor, with power subordinate only to himself; and thus healing the 6th head, or imperial form. He who had the wounded head, lived only in the image beast, for the hierarchy as the two-horned beast, held supreme ten-horned power till the French revolution, and then lost it; and the French Republic swallowed up the image beast, by the public execution of Louis XVI. (who was called the eldest son of the church;) took away the power of the two-horned beast or papacy; and became a beast itself under the dictatorial reign of Robespierre—the "scarlet colored beast," "that ascendeth out of the bottomless pit," being arrayed "in panoply complete," of blood and blasphemy.

The papacy then became no more than the little horn of Daniel's fourth beast, and took the form of a notoriously wicked woman; seated herself at length upon his back, where she now sits; on her way to judgment and destruction; "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming."

The scarlet beast is said to have seven heads and also ten horns, which is a sufficient identity, that it is the same real substance as its predecessors,—i. e. Rome with seven consecutive forms of government, and the eighth, the bloody beast himself, us heads; and ten contemporary kingdoms as horns, and the Western empire itself, always as its body. The kingdoms represented as horns at this time must be identical with the toes of the image which were to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." And have not these kingdoms been united and sustained her to this present; but especially, Austria, who has been her chief support since A. D. 1815? They are now engaged in mortal strife with each other; and we may soon expect them to display their hatred to the woman, to "eat her flesh and burn her with fire."

"And the woman is that great city, which reigneth over the kings of the earth." Of the horns it is said: "These shall make war with the Lamb and the Lamb shall overcome them; for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen and faithful." Rev. 17:14. "And I saw the beast and the kings of the

earth and their enemies gathered together, to make war against him that sat on the horse, and against his army." "And the beast was taken, and with him the false prophet that wrought miracles before him; these both were cast alive into the lake of fire burning with brimstone." Rev. 19:19, 20.

The present position of the Roman empire is such as to encourage us to look for the judgments written. Babylon must fall; "her plagues must come in one day, death, and mourning and famine, and she shall be utterly burned with fire." We rejoice in view of every sign of her approaching doom, and "groan within ourselves, waiting for the adoption, i. e. the redemption of our body."

Some of the redeemed ones, I rejoice to say, are alive to their duty, and leave no means unused to glorify God and benefit their fellowmen. Their treasure is in heaven, from whence they are looking for the Savior the Lord Jesus Christ, "to change these vile bodies, that they may be fashioned like unto His own glorious body." But to the backsliders what shall I say? Watch, watch! Hunt up your evidence, that you are a child of God. Act no duplicity in this case; for God hath said, "The hope of the hypocrite shall perish." Therefore "let him that thinketh he standeth, take heed lest he fall." "Up, get thee out of this place; for the Lord will destroy this city." Soon will the shout be raised.

"On with thy armies, Joshua! The Lord God of Sabaoth is the avenger now! On! till the avenging swords have drunk the blood Of all Jehovah's enemies; and till Thy banners, in returning triumph wave."

B. P. HILDRETH.

Westford, July 15, 1859.

Enquiries.

Bro. Bliss:—We live in a perilous time. Evil men and seducers from the truth, wax worse and worse, deceiving and being deceived. The church is asleep, and does not consider what is coming on the earth. Professors of religion are so in the habit of crying "Peace and safety," that it seems as if they will not awake. It therefore becomes those who see and know the truth, to be girt about with truth, and "be always ready to give to every man that asketh a reason for the hope that is in us, with meekness and fear."

I like to talk with ministers of the gospel on the great and sublime truths of the Bible; but the most of them give me more discouragement than encouragement. And were it not that I have "tasted that the Lord is gracious," I am inclined to think they would almost drive me into unbelief. They speak of the Bible as an inexplicable mystery, and cover it with an impenetrable darkness.

I have found some things which are harped at a great deal, and I desire to have more light upon them. I have reserved them until now, that I might present them altogether.

1. How do you harmonize the following: Christ's words to the dying thief, Luke 23:43; the narrative of the death of Lazarus; Luke 16:23; and Christ's words to Mary in John 17, with Heb. 6:9, the souls under the altar; the golden altar before the throne, and 9:15. Does not one place the departed

in heaven, and the other outside?

I attended the grove-meeting near Yardleyville, Pa., with Brn. Osler, Laning and Swartz. The attendance was good, while the weather was fair, and the meeting interesting and profitable to the church. Friday and Saturday were showy, so as to prevent somewhat attendance on meetings; but Sabbath day was fair, and the attendance about 2,000, 12 or 1500 of whom were attentive and the rest careless pleasure seekers who came to ride and see, &c.; but no disturbance, more than walking and talking of the outsiders, occurred.

Many seemed to be convinced of the truth, and some convicted of sin, righteousness and judgment to come. It was on the whole, a good day.

The church seemed to be in a good state—quite a revival last winter. Sabbath evening I preached in the chapel at Yardleyville, to a large audience, and Monday evening at Morrisville, and had a very good hearing. Things looked encouraging.

Brn. Laning and Swartz are esteemed and beloved, labor well, and should be well sustained. We hope the former will be out in the vineyard all the time soon. Thrust him him out, brethren; and then sustain him, and a good blessing will be upon you. Yours as ever,

D. I. ROBINSON.

New York, Aug. 1859.

Mr. Editor:—I have taken the Advent Herald ever since it has borne the name; and for a season when it was called the Signs of the Times; and though my views are different from those of the Herald in relation to the time and nature of the Millennium; still, I have found much in it that has been interesting.

As you have frequently had passages of Scripture presented for explanation, and questions to answer, I will propose one. You believe that the anti-christian beast, or what Paul calls the man of sin, will

continue to exist on this earth until the personal and glorious appearing of Christ, and that it will then be destroyed with the brightness of his coming: and also, that the prophecy in Rev. 13:11-21, will be fulfilled after Christ has come. Verse 13: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

The question is this: How can these be destroyed with the brightness of his coming, and after this, be gathered together to make war against him, and his army; and the beast and the false prophet taken, and both cast alive into a lake of fire burning with brimstone?"

JONATHAN WHITMAN,
Glen's Falls, Warren County, N. Y.

Ans. Paul's "man of Sin," and the "beast" of the Apocalypse, we regard as symbols of different organizations. A Beast always symbolizes a political and never a religious power; and the ten horned beast represents decem-regal Rome. Paul's man of sin is the same as the power represented by the woman that sat on the beast, and by the image that was made to it. The destruction of the one, therefore, in our view, is not incompatible with the subsequent existence of the other.

The envious lose the enjoyment of life by the discontent they feel at what others enjoy.

OBITUARY.

DIED, in Alburg, Vt., Dec., 1858, SARAH HONSINGER, in the 86th year of her age.

She was happy all the time. She would ask every one that came in to see her if they were ready. She said she was ready, and she was going to her Jesus, and told us not to mourn for her, for she would be with the angels praising God in heaven. She dreaded death, no more than if she was going a journey. She had got the victory through our Lord Jesus Christ.

She loved the Lord more than fifty years; was an Adventist; believed that she would not be long in the tomb; that the Lord would soon come; and that she then would come forth. Her daughters, Hannah and Sarah Ann, are left to mourn her loss; but it is her gain.

H. HONSINGER.

Dear Bro. Bliss:—My dear husband, RUFUS ANDREW, departed this life on Thursday, August 11th, aged 69 years and 9 months.

He died of a complication of diseases, and for the last six months was much of the time a very great sufferer, which he bore with great submission. He often repeated, with much satisfaction,

"How sweet to reflect on the joys that await me, In your blissful region, the haven of rest."

He has for a number of years delighted to compare prophecy and the passing events, especially on the continent of Europe. He listened with deep interest to the events of the late war on the continent, hoping it would prove the final overthrow of the "Man of Sin."

C. B. ANDREW.

Boston, August, 1859.

M. B. LANING,

Clearfield, Pa., Aug. 25.

Bro. Bliss:—I wish to say that we are in health, peace, and moderate prosperity in New York. One last evening manifested conviction for sin, and reso-

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseased Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSPYLAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible to the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY
DR. J. C. AYER & CO.
LOWELL, MASS.

Price, \$1 per Bottle; Six Bottles for \$5.

Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

Ayer's Cathartic Pills,
FOR THE CURE OF

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Box; Six Boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations, they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it.

All our Remedies are for sale by

Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

Every Lady should have one of

GROVER & BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,

18 SUMMER-STREET, BOSTON.
495 BROADWAY, NEW-YORK.
130 CHESTNUT-ST., PHILADELPHIA.

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The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. * THE SIX SELSO TRACTS, at 6 cents per set, or

" 1. Do you go to the Prayer-Meeting? \$0.50 per 100

am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Mr. L. W. Jenness, stable keeper, Lowell: "Your Golden Salve is the best thing I ever used on a horse, either for scratches, sprains, sore back, or chafing."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

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Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Miss M. S. Swan, a very successful clairvoyant physician of Worcester, Mass., says: "Please send me another package of your Golden Salve. We find it to be excellent for all the purposes for which it is recommended."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also, who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—ff

LEONARD'S Patent Portable Grist Mills, and French Barr Mill Stones, of all sizes, from twenty-inch to six feet diameter. Also, Scourers, Bolters, &c., manufactured and for sale at No. 22 Water street, Bridgeport, Conn., nearly opposite the R. R. Depot (formerly occupied by Hall and Beardsley). Ware Room 203 Broadway, New York. All the above are warranted equal if not superior to any in use.

Prices low and terms easy. All orders or letters of inquiry promptly attended to, by addressing the Proprietor, B. W. Leonard, Bridgeport, Conn., or J. A. Reed, No. 203 Broadway, New York.

State or Shop Rights for Leonard's Patent Burton Grist Mill for sale or exchange for good property.

Aug 20—6m—B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. Himes."

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, SEPTEMBER 10, 1859.

A Cure for Discontent.

"Oh, mother!" said little Clara, "I get so tired eating just bread and butter and potatoes for my supper, and drinking only cold water out of this tin cup! You do not know how beautiful Mr. Carrington's table looked to-night when I went home with the work. They were just taking dinner, and asked me into the dining room to get my money. Everything was so bright and sparkling. The tea things were silver and the plates china; and little Ellen, who is no bigger than I am, had a cup of coffee and a little silver cup for water, too. There were such nice things on the table—fresh fish and chicken, and every thing so good! Don't you wish we were rich people, too, mother?"

"My little girl must be careful to keep 'Giant Discontent' out of her heart, if she would be happy. We must be contented to live in the sphere in which God has placed us, for he knows a great deal better than we do what is best for us. If you had been with me this morning, Clara, and had seen what I did, you would feel more thankful for your good, wholesome supper of fresh bread and butter, and mashed potatoes."

"Where did you go, mother? Down to see poor Margaret again?"

"Yes, my dear, and found her worse than ever. She cannot go out washing

any more, and her two little children were almost starving. All they had to eat yesterday were some turnip parings Johnny gathered from the street!"

"Oh, mother, how dreadful!" said little Clara, her eyes filling with tears. "I wish I could take my supper to them."

"They are well provided for now. A kind gentleman, for whom I have been sewing, has sent them provisions enough to last several weeks. You should have seen how the poor woman's eye lighted up with joy at the gift, and how eagerly she supped the bowl of warm gruel I made for her."

"When we are tempted to fret, Clara, and envy those who are better off than we, it will be a great help to remember how many are in a great deal worse condition. You have read the sweet little story about the 'Shepherd of Salisbury Plain.' You know his little daughter felt 'so sorry for those poor people who had no salt to eat on their potatoes,' while they had 'a dish quite full of it.'

"Cultivate the same spirit, my little girl, and it will make even a dry crust taste sweeter than many a rich man's dainties."

Dangerous Amusement.

Four bank clerks were at a turkey-rafle on Christmas eve, 1855, in the city of Brooklyn. It was the first time they had ever raffled for "chances." By ten o'clock the turkeys were raffled off, and a supper was given by the saloon keeper. Supper over, some of the party began to throw dice for quarters, and gradually the whole company joined in the game. They lost and won, mostly in sums from five to twenty-five dollars. Wine flowed freely, and it was Christmas morning before they broke up, to stagger home with bloodshot eyes and aching heads, carrying away their first bitter lesson in gambling.

New-year's evening there was another raffle, another supper, and another night with dice, cards, and wine—a poor beginning for the new year, for raffles and euchre became now almost a nightly amusement, but "only for the sake of a little amusement," they said.

The bank clerks were generally losers, and a hundred dollars or so lost a night was scarcely thought of. Were their salaries large enough to support such losses?

Hitherto they had been young men of unblemished reputation, and for aught friends and employers knew, stood as fair as ever; but alas, a hidden cancer had begun to gnaw at the very vitals of their character. Gambling had begun its fatal work. They lost—lost often, lost heavily. Where did the money come from to pay their losses? One said he had drawn a prize in a lottery; another told of receiving a legacy from a dead relative; another—but it is no matter how they accounted for their money; they all lied. And we shall pretty soon see where the money did come from.

One evening one of the bank clerks was not in his accustomed seat. "Wonder what has become of —," said they. He had lost large sums the night before, and they expected, in hopes of better luck, he would be early on hand to retrieve his fortunes. The game flagged. At length a loud noise at the outside door bespoke an unusual comer, and a policeman was ushered in in search of the absent clerk. He had been found a defaulter for over three thousand dollars, had not been at his post at the bank that day, and was now among the missing. His friends here could give no clue; and conscience-smitten, soon after the policeman's exit, they speedily dispersed. Bitterly did some of them rue the day which first caught them in the accursed meshes of gambling; aye, and one at least resolved never, never to be caught at it again. Alas, he had gone a step too far, and knew not the strength of the fatal habit.

Again the party met, and under the false and fatal excuse of not wishing to break it up, he broke his vow. A few more months, and another committed forgery, and was sentenced to Sing Sing. Last fall, a third, a teller in a bank, fled from justice, a heavy defaulter, lost in character and happiness, leaving a young family to mourn his brief and bitter career.

The fourth is saved as by fire. His words would be burning words: "Beware of raffling, dice, cards. Away with the very beginning of gambling. Touch not,

taste not, handle not. It is a habit that grows on you with terrible swiftness, and your very soul is gambled away before you think of it!"

A beggar importuned a lady for alms; she gave him a shilling. "God bless your ladyship!" said he, "this will prevent me from executing my resolution." The lady, alarmed, and thinking he meditated suicide, asked what he meant. "Alas, madam!" said he, "but for this shilling I should be obliged to go to work."

APPOINTMENTS.

AMERICAN EVANGELICAL ADVENT CONFERENCE.—The first annual meeting of this Conference will be held in the church of Yahweh, Providence, R. I., Tuesday, Sept. 13th, at 10 A. M.

F. GUNNER,
Secretary of Conference.

The opening services of the Conference will be on Tuesday, Sept. 13th, at half-past 10 A. M. The Annual Sermon by J. M. Orrock, at 2:1-2 P. M. In the evening there will be a Sabbath school exercise, to be followed by a discourse on Sabbath schools by D. I. Robinson of New York. Services to commence at 7 o'clock.

On Wednesday, business session at 9 o'clock A. M. At 2:1-2 P. M., a sermon on the Ministry, by O. R. Fassett, of Westboro, Mass. After the sermon, a business session. At 7:1-2 P. M. a discourse on Christian Missions, by J. Pearson, Jr., of Newburyport, Mass.

On Thursday A. M., Conference session. P. M., sermon on Church Order, by the Pastor. Preaching in the evening at the usual hour.

SUB-COMMITTEES, appointed by the Board of Managers at Worcester, Nov. 4, 1858, to report at the session of A. E. A. C. at Providence.—1st—Missions: J. Pearson, Jr., F. Gunner, D. Bosworth. Duty—"To ascertain condition and wants of churches and isolated brethren and to gather statistics of the same, and report to the Board of Managers." Also to appoint an Agent to present wants of Conference.

2d Ministry: O. R. Fassett, I. H. Shipman, D. I. Robinson. "To prepare a manner of a course of study."

3d Church Order: L. Osler, J. V. Himes, J. M. Orrock. "To prepare a Church Covenant with Articles of Faith and one, without Articles."

4th Sabbath Schools: D. I. Robinson, H. H. Gross, O. R. Fassett. "To gather statistics, and report best mode of conducting do."

The above committees will convene in the Vestry (second door above Richmond street, on Broad street,) Sept. 12th, at 7 o'clock P. M.

There will be a prayer-meeting in the church of Yahweh each day during the Conference, commencing Sept. 13, at 7 A. M. and continuing one hour.

Strangers coming to the Conference will repair to the above-mentioned meeting-house, on Broad street, two doors above Richmond street, where they will be provided with homes.

J. PEARSON, Jr.

NOTICE TO MINISTERS AND CHURCHES.—We wish all the ministers and churches to set to it faithfully that a minute of the state of the Bible classes, and Sabbath schools be made out, and sent to the Conference by the delegates or minister, or by mail, to care of D. I. Robinson, chairman of Sabbath school committee, that a true report of their condition may be made, and that we may have your address, so as to forward future communications.

D. I. ROBINSON, Ch. S. S. Com.

AMERICAN MILLENNIAL ASSOCIATION.—The first annual meeting of this Association will be held in Providence, R. I., by invitation of and in connexion with the A. E. A. Conference, Sept. 13, '59. F. GUNNER, Rec'd See'y.

THE MAIN ADJOURNED CONFERENCE.—It will be recollect that at the annual conference in June, a few brethren wished an adjournment of the same, to meet in September for an extra effort, to devise and adopt some measure to more effectually prosecute the work of preaching the gospel of the kingdom of God at hand. After consultation being had about the time and place, it has been decided to meet in Yarmouth, Sept. 15th, with Bro. York's church, at 2 o'clock P. M., and continue over the Sabbath. From what we know of the wishes of the brethren, and the state of the cause, we believe it the general feeling that in Maine we are doing very little to what should be done in this blessed cause of Christ, to save souls from destruction, and that there are facilities for doing very much more, both money and men. We want to see an interest awakened that will create a concert of action, and put one or two thousand dollars immediately into the treasury of the Lord, and send out as many evangelists as it will sustain. It can, it ought to be done. If it is not done, let those who will, do what they can. Let God's heralds be kept at the work, and let books and tracts be circulated. Come, let us make one more rally, unitedly, and bring the forces into the field, and fight earnestly the battles of the Lord. Come, let party feelings and sectional interests be submerged in the one united, determined, active effort to go on in God's strength in this work. Come, all who can. Let all the ministers be sure to come. Let some one of the brethren come from every place, if they can, and if not, let letters be sent to Bro. R. R. York, or to me, expressive of your interest and determinations. Send pledges or statements of promise to put in your mites to make up a sum to send the gospel everywhere we can. Some have already promised to do all they can, if we will appoint a treasurer, and adopt a plan. Come, praying that God may bless the effort and give us wisdom and grace. Let those who stay at home pray also, that this may be an important meeting for the cause in all parts of Maine. Those who have no money can pray, and God can hear. Those who have means, and will not use them for the Lord, need not pray for us. Those coming on the Grand Trunk R. R. will stop at Yarmouth station. Those coming on the Kennebec and Portland R. R. will stop at Yarmouth Junction, 1-2 mile from Bro. York's. Come the first day, if you can, and if not, come the second. I. C. WELLOME, Sec'y.

Richmond, Me., Aug. 17, 1859.

RECEIPTS.

UP TO TUESDAY, SEPTEMBER 6.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person; unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

J. M. Orrock will preach (D. V.) in Waterloo, C. E., the second Sunday in Sept.

I have appointments for Haverhill the 2d, and for So. Reading the third Sabbath in September.

J. H. CLARK.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D. Chatterton—Have rec'd the \$3 directed to J. V. H. Have cr. \$2 on Herald to No. 1023. Have sent you Miller's Memoirs and C. S. likeness, \$1, and paid 16 cts postage, and put balance to A. M. A.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, SEPTEMBER 6, 1859.

D. Chatterton.....\$1.84

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydia-street.

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Bristol, Ct. D. W. Sornberger.

Chazy, Clinton Co., N. Y. C. P. Dow.

Cabot, (Lower Branch,) Vt. Dr. M. P. Wallace.

Cordova, Rock Island Co., Ill. O. N. Whitford.

De Kalb Centre, Ill. Charles E. Needham.

Cincinnati, Ohio. Joseph Wilson.

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gan to speculate a little as to what he really should think the verse might mean, supposing he was at all competent to decide upon it. "Make to yourselves friends of the mammon of unrighteousness," says John, "that's money, very clearly. How am I to make friends with it or of it? Receive me into everlasting habitations! that's a singular kind of expression—I wonder what it means. Dr. Scott makes some very good remarks about it, but somehow I'm not exactly clear." It must be remarked that this was not an uncommon result of critical investigations in this quarter. Well, thoughts will wander, and as John lay with his head on the back of his rocking chair, and his eyes fixed on the flickering blaze of the coal, visions of his wet tramp in the city, and of the lonely garret he had been visiting, and of the poor woman with the pale, discouraged face to whom he had carried warmth and comfort, all blending themselves together. He felt, too, a little indefinite, creeping chill, and some uneasy sensations in his head, like a commencing cold, for John was not a strong man, and it is probable his long wet walk was likely to cause him some inconvenience in this way.

At last he fell asleep nodding in his chair. He dreamed that he was very sick in bed, that the doctor came and went, and that he grew sicker and sicker: he was going to die. He saw his wife sitting weeping by his pillow—his children standing by with pale and frightened faces, all things in his room began to swim, and waver, and fade, and voices that called his name, and sobs, and lamentations that rose around him, seemed far off and distant in his ear. "Oh, eternity! eternity! I am going—I am going," he thought—and in that hour, strange to tell, not one of all his good deeds seemed good enough to lean on; all bore some taint or tinge, to his purified eye, of mortal selfishness, and seemed unholy before the All Pure. "I am going," he thought; "there is no time to stay, no time to alter, to balance accounts; and I know not what I am, but I know, O Jesus, what Thou art, I have trusted in thee, and shall never be confounded." And with that last breath of prayer earth was past.

A soft and solemn breathing, as of music, awakened him. As an infant child, not yet fully awake, hears the holy warblings of his mother's hymn, and smiles half conscious, so the heaven-born became aware of sweet voices and loving faces around him, ere yet he fully woke to the new immortal Life.

"Ah, he has come at last; how long we have waited for him—here he is among us—now for ever—welcome! welcome!" said the voices.

Who shall speak the joy of that latest birth, the birth from death to life! The sweet, calm, inbreathing consciousness of purity and rest, the certainty that all sin, all weakness and error, are at last gone for ever—the deep immortal rapture of repose—felt to be but begun—never to end!

So the eyes of the heaven-born opened on the new heavens and the new earth, and wondered at the crowd of loving faces that thronged about him. Fair godlike forms of beauty, such as earth never knew, pressed round him with blessings, thanks, and welcome.

The man spoke not, but he wondered in his heart, who they were, and whence it came that they knew him,—and soon as the inquiry formed itself in his soul it was read at once by his heavenly friends. "I," said one bright spirit, "was a poor boy whom you found in the streets; you sought me out, you sent me to school, you watched over me, and led me to the house of God, and now here I am." "And we," said other voices, are other neglected children whom you have rescued; we also thank you." And "I," said another, "was a lost, helpless girl, sold to sin and shame; nobody thought I could be saved—everybody passed me by till you came. You built a home, a refuge for such poor wretches as me, and there I and many like me heard of Jesus, and here we are." "And I," said another, "was once a clerk in your store. I came to the city innocent, but I was betrayed by the tempter. I forgot my mother and my mother's God. I went to the gaming table, and to the theatre, and at last I robbed your drawer. You might have cast me off, but you bore with me, you watched over

me, you saved me. I am here, through you, this day. "And I," said another, "was a poor slave girl, doomed to be sold on the auction block to a life of infamy, and the ruin of soul and body. Had you not been willing to give so largely for my ransom, no one had thought to buy me. You stimulated others to give, and I was redeemed. I lived a Christian mother to bring my children up for Christ: they are all here with me to bless

you this day; and their children on earth, and their children's children will also bless you." "And I," said another, was an unbeliever. In the pride of my intellect, I thought I could demonstrate the absurdity of Christianity. I thought I could answer the argument from miracles and prophecy; but your patient, self-denying life was an argument I never could answer. When I saw you spending all your time, and all your money in efforts for your fellow-men, undiscouraged by ingratitude, and careless of praise, then I thought 'there is something divine in that man's life,' and that thought brought me here."

The man looked around on the gathering congregation, and he saw that there was no one whom he had drawn heavenward, that had not also drawn thither myriads of others. In his lifetime he had been scattering seeds of good around from hour to hour, almost unconsciously, and now he saw every seed springing up into a widening forest of immortal beauty and glory. It seemed to him that there was to be no end of the numbers that flocked to claim him as their long-expected soul-friend. His heart was full, and his face became as that of an angel as he looked up to One who seemed nearer than all, and said, "This is thy love for me, unworthy, O Jesus! Of Thee, and to Thee, and through Thee are all things. Amen."

Amen, as with chorus of many waters and mighty thunderings, the sound swept onward, and died far off in chiming echoes among the distant stars; and the man awoke.

We have called his name simply John; but this man hath long since been called to receive that "new name" which the Lord giveth to him that overcometh. Let us follow his steps.

"He who marks from day to day
With generous acts his radiant way,
Treads the same path his Savior trod,
The path to glory and to God."

The Resurrection.

The following extract is from a sermon preached last winter at the Academy of Music, by the late lamented Kingman Knott:

Before the time of our Lord, the doctrine of a universal resurrection was generally unknown. No philosophical speculation ever fully attained unto it, and however elaborately drawn, they vanished at the test of faith. As a heathen orator and philosopher has sadly said of another, whom he admired and revered, "I know not how it is; while I read I assent, but when I have laid aside the book, and within myself began to reflect upon the immortality of souls, all that assent glides away." Paul was mocked for preaching it. "Why," said he "should it be thought a thing incredible with you that God should raise the dead?" But all the impossibilities attending the resurrection of the dead were buried in the Savior's tomb when he left it. "If Christ rose from the dead, even so them also which are Christ's will he bring with him at his coming." "But now is Christ risen from the dead, and become the first fruits of them that slept." The pious Jew could not gather his harvest until he had laid the choicest and best of it as an offering on the altar of the Lord; then he might thrust in his sickle. So of the world's harvest. It could not be gathered until its first fruit, Jesus Christ, the choicest, the perfect, had been offered in sacrifice to the Lord. That done,

"The angel reapers may descend,
And Heaven cry 'Harvest Home!'"

And this, Christians, is the pledge of our resurrection from death, and all our hopes spring from that tomb from which Jesus rising "brought immortality to light."

Over the intermediate state clasping between our death and resurrection, hangs the same veil of

mystery which rested on the tomb of Jesus during the three days of burial. We know not all, but this we do know, that when the world's long week is done, and that which is pre-eminently the Lord's day shall dawn upon us, as it did to Him, the Lord himself shall descend with a shout and the trump of the archangel, and the dead in Christ shall rise first.

We shall know ourselves and be known as Jesus was among his friends, for Mary recognized his voice and Peter renewed the old acquaintance and even Thomas was convinced of the identity of the Lord. So may we suppose that we shall know our friends; and Jesus! we shall know Him for we shall see Him as he is, and behold his glory. If we have received any wounds for Jesus, it may be our glory to wear the honorable scars. I am sure I should wish to, to all eternity. I do not believe that the wounds of Jesus will ever be effaced, nor would I wish them to be. Let these eyes gaze on them eternally, in a mixture of love and adoration. John saw, as it were, a Lamb that had been slain from the foundation of the world.

Never were gathered sincerer mourners than they who stood on Calvary. Never tears flowed faster than upon his grave; never was body followed by heartier mourners, though so humble. Alas! alas! our Teacher, our Healer, our best Friend, our Savior, our All is dead—dead—dead. Alas, redeemed Israel! Woman's utmost devotion, man's strongest affection, and the proudest hopes that ever dawned on mortal vision, were pierced on the cross, and went down into the tomb with the body of the Lord Jesus. But when he rose did they not all come back again? Yes! Not one was lost, not one was dimmed. They loved more ardently than ever. Their hopes were infinitely brighter, and faith firmer than ever before. So in the last day, not only shall our bodies and our friends in Christ be restored to us, but every joy and every hope and expectation that has gone down into the night of the grave shall be raised and given back to us. Graves are not dug in the earth alone, nor sepulchres hewn out of the solid rock. Graves and sepulchres are every where. The air is full of them. They lie all along our pathway. Sometimes human hearts become but a charnel-house, where wander about only ghostly memories of departed joys.

What become of all the joys and anticipations of youth that are chilled in the disappointments of maturer years? Whither go the idols we have given up for God? Who takes those whom death withers in early bud, such as our Saviour blessed? What becomes of all the sacrifices

that are made and the gifts that are given for Jesus' sake? Do they perish forever? Is the world only a prelude in its disappointments to the grand appointments of eternity? Be still, wild heart! A voice says, "Verily I say unto you, there is no man that hath left father or mother, or wife or child, for my sake and the Gospel's but he shall receive manifold more in this life, and in the world to come, life eternal." There is not a departed joy, or hope, or expectation of the Christian, but will be restored to him in the Resurrection, as to the disciples in the Resurrection of their Lord. I mourn not so much over the body or person of my friend who is gone, as I mourn over the loves and hopes that have been blasted and withered by the same touch of death and buried with him; but the Resurrection of our Lord teaches me there is a day to dawn when there will be restored to me all that I have loved and lost; and not more eagerly will I clasp to my arms the forms of those who are dear, than I will lay to my heart those blessed memories which I thought had gone forever, and which now have come bounding back to me. I care not what or how trivial they may be, they shall all come back!

There will not be a treasure over which the jealous eye of the Lord will not watch, and which his careful hand will restore to the arms and fixed possession of his followers.

Nothing valuable, nothing dear to the Christian, is too trivial to be treasured by the Lord. Nothing good perishes. It is impossible. Out of the world's wreck, all that is worth saving will be saved. Every corner of the creation will be searched, the sea shall give up the dead, that are in it, and death and the grave shall give up the

dead that are in them. The trivialities of life! who does not know, though he may blush to have it said, that the dearest and most intimate affections of the heart are often called forth by objects so slight that we would not have another know it—the little things which we have laid away in a corner of our hearts upon which we doat fondly? Has not a parent's fountain of tears been broken up by the sight of a little stray shoe, which once imprisoned a tiny foot that is since enshrouded in the grave?

Who does not confess this element of nature—not of human weakness, but of human power? In the great day of the Resurrection there will be nothing missing. The Jesus who, in the mighty act of conquering Death, remembered to lay aside his shroud with care, and folded the napkin and put it away in a place by itself, will overlook nothing. The widow's mite will be returned a thousand-fold into her bosom as a mine of overflowing wealth. The cup of cold water given to a disciple will flow back a fountain of everlasting joy. Nothing, I care not whether it be a soft ringlet or the memory of a child's smile that has been cherished by a saint of the Lord, but will be sacredly preserved, while the earth returns to chaos, and given back to him. Our cemeteries are God's conservatories.

Oh, then, what a glorious morn will the Resurrection morning be! Methinks I see the glad procession coming up!—a multitude to which the throng I behold to-night is but a drop in the vast ocean, whom no man can number! I see them coming in robes of white, with crowns of everlasting joy upon their heads and palms of victory in their hands. I hear their shouts of gladness as they cry, "Victory! worthy is the Lamb that has redeemed us!" Fathers and mothers grasp children lost. Husbands and wives, separated many centuries, fall into each other's arms. I hear a voice which calls my own name! I start as did Mary when Jesus gently uttered that word—"Mary!" That voice! * * * * I had dreamed of it all through life, ever since my boyhood. I knew it—and the child is clasped in the arms of its mother, who cries out, "My son!" And the child looks up and whispers, "Mother!" in the old familiar strain, and rests again in the bosom that gave it life. I behold these re-unions; no one comes alone or empty-handed, but all go up with arms full and laps laden with treasures which the grave and sea had buried, but which now are all restored forever with the coming back of Jesus.

"Never Had a Quarrel."

At a very late period of the life of the Duke of Wellington, he wrote to a friend thus: "I am not in the habit of deciding upon such matters hastily or in anger; and the proof of this is, that I never had a quarrel with any man in my life!" Let any one consider the long and varied civil and military career of the iron Duke; the innumerable classes of persons with whom he was brought into contact; his constant vexations in the Peninsula with red-tapeism at home, and Spanish pride and suspicion abroad; his difficulties in political life; the habits and character of the army, especially at that period; and then let him repress, if he can, his wonder at this great Captain's being able, when quite over sixty years of age, to make such a broad declaration as to his past life.

It is very evident that he who so well commanded others, began by commanding himself; that the coolness, self-possession, and sharpness of view, which were, perhaps, his most salient traits in a campaign, or on a battle-field, were in part, at least, the fruit of a constant and careful discipline of his own feelings under ordinary circumstances. "Never had a quarrel in my life!" How many civilians, how many Christians, aye! how many clergymen, can say the same thing? Yet it is certainly possible to pass through life without quarrels, seeing that the old proverb holds good, that it requires two to consummate any such unpleasant business. A. may quarrel with B. That is a misfortune, which possibly B. may in no way be able to avoid. A. may want to pick a quarrel for ulterior purposes, or he may be insolent and offensive without knowing it, or he may take a perverse delight in wounding other

people's feelings. But in any case, it depends upon B. alone, whether there is to be a mutual quarrel. If, like Wellington, he avoids acting in anger or haste—always the two great fomentors of trouble—he will almost invariably come to despise the affront, if intended, or to overlook it, if not. At all events, he will not "quarrel." He may give the offender a wide berth in future, he may shun association with him, but he will have no altercation, and he will nurse no grudge. If required to make a personal statement, oral or written, he will do it with judicial calmness and coolness, avoiding reflections upon others and confining himself simply to facts. If these are questioned he makes no reply, but leaves the issue to time, to truth, and to God.

The man who settles it in his mind, that with God's help he will never quarrel with any man, will almost certainly succeed. The very resolution would cut off nine-tenths of the provocations to strife; and any decent effort to fulfill it, would dispose of the other tenth.—*Christian Intelligencer.*

Atheism.

Atheism (says Mr. Giles,) is the most terrible of all professions; if we could believe a man to be in this state, not in his speculations, but also in his feelings, we should regard him with the most sorrowful wonder. If such a man there is, his spirit dwells in darkness; futurity is to him an eternal sleep, an eternal night; to him the universe is a dead and dumb conglomeration of forms without souls, and of sounds without import. The sun is day after day in the heavens, the stars night after night in the sky; but to him day unto day uttereth no speech, night unto night sheweth no knowledge.

Flowers bloom and fade, but he sees no meaning in the change; ocean rolls its mighty waves with the heavens bending over it in glory; he hears no voice of almighty power with which "deep calleth unto deep." The year revives; spring clothes the fields in green; the genial sun melts the snow from the valleys; verdure covers the earth, and joy sweetens the heart of all that lives. Autumn comes, painting the leaves with various hues; gentle airs begin to murmur in the woods, that sound sweetly on the ear, with a thoughtful and solemn music. Winter enters last; the sky darkens, the wind is chilled, the beasts of the field all come for shelter to the abode of man; the tempest gathers itself, beats the mount, and rolls down its deluge into the valleys; inmates dwell safely in the house, and comfort glows apace on the hearth. Amidst all these affecting phenomena, the atheist acknowledges no God, and thanks no Father.

Amid the affairs of nations, constituting the drama of destiny and time, in all their mysterious succession of causes and of consequences, the atheist discerns no sovereign intellect, no guiding Providence; this would surely be appalling if we were not fully persuaded that all such philosophy must meet its denial and its counteraction in the experience of the human soul. Such atheism makes a man acknowledge no rule, but that of expediency, no standard but that of materialism.

The Forgiveness of Sins.

Some of the brilliant Deistical writers of our age deny the possibility of the forgiveness of sin, and assert that the promises of the Bible on this point are deceptive, and lead to licentiousness. But every troubled conscience, burdened with a sense of guilt, turns eagerly to the Word of God, and finds its only relief in the assurance of forgiveness through the atoning blood of Christ. The following incident in Luther's life is in point:

It is related of Luther that, under his first deep convictions of sin, he received much light and aid from the intelligent and kind Stumpitz, who gave him a Bible, and told him to study its pages. Yet, through failure to comprehend distinctly the way of salvation, the earnest monk was still far from peace. His conscience was agitated by a fearful sense of sin. So sore was his conflict, that his health gave way, and he was

brought to the gates of the grave. His anguish and terrors redoubled at the prospect of death. He was painfully distracted by a vivid apprehension of his own impurity and God's holiness.

While he lay in the convent thus overwhelmed with despair, an old monk, as Melanthon relates, entered his cell, and won his confidence, so that Luther opened his heart and disclosed all his fears which disquieted him. The old man, with the utmost simplicity, referred him to the Apostles' Creed, and uttered aloud this article, "I believe in the forgiveness of sins."

These simple words so artlessly recited, came to Luther like good news from a far country, and shed sweet consolation in his heart.

"I believe," he repeated to himself, on his bed of suffering, "I believe in the forgiveness of sins."

"Ah!" said the monk, "you must not only believe that David's and Peter's sins are forgiven: the devils believe that. It is God's command that we believe in the forgiveness of our sins."

He then added, "Hear what St. Bernard says in his discourse on the Annunciation: The testimony which the Holy Ghost applies to your heart is this, 'Thy sins are forgiven thee!'"

This was a word in season. At once light shone into the soul of the young monk at Erfurth. He drew nigh to God in faith, and thenceforth the peace of God, which passeth all understanding, kept his heart and mind through Jesus Christ. He realized the pardon of sins as a personal blessing; and this is the only thing which can give light, life, and joy. There is no true religion unless a man is accepted and saved. Faith, simple faith, is the only requisite.

The Sabbath-Stone.

A fine moral may be drawn, from the following account of the Sabbath-stone. The earth itself, it seems is made a witness to the neglect or the observance of the Lord's Day, even as is the great Book to be opened at the final judgment.

There forms in the recesses of the Northumbrian coal-pits a parti-colored clay, consisting of gray and black layers, which, from a certain peculiarity, bears the name of Sabbath-stone. The springs which rise into the pits are charged with a fine, impalpable pipe-clay, which they deposit in the pools and waters of the deserted workings, and which is of a pale gray color, approaching to white. When the miners are at work, however, a light black dust, struck by their tools from the coal, and carried by currents of air into the recesses of the mine, is deposited along with it; and, in consequence, each day's work is marked by a thin layer in the mass, while each night during which there is a cessation of labor, is represented by a pale layer, which exhibits the color natural to the clay. When a cross section of the substance thus deposited comes to be made, every week of regular employment is represented by a group of six black streaks closely lined off on a pale ground, and each Sabbath by a broad pale streak interposed between each group—exactly such a space, in short, as a clerk, in keeping tally, would leave between his fagots of strokes.

In this curious record a holiday takes its place among the working days, like a second Sabbath. "How comes this week to have two Sabbaths?" inquired a gentleman to whom a specimen was shown at one of the pits. "That blank Friday," replied the foreman, "was the day of the races." In fine, the Sabbath-stone of the Northumbrian mines is a sort of theological register of the work done in them.

EXPOSITORY.

Prophecy of Zechariah.

BY THE EDITOR.

CHAPTER XIV.

"And it shall be in that day, There shall not be the light of splendor and darkness, But it shall be one day which shall be known to Jehovah, Not day, nor night: but it shall be, At evening time it shall be light." vs. 6-7.

There is some obscurity respecting the signifi-

cance of this passage; but the sense of it seems to be that the alternation from light to darkness will be less marked than now—not that the succession of day and night will cease, for "at evening time it shall be light;" but that the nights then will not be dark as now. We read in Isa. 40:26, "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." This predicted increase in the splendor of those luminaries is not necessarily to be produced by any change in those orbs, but it may be a restoration of our earth's atmosphere, to its original transparency and clearness. For we suppose the curse to have affected it as well as the earth. And if thus purified of its present murkiness and vapor, its capability to add sevenfold lustre to the light of the sun and moon, would give a corresponding brilliancy to that of the stars; so that the night, in the restitution, will not be inferior to, or darker than our day. While the days will be perfectly magnificent, so will the night be also, the heavens being studded with gems of transcendent brilliancy.

That day's being known to the Lord, is evidently an intimation that its epoch is known only to him. Thus our Savior said, Matt. 24:36, "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." And yet to the Father, it is surely known, "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead," Acts 17:31.

"And it shall be in that day, Waters of life shall go out from Jerusalem, Half of them towards the eastern sea, And half of them towards the western sea: In summer and winter it shall be," v. 8.

The same Hebrew phrase, rendered in the common version "the former sea" and "the hinder sea," is translated in Joel 2:20, "the east sea," and "the utmost sea"—the former being the lake of Sodom, and the latter the Mediterranean.—The flowing forth of living waters from Jerusalem towards these will then be possible; for it will be relatively higher than the surrounding Mts. but it is evidently illustrative of the vivifying or life-giving influences which will constantly be supplied by Christ "who is our life," when "the tabernacle of God shall be with men, and he shall dwell with them." For, Isa. 2:3, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

The waters proceeding towards those seas, illustrates that the life-giving fountain will extend its blessings both east and west,—i. e. universally. And their perpetual flow, in summer and winter alike, illustrates their perennial endurance—no heat of summer, nor cold of winter affecting the regularity or constancy of their supply.

"And Jehovah shall be King over all the earth. In that day shall there be one Jehovah, And his name be one," v. 9.

The fulfillment of this prediction, must be identical with that in Rev. 11:15, when, "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." The stone that smote the image (Dan. 2:35) will then have become "a great mountain, and filled the whole earth." For (Dan. 7:27) "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Then, as in Zech. 9:10, "His dominion shall be from sea to sea, and from the river to the ends of the earth."

At this epoch, synchronous scriptures bring to view events which are incompatible with a longer condition of sin and impurity on the earth.—The Lord Jesus Christ "shall judge the quick and the dead at his appearing and his kingdom," 2 Tim. 4:1. With the kingdoms of this world becoming our Lord's, (Rev. 11:15-18) will also be "the time of the dead that they should be judged," that He should give reward to his servants the prophets, and to the saints, and them that fear his name, small and great, and shouldst destroy them which destroy the earth." In the end of this world, (Matt. 13:41-43,) "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." According to Peter (Eph. 3: 10-13) "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and all the works therein shall be burned up. . . . Nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness." And it was when there was to the vision of John in Patmos "a new heaven and a new earth," (Rev. 21:1-4) that he "saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," and it was in respect to that new earth, that he "heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Paul assures us (1 Cor. 15:50-55), "that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." And then he shows the mystery, that "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incompatible and we shall be changed."

The day therefore, when "the Lord shall be King over all the earth," must be that of the regeneration. For he continues in heaven, (Acts 3:21), "until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." He then rids the earth of whatever shall work iniquity or give offence, and gives "the purchased possession" to his redeemed and justified ones: who sing the new song (Rev. 5:9,10), "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people and nation, and hast made us unto our God kings and priests: and we shall reign on the earth."

As there will then "be one Lord and his name one," there will thenceforth be no more "lords many and gods many," but "from the rising of the sun, even unto the going down of the same," the name of Jehovah shall be praised among the nations. For, (Num. 14:21,) "all the earth shall be filled with the glory of the Lord."

"All the land will change, like as the plain, from Geba to Rimmon south of Jerusalem. And she shall be exalted, and sit in her place, From Benjamin's gate to the place of the first gate, to the corner gate, And from the tower of Hananeel to the king's wine presses," v. 10.

"Geba" was a city of the tribe of Benjamin (1 K. 15:22,) and near the norther boundary of the kingdom of Judah; for when king Josiah abolished idolatry, (2 K. 23:8), "He brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-Sheba"—those being the northern and southern limits of the kingdom of Judah, as "from Dan to Beersheba" had been of the whole of Israel. "Rimmon," being on the "south" of Jerusalem, appears not to be the rock Rimmon, but a city of that name included in the inheritance of Judah (Josh. 15:32), and then set off to Simeon (Ib. 19:1-7) whose "inheritance was within the inheritance of the children of Judah." It was rebuilt after the return from Babylon (Neh. 11:29), and seems to have stood about twenty-five miles south west of Jerusalem. From "Geba to Rimmon," then, would be from Geba on the north, to Rimmon on the south of Jerusalem. And its being "turned as a plain," would be a leveling of "the

mountains" that "are round about Jerusalem" (Psa. 125:2);—perhaps by the same convulsion that makes a valley in the midst of the mount of Olives.

While the surrounding region is thus depressed, it is said of Jerusalem, that "it shall be lifted up." On the depression of the mountains that obstruct the prospect from the city, it will be relatively higher than the surrounding region—a city set upon a hill; and then it will be literally true, that "the mountain of the Lord's house," i. e. mount Moriah, "shall be established on the top of the mountains, and shall be exalted above the hills," which had been desecrated by the places of idolatrous worship, "and all nations shall flow unto it" Isa. 2:2.

The city will then be inhabited in her place, "from Benjamin's gate," which was on the north of Jerusalem, "unto the place of the first gate" or the old gate, southward, mentioned in Neh. 3:6; and 12:39; and still farther on "unto the corner gate," at the extreme southwest of the city; "and from the tower of Hananeel" on the south, to "the king's winepresses" on the north. These places were the boundaries of the city in the time of Zechariah, and this prophecy is in harmony with that of Jeremiah (31:38-40), "Behold the days come saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies and of the ashes, and all the fields unto the brook Kedron, unto the corner of the housegate toward the east, shall be holy unto the Lord; it shall not be plucked up nor thrown down any more forever."

These limited dimensions of the literal Jerusalem in the restitution, are incompatible with the supposed literality of the symbolic city in Rev. 21—nearly 400 miles square,—which therefore is representative of the redeemed church.



ADVENT HERALD.

BOSTON, SEPTEMBER 17, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Two Houses of Israel.

To make the two houses of Israel, anything different from the two houses of Israel, is to spiritualize an inspired interpretation,—rejecting as the significance of the symbolization that which God has affirmed, and adopting a fanciful meaning in its stead. The two houses of Israel, are Judah and Ephraim, which were originally one nation, but at the date of this prophecy, had been two nations for long centuries. The pious Gentiles were never called a house of Israel, as some have thought, in distinction from the pious of Israel; nor were they ever one, or two nations merely; and therefore when the resurrected of the pious of the two nations of Israel become one nation, the pious of the Gentiles who are at the same time resurrected, must constitute the "nations" of them that are saved, that are round about.

To pay no regard to the interpretation which God has given of this Scripture, and to apply the denominative of "the two houses of Israel," to Jews and Gentiles, is to disregard a plain law of language, and to set at defiance all rules of interpretation. It opens the door for the wildest fancy, and would make uncertain the meaning of any prophecy. But to receive God's interpretation as expressive of the significance of this scripture, leaves no alternative but to recognize the pious of Judah and Israel as restored to their own land, by the resurrection;—the pious of all lands, by the same providence, being restored to their appointed place, in the kingdom under the whole heaven.

Other Scriptures,—which foretell a restoration of

Israel, the circumstances of which were not fulfilled by the return from Babylon, and which can be fulfilled only by the resurrection of all the pious of Israel—also show a restoration of them to their own land with nations around them: which therefore, can be only the pious of those nations, in like manner translated or resurrected.

Thus, in the 11th of Isaiah, it is recorded (v. 4), that the Judge will "smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked"—which shows their entire destruction—so that, the Lord saith (v. 9) "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea." But it is added (v. 10) "In that day shall there be a Root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious"—showing that this rest, is in the eternal dispensation. And, (v. 11,) "It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people"—those who are not consumed with the breath of his lips in the slaughter of the wicked—"which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea"—thus resurrecting the pious of all lands. But when he shall thus set up an ensign for the nations, he shall (v. 12), "assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." And then, (v. 13,) "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim"—those two houses of Israel, as in the 37th of Ezekiel, being made one nation in their own land and the saved or resurrected of the other nations being around about.

In the 49th chapter of Isaiah, the Lord says to the Savior (v. 6), "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth"—The design of which is, (vs. 8-12) "to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners,"—the pious in Sheol, who are in safe-keeping until this resurrection epoch—"Go forth; to them that are in darkness"—that are in their graves—"Shew yourselves. They shall feed in the ways, and their pastures shall be in high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains away, and my highways shall be exalted. Behold, these shall come from far" on the east: "and lo, these from the north and from the west; and these from the land of Siniin,"—which was on the south.

That this is descriptive of the restitution is shown by the portion last quoted, and also by v. 13, in which by a personification all the inanimate creation is called upon to join in one universal shout of joy:

"Sing, O heavens; and be joyful O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy on his afflicted." At this time, then, all the earth (as in v. 8,) will have been established, and all the desolate heritages inherited, even to "the end of the earth," by the saved of all nations. But what will Zion then be? To show that the Lord hath not forgotten her, he saith, (vs. 16-18), "I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold; all these gather themselves together, and come to thee. As I live thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth." Zion, then, will be the great centre of all the redeemed nations.

It is of "that time," when Jerusalem shall be called "the throne of the Lord, and all the nations shall be gathered unto it" (Jer. 3:17,) that God has said to Israel, (Jer. 3:14), "I will take you one of a city, and two of a family, and I will bring you to Zion." And (v. 18), "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the north to the land that I have given for an inheritance unto your fathers."

Jeremiah predicts a period of future gathering of which he says (Jer. 16:14-16), "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, and from all lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." And that this will be effected only at the resurrection, is shown by

the figures that follow: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after that I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways." As Israel shall thus be restored to their own land, it must leave the pious of other nations to possess their lands in the regeneration.

The foregoing Scriptures seem to leave no room to doubt that there is a future restoration promised to Israel; and that it cannot be in probationary, or in a mortal state, but must be in connection with the restoration of the redeemed and resurrected of the pious of all nations to their appointed heritages. It now remains to be considered what the future of Jerusalem will be, and its relation to these redeemed nations.

The Glorification of Mortality.

At the glorious second appearing of our Lord and Savior Jesus Christ, for whose coming the church should ever watch and pray, Paul assures us that there will not only be a resurrection of all who sleep in Him, but the entire body of the redeemed will undergo a change analogous to that of the resurrection of the departed. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." And it is when both the "quick" and the "dead" have been alike made the subjects of this change, there will be brought to pass the saying that is written, Death is swallowed up in victory"—the redeemed living and pious dead being alike restored back to a condition analogous to that in which Adam was created—to that in which he was before his body was made mortal, and death was given the dominion over him.

This change from mortality to immortality, on the part of the living, Paul assures us, will be sudden, instantaneous, and not a protracted process. His words are, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And what a change! Can any realize it? In the language of A. Campbell:—"Who would not gladly exchange a sin-emaciated face, a shattered constitution, sown thick with the seeds of death, for a spiritual and immortal frame? . . . And all this, too, without even the parting pang which nature feels when 'shuffling off this mortal coil,' and bidding a long adieu to those we leave behind. For, in a moment, in the twinkling of an eye, perhaps during some prayer or song of praise, while in the midst of a monosyllable, one-half uttered in time, the other in eternity—the first accent from a mortal, the second from an immortal tongue, crystallized into a gem in less than time's shortest mark or minutest point,—we have passed the bourn of mortality, and are found dwelling not in houses of clay, founded in the dust, but in a house from heaven, spiritual, incorruptible, immortal and glorious."

He adds: "What a mysterious, delightful, ineffable moment that in which mortality is swallowed up in life; in which we obtain beauty for ashes, joy for mourning, the garment of praise for the spirit of heaviness; in which we part from sin, and sorrow, and woe, and find ourselves at home in the presence of the Lord, in the bosom of his love, surrounded with all the sons of light, with the riches and glory of the New Jerusalem temple, thronged with the great hierarchs and kings of all the dominions of Eternity! Who, of the Christian family, would not rejoice with joy unspeakable and full of glory," could it be "that in a few short months all this should transpire, and that without the least of all the agonies of death;—perhaps fall asleep some night, and awaken glorified in the presence of the Lord, hearing, with an immortal ear, the last echo of the grave-opening, body-reanimating, soul-transforming sound of the archangel's trumpet."

Nor is this mere fanciful imagery. It will be the actual realization of all who wait and watch their Lord's return. Not only will they be thus made immortal,—"crystallized into a gem in less than time's shortest mark or minutest point"—but they will be ravished away from this perishing earth, to meet their Savior in the azure firmament above.—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

This is the soul-cheering promise that Inspiration has given, accompanying it with the Divine command: "Therefore comfort one another with these words." And are they not words of comfort, such as no human solace can give? What cheer can the

sad and disconsolate find, from any earthly source, that will lift the gloom of despondency like this? Mourn you the loss of kindred, whose loved forms you have committed to the silent tomb? you will see them again, if they rejected not their Savior's proffered love; and hence, "ye sorrow not, even as others which have no hope"—knowing that "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep"—not leaving them behind. Is your sky darkened with clouds? do perplexities and difficulties hedge up your way? do the heavens seem brass over your head, and the earth iron under your feet? Where can you find comfort and consolation like this?

What a momentous event will that be to all the earth-born sons of Adam! No being of our race will be unaffected by it: if living, each one will be either taken or left. If dead, each one will either come forth to the resurrection of life, or be passed over to the resurrection of damnation. "In that night there shall be two in one bed: the one shall be taken and the other left. Two shall be grinding together: the one shall be taken, and the other left. Two shall be in the field: the one shall be taken, and the other left." And in the silent churchyard, where the thickly clustering hillocks indicate that those who once lived and moved among us slumber closely side by side, one grave will be opened, and its precious dust will resume its human form, be lighted up with the spirit that once animated it, and be clothed with joy and beauty for ever; but the grave next to it may be undisturbed, its inmate may slumber on, never to participate in the joy of the redeemed, and when awakened, awake to shame and everlasting contempt.

In contemplating this momentous event, that the righteous will be filled with joy can be easily realized, though its greatness will be immeasurable.—But what will be the consternation of the wicked who are then left! What mind can conceive the intensity of their anguish and despair! But will they see the dead arise, and the living, when changed and ravished away at the archangel's trump? It is probable they will not. Two instances only, of such a transfiguration have been recorded in earth's history. "Enoch walked with God, and was not; for God took him." He "was translated that he should not see death: and was not found, because God had translated him." He seems not to have been seen to go hence, but was suddenly gone—he having "before his translation," this "testimony, that he pleased God." But probably no man saw him go.

In the translation of Elijah, Elisha alone saw him depart; and that seems to have been to him a special grace. Elijah, although walking with Elisha, might have been rapt from his side and Elisha have seen him not. And he probably would not have seen him, had he not prayed for a double portion of Elijah's spirit. When Elisha asked for this, Elijah said: "Thou hast asked a hard thing: nevertheless if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."—This implies that it was uncertain whether even Elisha would be permitted to behold the approaching translation; and an ordinary person certainly would not have been,—particularly an unregenerate one. But "it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horseman thereof. And he saw him no more." Thus he had one glimpse and one only of his ascending friend. And this view of him was granted as a special favor, and as a sign of his own spiritual endowment. And he saw him, doubtless, not with his natural eyes; but his eyes must have been so opened,—as were those of the servant of the prophet, when he was thereby enabled to see the chariots of the Lord encircling Samaria,—that he could see heavenly realities which are ordinarily invisible to mortal eyes.

Judging from these intimations respecting the translation of Enoch and Elijah, and from the simple declarations that the "one shall be taken and the other left," it may be safely concluded that the unregenerate in the world will become aware of the translation of all the righteous only by finding them suddenly gone. They will find themselves one moment conversing or working or walking with a friend, and the next moment they will be companionless. They will see the vacated beds, their absent places in the field or mill. The city and country will suddenly miss familiar faces; and the vacated tombs will tell the story of the departed ones: but by no outward event may they know of the momentous change, till they look up and see their Judge in the heavens above.

Not so however with the saints. The moment they feel the change, they will find themselves the companions of angels, who are sent by their Lord to gather them from the uttermost parts of the

earth under the whole heaven. What a blessed and holy companionship! What a glorious re-union! And then when the earth shall have passed its purgatorial fires, what a blessed abode will be theirs! The new heavens illumined with a sun of ineffable glory, spangled with stars, brighter far than our present sun; a new earth, surrounded with an immortal atmosphere, filled with unsading freshness and beauty, made sweet with the perfume of flowers, and decorated with charms incomparably superior to those of Eden, and its ancient paradise, and all this to be eternal!

In view of such indescribable glory and joy, who would not gladly pray, yea exultantly sing for the hastening of that surely predicted and not far distant day?

Greater than Miracles.

Our Savior said, (John 14:12,) "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

The question arises, What works could the disciples do greater than Christ? It was not promised that they should do greater works than these which he could do: but reference was made to those which he had done. The works of Christ were the giving of sight to the blind, the opening of deaf ears, healing lepers, raising the dead, and dispossessing demons of the rapping, speaking, and other spirits that invaded them. And than those, no greater miracles are possible. It was not, therefore, greater miracles than Christ wrought that the disciples were to be empowered to do; for that could not be. What then? It follows that they were to be empowered to do works, with which miracles would be small in comparison. And what were these?

The answer to this is clear from Luke 10:20. For when the seventy were returned "with joy, saying Even the devils were subject unto us through thy name," the Savior said:

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." vs. 19,20.

It is evident from this, that the ability to work miracles was less a cause for rejoicing, than was the fact that their names were written in heaven. The possession of such a record, was more momentous to its possessor, than would be the ability to work all the miracles that were ever performed. It follows then, that to be instrumental in the salvation of a single soul, is to do a greater work than those miracles by which Christ attested his Messiahship. He made his disciples fishers of men. He sent them forth with the glad tidings of the Gospel of the kingdom. They went forth in their Master's name, pointing lost sinners to the Lamb of God that taketh away the sin of the world; and, aided by the Holy Spirit, great multitudes of heathen worshippers were turned from dumb idols to serve the living and true God, and to wait for his Son from heaven.

The disciples, being made instrumental in the writing of the names of such in heaven, were the honored agents in doing greater works than those miraculous ones performed by Christ. And so every one, who shall turn many to righteousness, is more honored than he would be by the mere endowment of miraculous gifts.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

M. Fuller. Will insert.

S. K. Lake.

J. Matthews.

M. L. Jackson. Will answer your question after conference.

PEARSON'S RESPIRATORY STOVE.—We would recommend to our friends, who visit Providence, to call at the store of Bro. Wolstenholme at 29 Dorrance st. and examine a new stove which Bro. W. is manufacturing—the invention of Bro. Pearson. Its peculiarity consists in the fact that a heated current of fresh air is in constant circulation in the oven while baking.

When it is considered that all that is delicious in the flavor or aroma of cooked food, making it fragrant to the smell or grateful to the palate, is owing to the oxygen of the atmosphere coming in contact with it while cooking, this principle will be seen to be of great importance—making the baking in an oven analogous to that of roasting before the fire.

We procured one of these stoves a short time since and think very favorably of it—believing that its principle will be found to be a success. We shall speak of it again when thoroughly tested, for when we speak of any thing, we wish always to have our

statements carefully made, and in accordance with the precise facts.

Bro. Hutchinson of Canada, though in a feeble state of health, arrived in this city on Friday the 9th inst. on his way to the Annual Meeting in Providence. It is not improbable that he will remain some weeks in the States—visiting perhaps, New York city, Vermont, New Hampshire &c. He continues to speak in public; but is obliged to be very sparing of his voice in private conversation. Those wishing to converse with him, therefore, will be cautious in so doing, and not fatigue him with unnecessary talk. We hope that his stay will be made pleasant, and in every respect healthful.

Bro. Bliss:—I have read with great delight the small book you have noticed in the Herald, containing a "part of a poem" entitled "Zethar." If we may judge of the "temple by its portal," the poem will tell the Bible's grand story, in a charming way. Though written in blank verse, yet its peculiar metre gives it all the advantage of a pleasing rhyme. The only dissatisfaction which I felt in getting to the end of the book, was in not being able to read the rest of the poem. Having found the "vestibule" so enchanting, I wanted to go into the "temple." I hope yet to have the privilege. The author should be encouraged. Yours truly,

R. HUTCHINSON.

Roxbury, Sept 12th, 1859.

A New Sect.

A correspondent of the "Western Watchman," (St. Louis), thus writes from North Bergen N. J. of a body of men in that neighborhood:

"The most remarkable thing of this region, in a religious point of view, is a set called the Nazarites or Pilgrims, that has sprung up in the Methodist Church. At a late camp-meeting, they indulged in dancing as a religious exercise, and sung hymns to the tunes, Pop Goes the Weasel and Yankee Doodle. The usual physical contortions of such meetings were largely manifested. During their hours of social prayer, several would fall upon the ground, their bodies assuming grotesque shapes, while the spectators were frequently warned not to touch them, since God had laid them there. Others, lifting their eyes and one hand towards heaven in the attitude of devotion, to all appearance, would become stiff and unmoveable, and stand in the same position for two or three hours. This was regarded as an especial manifestation of the power of God."

"They had also what they styled the 'holy laugh.' A person, claiming to be under the special influence of the Holy Spirit, would be convulsed with laughter, while he slapped his hands, kicked up his heels, and shouted 'glory to God.' Being asked, by a bystander, if he could avoid it, he replied that he could, but did not wish to, since by so doing he would lose the blessing of God. It was believed by some, and perhaps with good reason, that he was under mesmeric influence, for whenever he looked directly at one of his brethren, these convulsions of laughter would inevitably follow."

"This sect are strong believers in the doctrines of modern Perfectionists. Many of them profess to have obtained what they style second conversion, the second blessing, entire sanctification or perfection. During the meeting already referred to, it was frequently announced there were so many seats in front reserved for the unconverted, so many for backsliders, and so many for those who wished entire sanctification, and all from those classes of persons who desired the prayers of God's people were invited to them. On one occasion a lady declared that she had been converted twelve times."

THE STATE OF EUROPE.—The last foreign advices do not indicate much progress in the settlement of the Italian question, and there is nothing to show whether matters will be satisfactorily adjusted.

The Zurich Conference was supposed to be embarrassed by the difficulties of properly distributing the debt of Lombardy between Sardinia and Austria. It was reported that Sardinia made the offer of accepting a round sum of liabilities in consideration of the release of Venetia from Austrian rule. Other propositions also were made looking to the division of the quadrangle, so that the fortresses of Mantua and Peschiera might go with Lombardy—a project which is ardently supported by the inhabitants of those two cities. But it is not known how far Austria is disposed to listen to any such terms.

The indications of trouble in the other parts of the peninsula are not wholly disposed of by recent events. There are statements from Rome in regard to the hurried recruiting of troops, which look as if His Holiness was bent upon subjugating Bologna and the Romagna by force of arms. But without foreign aid, he will not accomplish much. His application for troops to the King of Naples has been refused; and it remains to be seen whether Austria will be more complacent. She is doubtless under

greater concern at present, in view of the hopeless prospects of her favorite Grand Duke late of Central Italy, respecting whose absence the people of that section appear to entertain the most cordial and determined unanimity. But this matter is evidently not yet settled. Among the many speculations at Paris in regard to the Emperor's course in this question, one of the most curious, and not the least probable, is that which ascribes to him the disinterested action of letting the Grand Duke, the minor Dukes and the Pope, fight out their quarrel between themselves, the French army remaining in Italy merely to keep off the Austrians, and to see that there is fair field and no favor.

But the most important feature of Italian affairs is the coalescing disposition shown by the people of different, and hitherto distrustful States. The people of Central Italy in particular, seem to have waked up to the folly of their past divisions. Thus, Tuscany and Modena have voted by an overwhelming majority in favor of annexation to Sardinia. It is expected that Parma will do the same; and we observe that the defensive league between the States of Central Italy has been signed by the representative of the Legations. But laying aside these two provinces, the following figures will show how, by the recent war, Sardinia is likely to be augmented from a small to a great and powerful kingdom:

	Sq. miles.	Population.
Sardinia	28,472	5,090,245
Lombardy	8,331	2,725,740
Tuscany	8,546	1,778,021
Modena	2,332	586,458
	47,681	10,110,464

The addition of Parma and the Legations would give the kingdom of Central Italy just about one half the entire population of the Peninsula. But whether such a power will be permitted to rise up voluntarily among the kingdoms of Europe, is a problem not yet solved, and which future intelligence must determine.

The steamer North Briton has arrived at Quebec, bringing European dates down to the 24th ult., and the steamship Europa, which arrived at Boston on the 9th inst. left Liverpool on the 27th ult. We will make a few extracts from foreign papers:

THE ZURICH CONFERENCE.—The Italian difficulties seem to assume proportions and importance which it is found will hardly be arranged at the Zurich Conference in such a manner as to be satisfactory. In confirmation of this opinion, it is stated that the furloughs granted to the Austrian troops returning from Italy have been suspended. It is further stated that seven out of twelve Austrian corps d'armes are to be retained on a war footing.

A letter from Milan states that at the first meeting of the Zurich Conference it was agreed that there shall be three distinct treaties of peace. The first will be concluded between France and Austria, the second between the former power and Sardinia, and the third, will embody the main provisions of the others, and will be signed by the three belligerent powers.

GARIBALDI.—The Nord gives the following from a Spanish paper: "We insert with the greatest pleasure the expressive and gracious letter which our friend and co-religionist, S. Campos, has received from the illustrious Guerillero, the defender of the rights of the people, the sympathetic Garibaldi, in answer to him, who congratulated him in the name of the Spanish democrats on the brilliant successes he has obtained in the late campaign:

"To S. Edward Campos, at Madrid: My very dear friend and companion,—your congratulatory letter has given me the greatest pleasure. It is not in vain that I have always counted on the sympathies of the Spanish democracy. My rule of conduct in the sphere of politics will always be the same—liberty, union and independence. Such are three emblems of my military shield. I shall never detach myself from them, for they form the golden hope of so many years of labor and sufferings. The valiant and loyal Spaniards are right to have confidence in me. When the just aspiration of the Italian people shall be realized, when Italy shall truly be free from the Alps to the Adriatic, and when she will have nothing more to fear for her liberty, I shall visit your rich peninsula, and feel a sincere pleasure in knowing and embracing all the brethren and co-religionists whom I am not acquainted with. The fate of arms was propitious to me in this last contest; nothing is owing to my valor, I have merely done my duty as a soldier of freedom. Adieu, most dear brother; salute in my name the valiant and honorable Spanish democracy, which is also well represented by the discussion, and count on the formal promise of your affectionate friend.—Health and forwards.

Lavera, July 30.

J. GARIBALDI.

FRANCE.—It is stated that the French Imperial amnesty has been accepted by a large number of exiles, not only in England but in the Channel Islands, Belgium, Switzerland, &c. Applications at the several consulates for passports are almost beyond the power of the officials to meet.

The Emperor and Empress of the French have arrived at Sauveur, in the Pyrenees, where they will stay eighteen days. The Emperor on arriving there, 500 miles from the French capital, found an electric telegraph ready for immediate service, so that his Majesty can transmit orders to any part of the empire, and correspond with foreign cabinets as promptly as when at the Tuilleries.

The London Times of the 26th has an article in reference to Austria and the Duchies. After stating that the Tuscans and the Modenese and the Parmesans must do what all nations have done who are now free and independent—they must make manifest that they are ready to do that thing which it has ever been so hard for Italians to manage (that is to say, to fight for themselves); it adds:

"Whatever may be the policy of the two Emperors, Tuscany and her associated insurgent States can never hope to have a better opportunity for Italian unity than now offers. In Garibaldi they have a man who has given unnumbered proofs of patriotism and his devotion—a man of the true Washington stamp, such as is reproduced only at rare intervals and for great results. If with the unexampled advantages which they now possess they cannot hold their own against Austria, even should Austria be allowed to make the attack, they can never hope upon any occasion to defend themselves. They are led by a man who has not been accustomed to count chances too closely when great destinies are at stake, and if it be possible to animate a Tuscan population to fight for themselves this leader will do so."

"The Austrian blow, even if it should be allowed to fall, will be feeble, for it will be delivered amid the execration of the whole civilized world. The French troops might be restrained from any intervention, and might perhaps look on with silent indignation, but no one can doubt where their sympathies would be. That the Austrians will be allowed to invade these Duchies, where they have no more

right than they have in Yorkshire, we cannot believe; that French troops will be employed to effect the restoration of the fugitive sovereigns we utterly disbelieve. But it is to the conduct of the Italians we are now looking. However ill their ally or their enemy may behave, the loss and the disgrace will be that of the Italians if they should now fail to defend themselves by arms in the exercise of those rights of which they have just possessed themselves."

THE AFFAIRS OF ITALY.—A Council of Ministers, at which King Victor Emmanuel presided, has decided that before accepting, even provisionally, the provinces which desire to be annexed to Piedmont, it was proper to consult the Allied Powers, and particularly France. The journals of Turin contain articles on the question of annexation. The *Indipendente* observes that Russia and England have professed their respect for the free and legal manifestation of the national sentiment. Prussia and Germany cannot suffer in any way from the union of Tuscany to Piedmont. That act will be an additional guaranty for the equilibrium and peace of Europe. The *Opinione* says that opposition to the annexation of Tuscany to Piedmont can only come from abroad and from those who in Italy represent a foreign party. The *Paris* correspondent of the *Times* says there is a small but energetic party in Tuscany working most actively in favor of Prince Napoleon as a candidate for a kingdom or principality in Central Italy.

FIVE MINUTES.—A number of years ago, it was a custom of the Orthodox churches in Boston, (at the request of the chaplain of the State Prison,) to furnish about a dozen preachers who would voluntarily go to the Prison on Sabbath forenoon, to instruct classes of the convicts in a Sabbath school in the chapel.

Hon. Samuel Hubbard was one of those who went. Near the close of the time devoted to instruction, the chaplain said,

"We have five minutes to spare. Mr Hubbard, will you please to make a few remarks?"

He arose in a calm, dignified manner, and looking at the prisoners said,

"I am told that we have five minutes to spare. Much may be done in five minutes. In five minutes Judas betrayed his Master, and went to his own place. In five minutes, the thief on the Cross repented, and went with the Savior to Paradise. No doubt many of those before me did that act in five minutes, which brought them to this place. In five minutes, you may repent, and go to Paradise—or will you imitate Judas, and go to the place where he is? My five minutes have expired."—Recorder.

IMPORTUNITY OF PRAYER.—A man may pray ten times and be denied; and yet, by praying ten times more, obtain the blessing. Had the Syro-Phoenician woman ceased, after making three applications to Christ, she would have gone away empty; but, by applying once more, she obtained all she asked.—Payson.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissenting from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Sabbath Morning Musings.

Another Sabbath morn has dawned, serene and lovely; emblematic of that lovelier morn, that will dawn upon the new heaven and earth. There the weary will find rest—sweet rest, from all their toils. To the Christian, the dawn of an earthly Sabbath is hailed with joy, such as the worlding knows not of. But with how much greater joy will the Christian hail the dawn of that eternal Sabbath of rest; for with that joy, no sorrow will be mixed; it will be a sweet, peaceful, triumphant joy. Here life's pathway is varied; up hill and down, over briers and roses, through sunshine and storm; but as the green oasis, or the bubbling spring is to the weary traveller, in a desert land; so, the sweet and holy influences of the Sabbath refresh the Christian's soul, and gladden his heart with the hope of an eternal Sabbath of rest; and he exclaims with the Psalmist, "Sing unto the Lord, all the earth. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful and all that is therein: then shall all the trees of the wood rejoice before the Lord; for He cometh to judge the earth," and to usher in the bright millennial morn.

To the faithful Christian, the past is full of sweet memories of holy Sabbath scenes, sanctuary privileges, the voice of prayer and praise, the soul-cheering words of the man of God, the praying circle, the sweet communion of soul with soul, the baptismal font, the sacramental board; all these help to fill the cup of joys, that springs up from the fountain of memory.

The present to him, is also full of sweet and holy joys; and wherever his lot in life may be cast, he is serene and happy; for he has the presence of His God, and the consciousness of duty well done. He sees a Father's hand in everything; in sunshine and storm, in the tempest and the calm; in the cold of winter and the drouth of summer; in all the works of God's hand; he sees nought but love. Divine inscribed upon them. And in the fulness of his heart he exclaims, "Praise ye the Lord." The future also is fraught with joy to the Christian, for in it he sees the realization of his fondest hopes: A home with Christ, and the redeemed of all nations, in Paradise restored, where joy unspeakable and full of glory, will be his forever more.

O how sad and widely different from the Christian's is the sinner's lot! No sweet memories of the past, no real joys in the present, no hope in the future; no staff to lean on, when trials come, no Savior's smile to cheer in a dying hour; no hope in this life, no hope beyond the shores of time. Dreary prospect! O sinner, think, how sad is your condition and come to Jesus; now he is knocking at the door of your heart; will you not let him in, admit him as your guest, and rejoice in his smiling presence forever more. No matter how great your sins have been, his blood will atone for all; then open the door and let him in, and love, peace and joy will abide with you.

L. Wood.

Bro. Bliss:—We have no Advent preaching in this place (Manchester, Vt.); yet there are a few who are anxious to hear, and one or two brethren here. I have often wondered why we were passed by and neglected, while other sections are so often visited by our lecturing brethren. I had the pleasure, a few days since, of hearing Brn. Osler and Pearson, at Hampton. I spent three days there, and was greatly profited by their instructions. We had a full house on the Sabbath, and were highly entertained with the historical matter relative to the rise and fall of nations, also of the beasts, the papacy, &c. Their influence was felt, I perceived, especially in relation to the death question. Brother Osler gave me some encouragement that he would visit Manchester soon. I feel confident that an interesting door might be opened here for the Advent cause. There is no Advent preaching in this country, except in Pownal, the south town of the county. Why should we be neglected? Souls are precious here also. The minds of many are stirred up to

this subject, and a spirit of inquiry is increasing relative to the signs of our day and the near approach of the coming of the Saviour personally. Let us, dear brethren, be faithful, watchful, praying unceasingly for the kingdom to come, that sin may come to an end, the usurper be cast out from the earth, the earth renewed, the saints take the kingdom and reign forever in the New Jerusalem, with Christ their King. My health is feeble. I expect soon to finish my pilgrimage, and hope through divine grace to arrive in that kingdom, where we shall not say we are sick, where with all the congregated saints we shall shout alleluia forever. I am absent from here occasionally, and wish Bro. Osler would give me seasonable notice when he will visit us here. Although deprived of Advent preaching by the brethren, yet, bless God, I have preaching stronger, surer than they can give, from God's own word, teaching me the glorious truths that Jesus will come again, raise his saints and place them in a glorified state in the New Jerusalem forever. O glorious hope! exalted situation! precious promises! The Lord batten the time, is the prayer of your unworthy brother, ANSON SMITH.

Dearly beloved Editor:—It does seem strange how the human mind can be so led into the spirit of the times. Even many good men fail to see the mystic, all-pervading influence of the Prince of this world—the sure way he takes to allure into his service. One way is the belief that all the world will be converted before Christ comes; and many who do not believe that fable run into error. Thus, "we look for better times," "we are praying for a revival," "we are expecting a glorious outpouring of the Spirit," "we have a large congregation and good attention," "prospects of better times," &c., and thus lose sight of the signs of the times.

The very Bride her portion
And calling hath forgot,
And seeks for ease and glory
Where thou, her Lord, art not.

Forgetting that in the world she will have tribulation, and that "the time will come when they will not endure sound doctrine; for men shall be lovers of their own selves . . . having the form of godliness, but denying the power. . . . They shall turn away their ears from the truth, and be turned unto fables;" and that "grievous wolves will enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things and draw away disciples after them." They will resemble the true Christian, be full of talk about religion, &c.; but in works they deny it, so that if it were possible they would deceive the very elect. "But in vain they do worship me, teaching for doctrines the commandments of men." Yes, we forget our Lord's declaration, "As it was in the days of Noah," &c. The god of this world is so successful in his deceitful wiles, so cunning with craftiness to allure, he appears in sheep's clothing, that it becomes all the Lord's followers to come out from among and be separate, and contend earnestly for the faith once delivered to the saints, whether men will receive it or not. Men did not believe the Saviour. They stopped their ears when Stephen talked of the promises made to our father Abraham. Many are called, but few are chosen, and their number will be less and less until the last heir of glory, on the dawn of some dark morn, "sets to his seal that God is true," when suddenly the trumpet will sound and the dead in Christ will rise first; then we which are alive and remain shall be caught up together with them to meet the Lord in the air.—Now, my dear brother, do not be grieved though you may labor long and see no fruit. Preach the word. Preach him nigh, and remember that they only who are ready will go in to the marriage. It is no time now to try to please, or to gain the favor of this world. For one, I do not look for any improvement in the moral condition of this world before the Lord comes to renew it. No time to trifling with eternal things. Defend the gospel, the whole gospel, and nothing but the gospel. That will be all the truth, and no error. Let no one deceive you into side issues. The Lord's coming,—the manner, the time, the signs; above all, a lively faith in his appearing and kingdom, should engage our whole time. Preach it, defend it, live it in our daily lives. Let us present the blessed Scriptures, with a bold front on these points; then we can hide behind the Captain of our salvation and be safe.

We may look for crime to increase, and all manner of iniquity to abound and the love of many to wax cold, as we near the change. So our hope is only in the Redeemer, when he shall turn away ungodliness from Jacob, when he comes to be admired in his saints, change our vile bodies and fashion them like unto his glorious body. Then shall we walk with him in white, and reign with him on the redeemed and renewed earth. This, as father Wesley says, is the introduction to a nobler state of things, such as it has not entered into the heart of

man to conceive, the new heavens and new earth, wherein the righteous will forever dwell. This is the land promised to Abraham and his seed; and I believe that he holds actual and positive possession of that land to this day, by an indisputable tenure,—his own body still keeping peaceable possession in the soil which he will hold till Death, the tyrant, is swallowed up in victory; when all the seed with him will be entitled to the first dominion; "for if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness! How pure and spotless, how constant in our devotions, how faithful in reproving sin, how simple and humble, that when he shall appear we may be like him; for we shall see him as he is; and be prepared to share his glory; and thus with Abraham, Isaac and Jacob, and all the holy of every age and clime forever enjoy the pleasures of Eden restored.

Weary pilgrim, why this sadness?

Why 'mid sorrow's scenes decline?
The trial strange brings joy and gladness,
For all things shall yet be thine.

Thou shalt range the fields of pleasure,
Where joy's gushing songs arise;
Thou shalt have thy well-stored treasure
In the New Earth, Paradise.

Weary pilgrim, leave thy sadness,
To Mount Zion thou art come;
Now swell thy songs of joy and gladness,
And rejoice in thy blest home—
Thine own and Jesus' heavenly home!

S. NORCROSS.

First Fork, Pa.

Our Hope.

Living as we are, just upon the decisive point of time, that God is about to manifest his power in redeeming a sin-cursed earth, from the curse that now rests upon it, we are led to contemplate upon the situation of our souls in regard to that hope, "that glorious hope" which must be implanted within us to secure a part in that heavenly kingdom. And as it is our utmost desire to be ready for that glorious event, that will be so dear to every child of God, we would ask you, dear reader, how do you stand in regard to that hope at the present time? Are you still rejoicing in the happy prospect that is before you here and hereafter? Are you faithful in all things that pertain to your soul's salvation? Have you that blessed hope constantly before you? Or are you one of that great number who at the present day are boasting of their happiness and pleasure in the deluded scenes which are so constantly set before us? If you are, a great day is just before you when God will call you to judgment; you will then be found wanting. What a contrast will there be exhibited! Here you have rested securely, (seemingly setting at naught the counsels of God's people, heeding none of their warnings) but then trouble will come upon you. No God you will then have for refuge. Then he will laugh at your calamities and mock when fear cometh. But to the saints of God, those who have that hope in view, what a prospect is before them, what a glorious vision of heavenly love. Then let us cheer up, brethren, a little while longer. The conflicts of the people of God are nearly past. God's prophecies are nearly all fulfilled. The long expected morn of eternity is soon to dawn upon this dark and sinful world. The night of darkness is fast fleeting away. The day begins to break. Every moment hastens on that glorious morn. Soon it will burst upon us, with its resplendent beauty, radiant with light and glory. O the glories of that morning. What tongue can describe, what pen portray, the beauty and grandeur of that resurrection morning, when all the saints of God will rise to meet their Savior in the air, and to reign with him forevermore. Then seeing that all these things must soon come to pass, do not our hearts almost burn within us, while we contemplate that glorious hope, "The appearing of our Great God and Savior Jesus Christ."

Then saints shall be victorious
And joy to meet the Lord;
An earth more bright and glorious
Is promised in his word.
Our God himself, there reigning
Shall wipe all tears away;
No clouds or night remaining,
But one eternal day.

O Christian, wake from sleeping,
And let your works abound;
Be watching, praying, weeping,
For soon the trump will sound;
O sinner hear the warning;
To Jesus quickly fly;
Then you, on that blest morning,
May meet him in the sky!

C. L. H.
Cabot, Vt., August 25th, 1859.

To the Gay and Thoughtless.

Have you not at some lonely hour of the night when all was hushed in silence—when darkness

spread her mantle over you—have you never thought at such a time, of the night of death, when all earthly ties will be broken, and all earthly pleasures cease, and the grave will be your abode? O tell me, ye gay and careless beings, whose hearts, close chained to this poor fleeting world, have never known a Savior's love—tell me do you not tremble at the thought of death? In the hour of hilarity and mirth, when the world smiled, and friends were near with their looks of affection, and pleasure beamed in every countenance and played in every breast—then, even then has not the grave suddenly presented itself to your mind, and have you not shuddered at the unwelcome picture? O how it withers the joys of the sensualist, how it humbles the spirit of the proud, how it blasts the giddy pomp and splendor of the world!

The time will come, it must come, when you shall see the grave opened for your reception, or the Son of Man coming in the clouds of heaven to take revenge upon you which will be more terrible. Yes, the hour is rapidly approaching, when the throbbing brain, the fluttering pulse, the cold drops of death, the tears of friends, the half suppressed yet resistless sigh, shall tell with an evidence which will carry a fearful certainty to your own mind, that your journey is about to close—that the grave, the loathsome grave, must be your home. O in that hour of desolation what would you not give to hear conscience whisper peace! What would the whole world be in value compared with the assurance that you had kept the faith, and were now about to finish your course with joy. But this can be only known by those who have cordially accepted the offer of salvation. Such only will pass through the "dark valley" fearing no evil, while a "certain fearful looking for of judgment" awaiteth all those who trample under foot the blood of the Son of God.

S. S. Montgomery, Vt.

Dear Bro. Bliss:—I have been thinking of writing something for the Herald for several weeks past; but a reason which you cannot appreciate has in part thus far deterred me. I have an almost unconquerable aversion to writing—would rather talk a good sized volume than write an article. Nor do I like to trouble compositors with my miserable chirography. I can't write a good hand. Besides, I do not like to ask you to publish views which I am conscious will in a degree militate against your own. But you said in your issue of June 25th, "Come, brethren, seize your pens, if any thing is unsaid which should be said, let him who has the thought say it. If any see gleams of light that other see not, seize on them."

My vision may deceive me; but I love to believe that "We are almost home."

I had not the advantage of the early Advent movement which many enjoyed; but now my faith is very strong that the land is in view. There have been wars and national conflicts before, but not such war as now, nor at such a time. I have seen a prospect of war these ten years—confident that our voyage would end in a storm—a tempest. It is coming I hope and believe.

The Herald, I hereby give notice, is not responsible for any views I may express. The editor has my consent freely to place his disclaimer on them if he chooses.

The determination expressed some time since to try and avoid exciting hopes that may prove groundless is certainly commendable. But such hopes may possibly be excited in a number of different and possibly unexpected directions.

For example, if the general drift of the Herald's comments, editorial and contributed, upon passing and prospective events, tends to the inculcation of the hope, professedly based on prophecy, that papacy must suffer marked reverses and be shorn of its power, and then facts shall develop an unusual vitality and vigor in that system, the thing proposed to be avoided will be induced instead.

If the prophets say that papacy must become attenuated just before the Savior comes, and we see it gathering new strength and vigor very soon, the logical inference will be that the advent is not imminent; and vice versa.

It is however the writer's firm conviction that papacy, according to the prophecy, will assume unwanted sway immediately anterior to its destruction.

It seems to me that the predicted power of St. Paul's man of sin has never been fully realized. All who believe not the truth have never as yet been given over to believe that specific "lie"; and yet that is predicted.

No one, I apprehend, will dispute that the Apocalyptic "beast" symbolizes the papacy.* If it does, then papacy was to receive a deadly wound, and afterwards be healed. That wound was either given by Luther or Napoleon. In either case it is yet un-

* We have never supposed that the "beast" was a symbol of the papal hierarchy. That we suppose to be represented by the "woman" seated on the beast, and by the image made to the beast. Ep.

healed; nor have, either before or since, all the world—the saints only excepted—wondered after and worshipped him; and yet it is more than once asserted that they shall do so (Rev. 13:8, and 17:8), as positively asserted, as that all unbelievers shall be cast into the lake of fire.

We are assured that ten kings shall at some point before the advent form a coalition with the beast, which shall continue inviolate until the words of God shall be fulfilled, or until Christ shall come; for the same kings shall make war with the Lamb, evidently at the battle of Armageddon, for they are there and then, and the beast instead of being weakened and attenuated, is the generalissimo of that final conflict, and the kings of the earth are still marshaled under his lead (17:13-17, and 19:19).

The same fact is evident from that most terrible warning given just before the advent—not an announcement of the doom of the worshippers of the beast, but a warning, "If any man worship the beast," &c. 14:9-11. Such an unparalleled threat, certainly implies a corresponding danger.

The souls under the altar are told that they must "wait" until, and that their blood will be avenged at the time that other Christians are killed as they were (6:9-11.) Daniel declares (7:21-22) this power shall "war with the saints and prevail against them until the Ancient of days" come, and judgment is given to the saints, and the time came that they possess the kingdom.

Papacy must prevail yet in the future, unless judgment has already been given to the saints.

ARTEMAS BROWN.

Louisville, Ky.

(Concluded next week.)

Sir:—The Herald we prize very highly. It has been a weekly messenger to us ever since it was first printed. We commenced by taking the Midnight Cry, Morning Watch, and the Signs of the Times. I think we have all of the Heralds in the house at the present time. Some of them we have lent, and they are returned somewhat worn, but the contents are there, and some of them are very sacred to our memory. We are a good deal comforted many times when we find a message from those who are looking for speedy redemption; we have always felt that soon Jesus would come and take possession of his own.

There are no meetings held in Meriden for the Adventists to attend and express their joys and sorrows, while traveling through this vale of tears. We are in church covenant with the Baptist church. There are not many among us who are of like precious faith, looking for our blessed Jesus. It is not often that we meet an Adventist. Brother Chapman called here this spring. It was with great pleasure we received him to our house, was comforted to see the old gentleman so thoroughly salted down with the word of God. Some years ago brother Himes and brother Shipman came here. We then hoped to see them again (we do now) or any of the Adventists who may come this way on their mission. Yours in the faith, hoping to meet soon with the children who have long been scattered, but soon will be gathered into the fold of Christ.

Mrs. SAMUEL A. GEER.

Meriden, Ct.

Mr. Editor:—Is it not generally understood, that the "time, times and dividing of time," Dan. 7:25, and the "time, times, and an half," 12:7, and Rev. 12:14, "a time, and times, and half a time," and the "thousand two hundred and three score days," verse 6, and 11:3, "a thousand two hundred and three score days," and v. 2, "forty-two months," have their beginning and ending at the same time? and if so, what time are they supposed to have commenced? and what historical event marks that period? PHILIP ELZEA.

Sandwich, Aug. 21st, 1859.

Ans.—They are all regarded as of the same length; but are not necessarily precisely synchronous. Our views cluster around A. D. 533-8 for their commencement, and 1793-8 for their termination. In 538 Justinian declared the Pope to be a universal bishop; and in 1798, the French took him prisoner, and he died in exile—never since having power to compel the civil governments to punish heretics with death.

Dear Sir:—I am desirous to encourage every good word and work, and am convinced that the Herald is a useful religious paper.

I rejoice that the Saviour has come, and the kingdom of the whole earth and the greatness of the kingdom belong to Him, and that he will in his good time take to himself his great power and reign King of kings, as he is now King of saints, and of all those that trust in him, and have and do his will and commands.

If we cease to do evil, we get in a state to learn to do well. It must be recollected that man is born with a wild nature, like the wild ass' colt, and needs discipline and instruction, in things pertaining to

this life, in order to be fitted to enjoy society, and as this life is to end, and we to mingle with mother earth, in relation to the body, how important it is to convince man that the soul's destiny is fixed according to the deeds done in the body, for bliss eternal or woe forever; that it is well with the righteous and ill with the wicked! Let us be convinced that we are not our own, that we are bought with a price; that great is the mystery of godliness, and to such only as become god-like,—that deal justly that love mercy and walk humbly with God, this mystery is fully comprehended and revealed. The humble shall be exalted; every hill is made low; the rough places smooth, and the crooked made straight saith God's Spirit to the humble contrite soul.

W. RICHARDSON.

SINS GOING BEFORE TO JUDGMENT.—We often hear persons pray that their sins may go before to judgment, by which they doubtless mean, forgiveness. Though their prayer may be answered according to their meaning, yet they evidently pervert the sacred text.

The passage referred to is, 1 Tim. 5:24, 25, "Some men's sins are open before-hand, going before to judgment; and some men they follow after."

That is, some persons are so obviously wicked that we can anticipate their sentence at the judgment, that is, we can now determine by the word of God, what their end will be; while others are so concealed in their wickedness, that the great day alone will show their true character and doom.

The rest of the passage confirms this view:—"Likewise the good works of some are manifest before-hand. Instead therefore of praying that our sins may go before unto judgment, let us pray that they may be forgiven,—that both our outward and our secret sins may be so washed out in the blood of Christ, that the former may be recalled from judgment, and the latter not follow after to our condemnation; and that we may be presented "faultless before the presence of his glory with exceeding joy."

R. H.

THE PULPIT AND RELIGIOUS PRESS.—A poor sermon and a poor religious newspaper are two of the poorest things ever imposed upon the poor people of this poor world. A sermon without thought and without study, without earnestness and without spiritual power, without the vitality of Gospel truth and without the inspiration of the Holy Ghost, such a sermon is a poor sermon. A religious newspaper loosely, lazily, lamely edited, without judgment, taste, and appropriateness in the selections, without ability, point, spirit, and readability in the contributions, without power, beauty, and popular sympathy in the editorials, without a judicious digest of important current intelligence, without beauty of typography and taste in arrangement, such a religious newspaper, if such a thing can be called religious, is a poor one.

HUMILITY.—This virtue expresses itself in the modesty of our own appearance, of our pursuits, and of our behaviour towards others. It is distinguished from affectation, bashfulness, and meanness; and consists in not assuming more of the praise of a quality than belongs to us—in not attributing to ourselves any excellence which we have not, but in the moderate value which a person puts upon himself and every thing relating to him, and in a lowly sense of our imperfections, errors and sins.

Died, in Barnston, C. E. August 6th 1859, THIRZA, relict of WILLIAM HURD, in the 87th year of her age.

She was a native of Wilmington, Vt. Her father—Colonel Williams—was in the battle of Bennington; and her husband in the battle of Bunker's Hill. She moved to Canada with her husband about 60 years ago, and was one of the first settlers in Newport C. E.

They travelled considerable part of the distance on snow-shoes, and for several years endured much hardship and privation, especially from 1816-18, which was a period of great severity. She was left a widow about thirty years ago, and her last days were spent in Barnston, with one of her sons. For about three years previous to her decease she was blind, and for the last few months very helpless.

The audience convened at her funeral gave good attention to a discourse by the writer, founded on Luke 20:32-36. Her life was truly a checkered one, but she has left this world of changes to meet a just Judge, and to try the unseen realities of another state of existence.

"The voice of nature loudly cries,
And many a message from the skies,
That something in us never dies:
That on this frail uncertain state
Hang matters of eternal weight:
That future life in worlds unknown,
Must take its hue from this alone;
Whether as heavenly glory bright,
Or dark as misery's woful night."

J. M. O.

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S

Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedials that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIVE and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, or ERYSPELAS, PIMPLES, PUSTULES, BLOTHES, BLAINS and BOILS, TUMORS, TETTER and SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATIC, SYPHILITIC and MERCURIAL DISEASES, DROPSY, DYSPEPSIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth; for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have seemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

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Aug 13—ff

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Aug 20—6m

B. W. L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, SEPTEMBER 17, 1859.

Little Eddie's Faith.

Little Eddie lay on a sick bed. A contagious disease, which prevailed in town, had robbed his cheeks of their rosy bloom, and his eyes of their wonted sparkle. A friend told him one day, that little Rosa C. was very sick, of the same disease, and as it was thought, she would not recover.—Little Eddie looked her eagerly in the face and said, "Has she a praying grandmother? If she has, she will get well. My grandmother prays for me, every night, and asks God to let me get well. Little Eddie had great faith. He believed God would listen to his grandmother's prayers, and that he should get well. That grandmother had a habit of praying with him, every night, in sickness and health; and these prayers were deeply engraven on his young heart. May the seed thus sown spring up and bring forth much fruit. Little Eddie recovered, and we trust he will grow up to be a great and good man."

How important that we should early impress on the minds of children the blessings of prayer, —the need of prayer. I hope every little boy and girl who reads this story has a praying friend—one who cares for their soul. But remember, my little friends, you must pray for yourself; for God has commanded you to pray; and if you wish to become good and wise, you must ask God to give you grace to conquer

every sin; and he will draw nigh to you and help you. Will you not begin now, my little friends?

L. Wood.

The Land Beyond the Mountains.

The little child was dying. His weary limbs were racked with pain no more. The flush was fading from his thin cheeks, and the fever that had been for weeks drying up his blood, was now cooling rapidly under the touch of the icy hand that was upon him.

There were sounds and tokens of bitter but suppressed grief in that dim chamber, for the dying boy was one very dear to many hearts. They knew that he was departing, and the thought was hard to bear; but they tried to command their feelings that they might not disturb the last moments of their darling. The father and mother, and the kind physician, stood beside dear Eddy's bed, and watched his heavy breathing. He had been silent for some time, and appeared to sleep. They thought it might be thus that he would pass away; but suddenly his blue eyes opened wide and clear, and a beautiful smile broke over his features. He looked upward and forward first, then turning his eyes upon his mother's face—said in a sweet voice: "Mother, what is the name of the beautiful country that I see beyond the mountains—the high mountains?"

"I can see nothing, my child," said the mother; "there are no mountains in sight of our house."

"Look there, dear mother," said the child, pointing upwards, "yonder are the mountains—can you see them now?" he asked in tones of the greatest astonishment, as his mother shook her head. —

"They are near me now—so large and high, and behind them the country looks so beautiful, and the people are so happy—there are no sick children there. Papa, can you not see beyond the mountains? Tell me the name of that land."

The parents glanced at each other, and with united voice replied, "The land you see is heaven; is it not, my child?"

"Yes, it is heaven. I thought that must be its name. O let me go—but how shall I cross the mountains? Father, will you carry me? O, take me in your arms and carry me, for they call me from the other side, and I must go."

There was not a dry eye in that chamber, and upon every heart there fell a solemn awe, as if the curtain which concealed its mysteries was about to be withdrawn.

"My son" said the father, "will you stay with us a little longer? You shall cross the mountains soon, but in stronger arms than mine. Wait—stay with your mother a little longer. See how she weeps at the thought of losing you."

"O, mother—O, father, do not cry; but come with me and cross the mountains—O come!" and thus he entreated with a strength and earnestness which astonished all. The chamber was filled with wondering and awe-stricken friends. At length he turned to his mother, with a face beaming with rapturous delight, and stretching out his little arms for a last embrace, he cried, "Good by, mother; I am going; but don't you be afraid—the strong man has come to carry me over the mountains."

These were his parting words; upon his mother's breast he breathed his last, and they laid the little fair baby down again upon the pillows, and closed the lids over the beautiful blue eyes, over which the mists of death had gathered heavily, and bowing by the bed-side, they prayed, with submissive though bleeding hearts. "The Lord gave, and the Lord taketh away: blessed be the name of the Lord."

An Affecting Story.

The following affecting story was related by Mr. Dudley, an agent of the British and Foreign Bible Society, at the anniversary of the Birmingham Sunday School Union:

In the county of Kent lives, or lived, a clergyman and his lady, who took a very active part in the Sunday school connected with his church. They had in the school a boy, the only son of a widow, who was notoriously wicked, despising all the earnest prayers and admonitions of the clergyman, who, out of pity for his poor widowed mother, kept him in the school eighteen months; at length he found it abso-

lutely necessary to dismiss the lad as a warning to others. He soon after enlisted as a soldier in a regiment that was soon ordered to America, it being the last American war. Some time after, the poor widow called upon the clergyman to beg a Bible of the smallest size. Surprised at such a request from an individual who was on the verge of eternity, and who he knew had one or more Bibles of large print, which she had long used to good purpose, he inquired what she wanted it for. She answered: "A regiment is going out to America, and I want to send it to my poor boy; and oh! sir, who knows what it may do?"

She sent the Bible which the clergyman gave her, by a pious soldier, who, upon his arrival at their destination, found the widow's son the very ringleader of the regiment in every description of vice. After the soldier had made himself known, he said, "James, your mother has sent you her last present."

"Ah!" he replied, in a careless manner, "is she gone at last? I hope she sent me some cash."

The pious soldier told him he believed the poor widow was dead; "but," said he, "she has sent you something of more value than gold or silver, (presenting him the Bible.) and, James, it was her dying request that you would read one verse, at least, every day; and can you refuse her dying charge?"

"Well," said James, "it is not too much to ask (opening the Bible) so here goes."

He opened the Bible at these words,—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Well," said he, "this is very odd. I have opened to the only verse in the Bible that I could learn by heart when I was in the Sunday school; I never could for the life of me commit another. It is very strange, but who is this 'me' that is mentioned in the verse?"

The pious soldier asked if he did not know.

He replied that he did not.

The good man then explained it to him; spoke to him of Jesus, and exhibited the truth and invitations of the Gospel. They walked to the house of the chaplain, where they had further conversation; the result was, from that hour he became a changed man, and was noted for exemplary conduct as before he had been for his wickedness.

Some time after this conversation, the regiment, in which he was, engaged the enemy; at the close of which the pious soldier, in walking through the field of blood, beheld, under a large spreading oak, the dead body of James, his head reclining on his Bible, which was opened at the passage: "Come unto me, all ye that labor and are heavy laden," &c.

The Family Umbrella.

Not long ago, a great drought prevailed in some of the midland counties of England. Several pious farmers, who dreaded lest their expected crops should perish for lack of moisture, agreed with their pastor and others to have special prayer, to petition God to send the needed rain. They met accordingly; and the minister coming early, had time to exchange kindly greetings with several of his flock. He was surprised to see one of his little Sunday scholars, bending under the weight of a huge old family umbrella.

"Why, Mary," said he, "what made you bring that umbrella on such a lovely morning as this?"

The child, gazing on his face with evident surprise at the inquiry, replied,—"Why, sir, I thought as we were going to pray to God for rain, I'd be sure to want the umbrella."

The minister smiled on her, and the service soon after commenced. Whilst they were praying the wind rose; the sky, before so clear and bright, became overcast with clouds, and soon, amidst vivid flashes of lightning and heavy peals of thunder, a storm of rain deluged the country. Those who attended the service, unprepared to receive the blessing they sought, reached their homes drenched and soaked, whilst Mary and her minister returned together under the family umbrella.

As without the sun there could be no sunlight, so without Christ there could be no Christians. And as the sun's rays en-

lighten and enliven the world—although they are not the sun—so Christians, too, are the light and life of the world.

APPOINTMENTS.

NEW HAMPSHIRE STATE CONFERENCE.—As the time draws near for the next session of our State Conference, it becomes my duty to make the inquiry, Where shall our next Conference be held? Will brethren who may desire the meeting convened with them, please inform me at their earliest convenience, that I may be able to fix on the time and place, and give reasonable notice? Should there be a choice in regard to the time of the meeting, please name it; but the usual time is the early part of October.

T. M. PREBLE, Clerk of Conference.

I have appointments for Haverhill the 2d, and for So.

Reading the third Sabbath in September.

J. H. CLARK.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. K. Lake. The instructions of the Standing Committee to the agent, are that orders for books be accompanied with the money for their purchase.

M. L. Jackson, \$1. Sent the 10th.

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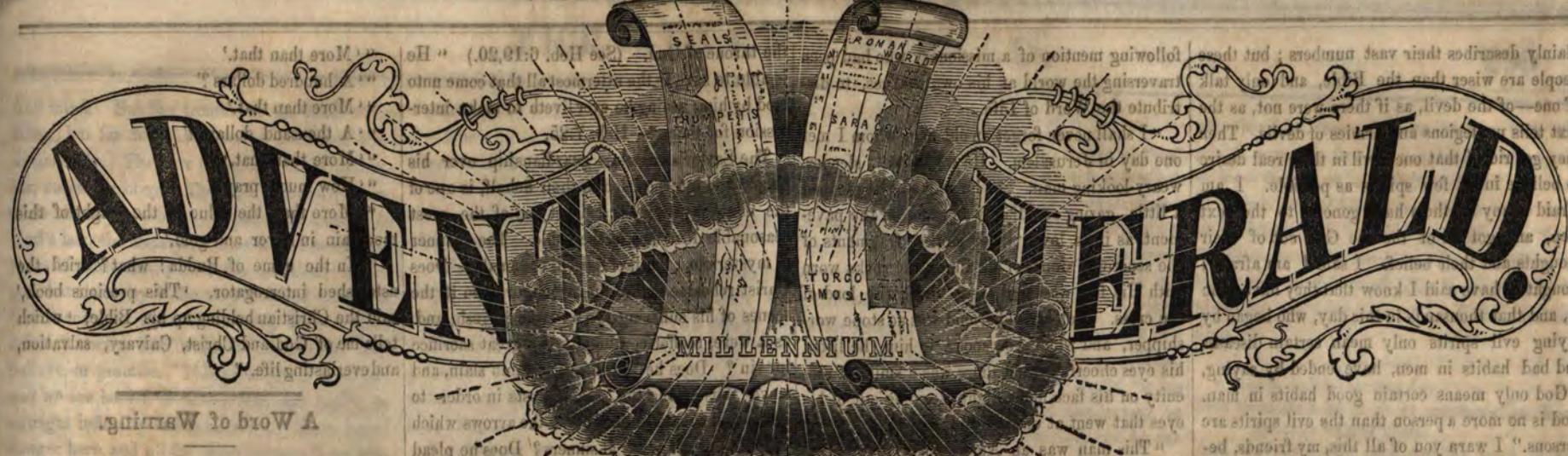
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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at



WHOLE NO. 957.

BOSTON, SATURDAY, SEPTEMBER 24, 1859.

VOLUME XX. NO. 38.

THE ADVENT HERALD

Is published every Saturday, at 46 1/2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, Business Agent,
To whom remittances for the Association, and communications for the Herald should be directed.

J. V. HINES, Committed
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HERE IS MY HEART.

Here in Thy royal presence, Lord, I stand;
I give myself, my all to Thee;
Thou hast redeem'd me with Thy precious blood;
Thine only will I be, now still to be known;
No love but Thine, but Thine, can me relieve;
No light but Thine, but Thine, will I receive,
No light, no love, but Thine.

Take, take me as I am, thou need'st me not,
I know Thou need'st me not at all;
All heaven is Thine, all earth, each morning star;

High angels wait Thy call;

I am the poorest of Thy creatures, I
The child of evil and dark misery;
Yet take me as I am!

Perhaps Thou overlookest me; too small

A mote of being for Thine eye
To rest on, or to care for; far beneath

Thy mighty majesty,
But still I am a thing of life, I know,
And made for everlasting joy or woe!

Turn not thine eye away.

Perhaps thou dost repent of making me?

And yet this, O my God, I know,
That I am made, made by thine own great hand,

Myself I cannot alter or unmake,
Oh, wilt thou not this soul of mine new make?

New-make me, O my God!

Perhaps for ought of good I am unfit,

Most worthless and most useless all;
Ye make me but the meanest thing that lives

Within thy Salem's wall.

I shall be well content, my God, to be,

Or do, or suffer aught that pleaseth thee;

Oh, cast me not away!

It would not cost thee dear to bless me, Lord;

A word would do it, or a sign;

It needs no more from thee; no more, my God;

Thy words have power divine.

And of the boundless blessedness to me—

Loved, saved, forgiven, renew'd and bless'd by thee!

Oh, speak, oh, speak the word!

Life ebbs apace, my night is coming fast;

My cheek is wan, my hair is gray;

I am not what I was when on me blazed

The noon of youth's bright day.

Make haste to do for me what thus I plead,

O thou the succourer of my great need,

Oh, love and comfort me!

I know the blood of thine eternal Son

Has power to cleanse even me;

Oh, wash me now in that all-precious blood;

Give my soul purity;

Scatter the darkness, bid the day-star shine;

Light up the midnight of this soul of mine;

Let all be song and joy!

London Quarterly Journal of Prophecy.

The Adversary of Souls.

We cut from one of our secular exchanges the following:

THE DEVIL AN IMAGINARY BEING.—Rev. Dr.

When I hear such language—and it is very common—I cannot help thinking how pleased the devil will be to hear people talk in that way.

Any one who spoke in this manner now-a-days

How can people help him better than by saying that there is no devil? A thief would be very glad to hear you say, "There are no such things as thieves; it is all an old superstition, so I may leave my house open at night without danger;" and I believe my friends from the very bottom of my heart, that this new fangled disbelief in evil spirits is put into men's hearts by the evil spirits themselves. As it was once said, "The devil had tried every plan to catch men's souls, and now, as the last and most cunning trick of all, he is shamming dead." These may seem homely words, but the homeliest words are very often the deepest. I advise you all to think seriously on them.

But it is impossible surely to read this story without seeing that the Bible considers evil spirits as distinct persons, just as much as each one of us is a person, and that the Lord spoke to them and treated them as persons. "What have we to do with Thee, Jesus Thou Son of God? Art Thou come hither to torment us before the time?" And again, "If Thou cast us out, suffer us to go into the herd of swine," our Lord answers, "Go;" and "when they were cast out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."

It was as if our Lord had meant to say to the bystanders,—ay, and to us, and to all people in all times and in all countries, "This poor possessed maniac's notion was a true one. There were other persons in him besides himself, tormenting him, body and soul: and, behold, I can drive these out of him and send them into something else, and leave the man uninjured, himself, and only himself, again in an instant, without any need of long educating to cure him of his bad habits." It will be but reasonable, then, for us to take this story of the man possessed by devils as written for our example, as an instance of what might, and perhaps would, happen to any one of us, were it not for God's mercy.

St. Peter tells us to be "sober and watchful,

because the devil goes about like a roaring lion, seeking whom he may devour;" and when we look at the world around, we may surely see that that stands as true now as it did in St. Peter's time. Why, again, did St. James tell us to resist the devil if the devil be not near us to resist? Why did St. Paul take for granted, as he did, that Christian men were of course not ignorant of Satan's devices, if it be quite a proof of enlightenment and superior knowledge to be ignorant of his devices—if any dread, any thought, even, about evil spirits, be beneath the attention of reasonable men? My friends, I say fairly, once for all, that that common notion, that there are no men now possessed by evil spirits, and that all those stories of the devil's power over men, are only worn out superstitions, has come from this, that men do not like to retain God in their knowledge, and therefore as a necessary consequence, do not like to retain the devil in their knowledge, because they would be very glad to believe in nothing but what they can see, and taste, and handle; and therefore the thought of unseen evil spirits, or good spirits either, is a painful thing to them. First, they do not really believe in angels, ministering spirits, sent out to minister to the heirs of salvation; then they begin not to believe in evil spirits. The Bible

plainly describes their vast numbers; but these people are wiser than the Bible, and only talk of one—of the devil, as if there were not, as the text tells us, legions and armies of devils. Then they get rid of that one devil in their real desire to believe in as few spirits as possible. I am afraid many of them have gone on to the next step, and got rid of the one God out of their thoughts and their belief. I said I am afraid; I ought to have said I know that they have done so, and that thousands in this day, who began by saying evil spirits only mean certain diseases and bad habits in men, have ended by saying, "God only means certain good habits in man. God is no more a person than the evil spirits are persons." I warn you of all this, my friends, because, if you go to live in large towns, as many of you will, you will hear talk enough of this sort before your hairs are gray, put cleverly and eloquently enough: for a wise man said, "The devil does not send fools on his errands." I pray God that if you ever do hear doctrines of that kind, some of my words may rise in your mind and help to show to you the evil path down which they lead.

Coming of Christ.

There is no event to which the real Christian looks with deeper and more thrilling interest, than to the coming of Christ. So deep is the interest in this event, that he is indeed "looking for and hastening unto the coming of the day of God." This state of mind is not natural; it is one to which he has attained by the assistance of Divine grace. Man in his natural state dreads the coming of Christ; and there is nothing he so much dreads.

Reader, I appeal to you if unchanged in heart—I ask you most seriously and religiously, if you were told that this very night the trumpet should sound from heaven, and you be called on to meet your descending Lord, would the tidings be welcomed by you as happy tidings? Would you rejoice? No!

You would say, rather than to behold that slighted Savior, I would live where the light of day never dawns, where the music of human voice is never heard—alone, alone, let me forever be, rather than be summoned to his presence. Remember dear friend, this state of feeling stamps your character. It proves conclusively that you are not the redeemed of the Lord; that there is no communion or fellowship between him and you.

I said at the outset, the real Christian looks for and desires the coming of Christ. Why? Because there is in the godly soul a feeling of intense love for its Savior—there is a blessed oneness with Christ. Yet notwithstanding this oneness he feels that he might be nearer, and that when he shall appear in his glory, "then we shall be like him, for we shall see him as he is."

And when Christ speaks to him from his word saying, "Surely I come quickly," with holy assurance and triumph he utters the language of the apostle, "Amen. Even so, come, Lord Jesus." The great desire of his heart is well expressed by the poet,

"Hasten, Lord thy promised hour;
Come in glory and in power."

Christian friend, will you rest with unshaken confidence on the blessed word of promise? Amid the changing comforts, dying pleasures, and piercing griefs of life, bind upon the heart the promise of the ever blessed Savior, "In me ye shall have peace. Let not your heart be troubled. In my Father's house are many mansions. I go to prepare a place for you." When sorrow's dark cloud lowers upon thy path, hear him say, "Ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." O to hear that Savior say,

"If I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also," cheers the pilgrim along life's rugged way.

A Primitive Missionary.

Wm. C. Prime, Esq., in a series of Summer Letters in the Journal of Commerce, makes the

following mention of a missionary who had been traversing the world at his own charges, to distribute the Word of Life.

"I shall never forget an old man whom I met one day in Jerusalem. He was a tall, slender, weary-looking man. As he walked, he stooped a little, gazing steadfastly at times on the pavement, as if he loved those stones, fragments of the sanctified stones of old time; the rocks worn with His feet who trod them under the load of the cross. But my old friend was no stone worshipper, and when you spoke to him, he lifted his eyes cheerfully and there was a smile of serenity on his face and a light gleaming out of his eyes that went at once to your heart.

"This man was an American. He told me one day his history. It was brief and touching, and the point of it which has led me to refer to it in this letter was, that he too once lived in Stonington. He had wandered far away from Connecticut, and had suffered many a severe trial. But he was earnest, faithful, and patient. He had taken the idea some years ago that it was as well for him to employ himself on an independent mission, as to waste his life in working for bread and clothes. He thought it his duty to go and distribute Bibles the world over. And so he went. His mission was a strange one, and was it not noble? He asked no aid, connected himself with no society, took no letters of introduction. He was a poor mechanic—I think he was a ship carpenter—and he went away unheralded, without farewell, alone, lonely, yet always the same kind, cheerful, earnest old man. He took a second class passage to England—worked a while there till he got a little money, and went on to Malta. Here he paused, and began to distribute Italian Testaments among the sailors of the Italian fish and fruit boats and other traders with Malta. He told me many stories of his labor in this way. He said he was frequently stoned; once he was nearly killed at the foot of the Nix Mangiari stairs. But he worked a little when he was short of funds, bought a few Testaments, and again distributed them; and I rather think he was right in his humble boast that he had got more copies of the Italian Testament into the Roman States than had the British and American Bible Societies and all other institutions. Then he went to Constantinople and all through the Levant, and finally he reached Jerusalem, and his pilgrimage was ended. There he would tarry until his Master should call him up. I used to meet him daily in the streets of the Holy City. He was a favorite everywhere. The Missionaries of the Church of England, the very monks of the Terra Santa, seemed to love him. He was so meek, so quiet, so like his Master. I have never met with a man who seemed to be more wholly and simply devoted to the work he had undertaken. He was engaged in scattering Testaments among the Latins, Greeks, Armenians, Arabs, and Jews of the City. He asked no aid. He accepted money to be expended in Testaments, but never a pittance for his own purposes.

"If any reader hereof should be in the Holy City next winter, or was there last winter, I wish he would write me whether my old friend lives, or whether he rests in dust with David and his line. Who does not envy his work and rest? I think that man is a hero, and when the dead rise up around the Holy City. Hebrews of old days and Syrians and Egyptians, Crusaders, Saracens, and Moor and Turk, among the calm countenances of apostles and martyrs that shall be conspicuous in the throng, I believe none will be more calm, none shine with whiter light than his."

The Intercession of Christ.

Our Savior is not with us as he was with his first disciples, in human flesh; yet he has not ceased to feel a deep interest in us, and to act in our behalf. Though he sent the Holy Spirit down to abide with his people and comfort them, he devotes himself still as he did on earth to the church which he purchased with his blood. His office work during this "dispensation of the Spirit" is that of a High Priest in heaven. He thus carries the anchor of hope "within the vail," and makes it sure and steadfast, fastening it to

the throne of God. (See Heb. 6:19, 20.) "He is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7:25.

The Savior's ceaseless guardianship over his people and interposition in their behalf, is one of the most mysterious and yet one of the most reasonable doctrines in the Bible. The manner is mysterious; the fact itself is reasonable. Does Christ rehearse before the throne, or upon it, the scenes of his sufferings, so as to keep fresh, and, as it were, reoffer continually his great sacrifice for sin? Does he appear as a lamb slain, and move thus among the shining hosts in order to arrest and sheath in his wounds the arrows which justice is ever aiming at sinners? Does he plead for us as the High Priest plead once a year in the holiest place for the tribes of Israel? Does he take our poor prayers, and cleansing them from the stain of sin, offer them on his own golden censer before God? What is the precise relation of the Son to the Father, and to the Divine government in this advocacy, and how is it consistent with the immutability of that government that intercession prevails to turn away merited wrath? None of these questions can we answer.

But when we read what Jesus did and said on earth, when we realize how much he suffered for his Church, and how deep and strong was his love for it, we are prepared to receive such a fact as consistent and rational. How could he cease to labor for our good? How could he help watching us constantly from the throne of heaven, and interposing to save us ever from sin and ruin? An ignorant but pious woman, was once asked by a skeptic how she could believe a statement so nonsensical as that God became a little child in order to reach and save sinners. He enlarged upon the impossibility of the thing until her mind was puzzled and baffled. But her heart was unmoved and kept her faith anchored. "O," said she, "I cannot tell how it could be so, yet I know that it must have been so, for it is just like him." So we feel about the intercession. It is just like Christ, and in spite of all mysteries and cavils, we receive the fact and rejoice in it.

The Fulness of Christ.

The happiness we derive from creatures is like a beggar's garment: it is made up of pieces and patches, and is worth very little, after all. But the blessedness we derive from the Savior is single and complete. In him all fulness dwells. He is coeval with every period. He is answerable to every condition. He is a physician to heal, a counsellor to plead, a king to govern, a friend to sympathise, a father to provide. He is a foundation to sustain, a root to enliven, a fountain to refresh. He is the shadow from the heat, the bread of life, the morning star, the sun of righteousness; all, in all. No creature can be a substitute for him; but he can supply the place of every creature. He is all my salvation, and all my desire; my hope, my peace, my life, my glory and joy.

Whom have I in heaven but Thee? and there is none upon earth that I desire beside thee. My flesh and my heart fail, but thou art the strength of my heart, and my portion forever. I cannot be exposed, I cannot be friendless, I cannot be poor, I cannot be fearful, I cannot be sorrowful, with thee.—Rev. Wm. Jay.

The Priceless Gift.

Rev. Dr. Wentworth, under date of April 30, among other things, sends the following interesting incident:

"The Chinese are exceedingly mercenary. They will do almost anything for money. They have no notion of any man taking a course which does not tend to profit. Many of them think we pay people to become Christians; that we hire men and women to receive baptism and profess faith in the doctrines of Jesus. One of our new converts recently held the following dialogue with a neighbor who attempted to catechize him on the subject:

"How much did these foreigners give you to join their church? twenty dollars?"

"More than that."

"A hundred dollars?"

"More than that."

"A thousand dollars?"

"More than that."

"How much, pray?"

"More than the value of the weight of this mountain in silver and gold."

"In the name of Buddha! what?" cried the astonished interrogator. "This precious book," said the Christian holding up his Bible, "which tells me of God and Christ, Calvary, salvation, and everlasting life."

A Word of Warning.

The progress of error is usually insidious, gradual, and not easily detected. Little by little, we recede from the truth, and conform to the suggestions of error, and scarcely dream that we are diverging from the straight path at all. The history of the German Church is a melancholy illustration of this. Step by step they glide away from the word of God as the only infallible law of religion.

First yielding to a little laxity in respect to the literal words of the Scriptures, inclining a little to the ethical, the moral features of the gospel, and withdrawing confidence in the positive element of the Christian system, they soon rejected miracles, denied plenary inspiration, substituted the "rational" sense of the gospel for the literal sense, and ended in mere philosophical abstractions, dreams of "pure reason," fancies of human theorists.

In some respects the American Church is floating in the same current. Philosophy, human theories, and customs and popular taste have, even now, as much influence on the faith and practice of the Church as the oracles of God. Those who are clean, refined, moral, and generally benevolent, according to popular taste, are Christians. It is considered of less and less importance that a man should have a true and Scriptural faith; the great thing is that he bears the moral mark of Christianity. Doctrine, faith, is counted of very little worth. If he rejects the Divinity of Christ, it makes but little difference, if he is only "good." He may reject the blood of atonement, dispute the authority of half the Bible, esteem the suggestions of his own mind of equal authority to the inspired oracles, openly trifle with the positive institutions of the gospel, and yet if he is "good," it is all well. "It does not make much difference what he believes, if he only behaves well," is a remark which is as common as household words, and means that the laws of Christ are lax, indifferent, non-essential. It is almost forgotten that the moral culture of the Church, the Christian civilization, which is of so much worth, the popular benevolence, and gentlemanly bearing which are regarded with so much respect, are the fruits of a true faith, spring out of the doctrine of Christ, and can no more survive a departure from a true faith, than the fruit-bearing branches can survive the destruction of the root.

The laws of cause and effect prevail in religion as well as in other matters; and goodness, civilization, gentility, and hospitality, are results—fruit, which spring from such a cause as the Christian doctrine. Doctrine comes first, then practice; the latter we can never attain without the former. A multitude may be benefited, refined, and made moral, by the social influences around them, and not themselves possess any positive faith in the gospel, and yet all of their culture flow from the gospel. They are warmed by other people's fire; they partake of the food which others have planted and garnered. But there is a source, there is a spring, a fountain, there is root somewhere, or this social culture would be impossible.

Some have a true faith, and hence power to give life and culture; and just so soon as the gospel is forsaken, so soon as the doctrine of Christ ceases to be the central and chief idea of faith, this mortal life will begin to fade and die.

Now the church is floating away from this safe anchorage. The death and regal power of Christ, his authority, the finality of his law, and the absolute necessity of conforming to it in order to eternal life, are losing their hold upon the Chris-

tian mind. But few tremble at the word of the King; but few feel that absolute obedience is indispensable. They are disinclined to be particular, careful to obey. They are disposed to speculate about the motive, eternal right anterior to God's law, the superior value of the moral features of Christianity over the positive; to forget that authority is the very soul and power of Christianity, to think that if they have a good spirit, it makes but little difference what they believe, or practise. This principle carried out, and we are landed in rationalism, and finally in outright infidelity and immorality. There is real danger here, and all the more because those who are the most exposed, are the least aware of it, and vainly think that they are becoming more liberal, catholic, and comprehensive in faith and practice, while they are really subverting the Christian scheme and hastening to indifferentism; the authority of Christ they are setting aside for human taste, refinement, and fashionable morality.—*Morning Star.*

Lovest Thou Me?

This question was proposed by our Lord to Peter, and he was able to reply, "Lord, thou knowest all things, thou knowest that I love Thee."

If he were to put the same question to you, would you be able to give the same answer? Could you appeal to the searcher of hearts for His knowledge of the fact that you love Him.

Remember it is a personal question. It is not, "Have you some regard for, and admiration of Him?" But, "Do you love Him?" Nor is it a query as to whether you like a good meeting, enjoy good music, or appreciate a good sermon. But, Do you love Christ? Is He the great centre of attraction to you? Do you love Him more than you love any earthly friend?

Nor have you now to give an opinion as to whether many fail on this point, and do not love Him as much as they ought, or as much as they profess; but think of the Savior as addressing Himself personally to you, and saying in accents of tenderness and affection, "Lovest thou me?"

What answer do you give? Do you practice or love sin? Then by either of these you show that you do not love Christ. Think of your folly in loving that which is injurious to you, in preference to loving Him, who is a kind and faithful friend.

But do you mourn your want of love, and your unlikeness to Him? By this you show that you at least love Him a little. You ought to love Him more. Seek to do so. Consider His character and claims. Remember what He has done for you. Pray that His love may be shed abroad in your heart. Seek to excite love by efforts in His service. And He will accept and bless those efforts.

The Religious Revival in Wales.

The exciting and visible cause was the coming of the Rev. H. R. Jones to a Wesleyan church about the end of September, 1858, with the view of being instrumental, if possible, in kindling a revival feeling there. Mr. Jones is a native of Taly-Pont, (a village situated about seven miles north east of Aberystwith,) who, having resided for a season in the United States, and experienced a large measure of blessing during the great revival there, returned to his native land about a year ago, animated with an earnest desire to be made the medium of some blessing to it. This created an anxiety amongst the Calvinistic Methodists for a revival. One day the Rev. D. Morgan, a minister in connection with the Calvinistic Methodists, called on Mr. Jones. No sooner were their salutations over than they were deeply engaged in the discussion of religious matters. Mr. Jones would have it that things were not as they should be amongst us; that there was something very defective in the preachers, in the preaching, and more than all in the measure of the Spirit of grace and prayer present amongst the professing people of God. Mr. Morgan felt this deeply, and to his joy Mr. Jones perceived that he did so. In a little while Mr. Morgan

departed; but, finding no rest for his spirit, in a few hours he called on Mr. Jones again. "It appears to me," said he, "that there would be no harm in attempting to stir up the mind of the county, and hold prayer meetings, even if it should all prove human after all." "No, there would not: but if you do this, you may rest assured that God will be there ere long," was his friend's reply. This thought so possessed Mr. Morgan's mind that he could not get rid of it, and he determined to keep up prayer meetings the ensuing week, which he accordingly did.

Mr. Morgan was somewhat depressed in mind at the commencement, but he and Mr. Jones found such strength with God in secret prayer, that their minds were greatly cheered for the work. So mighty was the spirit of prayer felt in the meetings, that all were forced to confess that God was there saving sinners. These meetings were held nightly, in the two chapels alternately, for about two months, and by that time more than two hundred persons had been added to the church. About this time Mr. Jones took his departure for Aberystwith, to visit the Wesleyan church in that place.

Mr. Morgan continued to hold these meetings for a fortnight longer. It is astonishing how his mind had been strengthened by this time, for having so frequently experienced such mighty things, and seen his labors so crowned with success, his boldness has become such that he neither fears man nor devil. He can no longer be satisfied with laboring at home simply, but he needs must attempt other places also, and wonderful results follow, and converts are added to the church by scores. Thus, by his labors, chiefly, with those of other respected brethren, such as the Rev. T. Edwards, Penlwyn, and Mr. James, Rhiewbwy, this county has become thoroughly pervaded, with the most fervid religious feeling. The converts therein number about 9,000.

"This thing" has by this time extended to the counties of Caermarthen and Brecknock, and a great company have united themselves to the Lord there. It has also extended to the counties of Montgomery and Merioneth, and many hundreds in each of these counties have enlisted into the army of the Lamb. Perhaps I should not err if I said that all the churches of the Principality of Wales have been more or less benefited thereby.

I believe that there never has been such a revival in Wales, if, indeed, in the world. It is a revival manifesting itself amongst all orthodox churches—the Established Church, Independents, Baptists, Welsh Calvinistic Methodists, Wesleyan Methodists, alike. It has produced great unity and brotherly love amongst them. It is wonderful to behold what a spirit of prayer has possessed the Lord's people, more especially the recently converted, and what immediate replies are vouchsafed to their prayers. The prayer meetings are universal through Wales, and God meets His people.

Inelegancies of Speech.

The following hints from the Mercersburg Review, in an article on Extempore preaching, are worth attending to:

Great care must be taken to acquire a habit of using good language. The man who goes slumped six days in the week, will not walk with ease and grace on the seventh in new shoes. If the language of every day life is not well chosen and correct, it will be in vain to attempt to speak well in the pulpit, or even to write well in the study. This will partly explain why solecisms, vulgar phrases and idioms, common-place and cant expressions, &c. so abound in the public efforts of some men.

The habitual use of good language in ordinary speech prepares for its use, readily and almost without an effort on occasions of more importance. What conduces greatly to form this faculty is the frequenting good company; that is, as Mr. Bautian observes, the society most distinguished for elegance of language and fine manners. There one learns to speak with correctness and grace, almost without study, by the mere force of habit. But as the young preacher, for various reasons, may not always be able to do this, he can in a

great degree supply the place of it by cultivating the society of the masters of his language in books. This company is always accessible, and always ready to speak, so there is no excuse for neglect in this particular. The perusal of the best authors serves directly to supply the speaker with a copious fund of words, apt and elegant, and moreover, indirectly, by the elevation of the thoughts, the march of the sentences and the majestic flow of ideas, furnish an afflatus, or divine glow, which prepares the orator for his intellectual labor, no matter how foreign may be the subject read from that to be handled by the speaker. In addition to this, we would recommend storing the memory with the *chef-d'œuvre* of the best writers, the poets especially, to be recited mentally or aloud, during the daily walk or ride, by which one becomes habituated to the niceties of the language and, as it were, makes them his own: nor must we forget to observe, that no practice will more rapidly cultivate the tastes and refine the whole man.

EXPOSITORY.

Prophecy of Zechariah.

BY THE EDITOR.

CHAPTER XIV.

And they shall dwell in her, and there shall be no more curse,

But Jerusalem shall sit securely." v. 11.

"There shall be no more utter destruction" may be translated, says Wm. Lowth, there shall be no more curse. This rendering harmonizes with Rev. 22:3. "There shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him." The curse was the consequence of sin in this world; and there being no more curse implies its removal.

Thenceforth "Jerusalem shall be safely inhabited," for this epoch is identical with that mentioned in Jer. 23:5,6, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby He shall be called, The Lord Our Righteousness."

Those who "shall dwell in it" must be the resurrected saints of Abraham's seed; for "flesh and blood cannot inherit the kingdom of God," they that reign with Christ will have "part in the first resurrection;" and "they which shall be accounted worthy to obtain that world, and the resurrection from the dead" are equal unto the angels.

"And this shall be the plague with which Jehovah will plague all the people who have warred against Jerusalem:

Their flesh shall consume away while they stand on their feet, And their eyes shall consume away in their sockets, And their tongue shall consume away in their mouth." v. 12.

This verse, and on to the 15th, inclusive, is descriptive of the manner in which the Lord will discomfit the nations, or heathen, when he shall go forth against them, as predicted in v. 3; and the infliction of this plague is necessarily to be understood as anterior to Jerusalem's being "safely inhabited,"—as brought to view in v. 11. For it is that by which the Lord will fight against the heathen, and so destroy them, as to make Jerusalem thenceforth a safe habitation.

This text seems to be parallel with Isa. 66:15, 16, "The Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.—For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." For, as Isaiah elsewhere says (60:12) "The nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted."

The action of this predicted plague is strikingly identical with the action of flame on the human body, and is another evidence that it is synchronous with Christ's coming, who (2 Th. 1:7-

10) "shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe."

"And it shall be in that day, That there shall be a great consternation from Jehovah among them; And they shall seize each one the hand of his neighbor, And his hand shall rise up against the hand of his neighbor, And Judah also shall fight in Jerusalem; And the wealth of all the heathen around, Shall be gathered together, Gold, and silver, and garments in great abundance." v. 13,14.

The infliction of this "plague will cause" such terror to seize the ungodly, as to deprive them of reason; and they will fight each against the other, as the Philistines did, (1 Sam. 14:20), when "every man's sword was against his fellow and there was a great discomfiture." Thus the wicked will be instrumental in the destruction of each other. "And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19:21.

"And Judah also shall fight at Jerusalem"—not necessarily with carnal weapons—but the saints will be present at and participate, as witnesses at least, in the destruction of the ungodly, for (Psa. 14:9) "To execute upon them the judgment written; this honor have all his saints."—And as the dominion under the whole heaven will become the inheritance of the saints, it follows that all the wealth of the world will be theirs.

"And so shall be the plague of the horse, Of the mule, of the camel, and of the ass, And of all the beasts that shall be in these camps as this plague." v. 15.

Lowth very justly observes, that "this is to be joined to the twelfth verse,—the thirteenth and fourteenth being joined in a parenthesis." And he adds: "Both man and beast in that army shall be consumed in one common destruction."

As, however, that "army" will comprise all the nations (vs. 2 and 3), it follows that the consumption predicted, will extend over the entire earth. It will be the gathering out of the "kingdom of all things that offend, and them which do iniquity," and casting them into a furnace of fire, when the righteous are to "shine forth as the sun in the kingdom of their Father."

When the Lord shall fight against those nations that have fought against Jerusalem, he will take vengeance only "on them that know not God, and that obey not the gospel of our Lord Jesus." As the living righteous will then "be changed in a moment in the twinkling of an eye," and have part with the resurrected saints, they will not share the destruction of the wicked; but will be found on the right hand of the Judge, will be invited to inherit the kingdom prepared for them from the foundation of the world, and will shine forth in it as the sun forever. These then, will be those who will be left of all the nations to reign on the earth; and these must be the subjects of the verse following:

"And it shall come to pass that all the remnant, Of all the nations who came against Jerusalem, Shall even go up from year to year, To bow down to the King Jehovah of hosts, And to keep the feast of tabernacles." v. 16.

Lowth says the Heb. may be rendered "Every one that is left from among all the nations," &c. These then must constitute the multitude that John saw (Rev. 7:9), "of all nations, and kindreds, and people, and tongues," who "stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;" who were redeemed (5:9), "out of every kindred and tongue and people and nation," who joined

in the new song that closed with "and we shall reign on the earth."

The feast of tabernacles was instituted on the entrance of Israel into Canaan; and it was observed in commemoration of God's conducting and preserving the Jews during their forty years' sojourn in the wilderness. Its observance, then, may be put by substitution for some corresponding observance in the regeneration, that shall be in commemoration of man's deliverance from all the thralldom of sin.

That the nations of them that are saved, will go up from time to time to Jerusalem, as the tribes of Israel went up at the seasons of their great feasts, the Scriptures give several intimations. Isa. says (2:3), that "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." And again (66:22, 23), "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

As this is after the Lord shall with "fire and sword plead with all flesh" (Isa. 66:16), it follows that they will be the left of the nation who will thus assemble at the great metropolis of the restored earth.

upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously," *Ib.* 24:19-23. *Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams. . . For the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us."* And it is then, that "the inhabitant shall not say, I am sick: the people that dwell there-in shall be forgiven their iniquity."

" And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away," *Ib.* 35:10.

" Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." *Ib.* 52:1.

" And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." *Ib.* 59:20.

" I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." *Ib.* 62:67.

" Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and the house of Judah. In those days, and at that time will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness." *Jer.* 33:15, 16.

" So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." *Joel*, 3:17.

" Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." *Mal.* 3:4.

" For God will save Zion, and will build the cities of Judah: that they may dwell there and have it in possession. The seed also of his servants shall inherit it: and they that love his name shall dwell therein," *Psa.* 69:35, 36.

" Thou, O Lord, shalt endure for ever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory," *Psa.* 102:12-16.

These scriptures are positive respecting the future of Jerusalem, and of mount Zion: " For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it," saith Jehovah, *Psa.* 132:13, 14.

" This is the hill which God desireth to dwell in; yea the Lord will dwell in it for ever," *Psa.* 68:16.

The epoch of its restoration is also made synchronous with that of the restitution, by the connection of the several passages quoted—it being when the transgressors and sinners are consumed; when all the inhabitants of Zion are holy; when the earth has been clean dissolved; when the sun is confounded and the moon ashamed; when the ransomed of the Lord return thither; and when the Redeemer shall come to Zion.

This also agrees with the record of the New Testament. For the Savior said: " Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24); which cannot end previous to the end of this dispensation, and his second coming; for he also said, " Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." *Matt.* 23:39.

" In that day shall the BRANCH of the Lord be beautified and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence," *Ib.* 4:2-5.

When "the earth is utterly broken down," and "clean dissolved," it "shall come to pass in that day that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth

of the last chapter," or a portion of it at least, in our next.]

And ye shall leave your name for a curse unto my chosen: For the Lord God shall slay thee, and call his servants by another name.—v. 15.

It was predicted of Moses by the Jews (Deut. 28:37,) that should they not conform to God's requirements, their name should "become an astonishment, a proverb and a by word among all nations"—which would be equivalent to its becoming a name to curse by. Thus we read of Babylon, (Jer. 29:22,) "and of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, the Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire." Leaving their name for a curse, seems then to be fulfilled in its becoming a term of obloquy and reproach—the Jews having been regarded by all nations as an accursed people. And it was because the name of a Jew was to become so detested, that God chose to recognize his people by the name of Christian—to slay the Jews, being to destroy and set them aside.

That he who blesseth himself in the earth Shall bless himself in the God of truth; And he that sweareth in the earth shall swear by the God of truth: Because the former troubles are forgotten, and because they are hid from mine eyes.

For one to bless himself, is for one to invoke a blessing on himself. This had been attempted by idolatrous rites: but by the destruction of all such, God alone would be regarded as the source of every blessing.

The "God of truth" is the True God, the Hebrew reads the "Amen," so that the expression may be understood of Christ, who is denominated in 1 John 5:20, "the true God and eternal life"; and in Rev. 3:14, "the Amen, the faithful and true witness." 2 Cor. 1:20, "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

" The former troubles," are those which shall have been past; and the epoch which is now referred to, it is evident from the text that follows, is that of the consummation—the troubles being hid from God's eyes, being put by substitution for their having ceased to exist, as they will have done when the restoration of all things shall have been effected.

For, behold, I create new heavens and a new earth. And the former shall not be remembered, nor come into mind.—v. 17.

John in vision saw this new creation, when, (Rev. 21:1,) he "saw a new heaven and a new earth"—the first having passed away. That it is to be subsequent to the dissolution of the present earth by fire, is affirmed in 2 Pet. 3:10-13—"the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

" To be remembered" and "come into the mind," are evidently substitutions for regarding with desire. They will be no longer objects of desire, or as in the marginal reading, will not "come upon the heart." The new creation will so much surpass the old, that the latter will not deserve to be mentioned by way of comparison.

But be ye glad and rejoice for ever in that which I create.

For, behold, I create Jerusalem a rejoicing, and her people a joy.—v. 18.

This affirms the eternity and unchangeableness of the new creation, and of the joy of the redeemed—"rejoicing" and "joy" being put by metonymy, for the cause or occasion of joy.

The Jerusalem referred to, is Jerusalem restored, when, according to Isa. 2:1, the mountain of the Lord's house shall again be made the chief among the mountains, and have precedence above the hills. Its restoration John saw in vision, (Rev. 21:2,) when he "saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

And I will rejoice in Jerusalem and joy in my people;

And the voice of weeping shall be no more heard in her, nor the voice of crying.—v. 19.

The "voice of weeping, and of crying," are put by metonymy for causes of grief and mourning. In the new creation there will be nothing to call forth expressions of sorrow. Isa. 35:10—"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they

shall obtain joy and gladness, and sorrow and sighing shall flee away." Rev. 7:16, 17—"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 21:4—"And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Isa. 25:8—"He will swallow up death in victory; and the Lord God shall wipe away tears from off their faces; and the rebuke of his people shall he take away from off the earth: for the Lord hath spoken it."

There shall be no more thence an infant of days; Nor an old man that hath not filled his days; For the child shall die an hundred years old; But the sinner, being an hundred years old, shall be accursed.—v. 20.

" There shall be no more thence," is rendered by Lowth and Noyes, "There shall not be there." An "infant of days," is in the Hebrew, a "sucking child." According to texts already quoted, there will be no deaths in the restored earth; and this affirms that there will be no new-born children there. This is in accordance with the declarations of the Savior in Luke 20:34-36—"And Jesus answering, said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

An "old man who has not filled up," a metaphor for not having completed his days, is one not prematurely old, by reason of infirmities. In the future there will be no decrepitude or decay.

The last clause of this text can not be at variance with the former part and the other texts quoted; but, as the new Testament must be received as the inspired interpreter of the Old, the phrase, "The child shall die an hundred years old," must be understood as meaning that the youngest infant that dies here, will awake in that state as matured as those who die in adult years; while the sinner, however long he may live in the present state, will die accursed and never have admittance there—this being given as the reason why there will be no infant of days there. Eccl. 8:12—"Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him."

And they shall build houses, and inhabit them; And they shall plant vineyards, and eat the fruit of them.—v. 21.

This is the reverse of the curse, threatened on Israel if disobedient, in Deut. 28:30—"Thou shalt build an house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof"—for the reason given in Lev. 25:16, that "ye shall sow your seed in vain, for your enemies shall eat it." But this curse will then have been removed, the Lord having sworn, (Isa. 26:8,) "Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for which thou hast labored." We read in Amos, (19:14:15,) "I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

This last passage quoted evidently has reference to the final and eternal condition of the restored Israel, when as the Lord has said to them, (Isa. 60:21,) "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."

It is objected to this, that building houses, and eating and drinking are incompatible with the condition to which the resurrected saints will be restored. These expressions are not improbably put by substitution for the peace and security with which each one will enjoy his own rights, unmolested by invaders. But if all figure is dispensed with in the interpretation, it is not specified the kind of houses which will then be erected. They will only be such structures as will be adapted to such inhabitants in such a world. There will be no call for bolts and bars, or for shelter from summer's sun, or winter's cold, and they may be little more than lovely arbors, or vine-shaded bower. The general



ADVENT HERALD.

BOSTON, SEPTEMBER 24, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Jerusalem, in the Regeneration.

That Jerusalem, now so long trodden down of the Gentiles, is to be a place of great beauty and excellency, is the theme of many a special prediction.

The prophet Micah, after predicting the present desolation of the holy city,—saying, Micah 3:12, "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house," i. e. mount Moriah, "as the high places of the forest," all of which has been fulfilled—also foretold its future restoration. He adds, as we are justified in rendering it (ch. 4:1), "But in the end of the days, it shall come to pass that the mountain of the house of the Lord shall be established the chief of the mountains, and it shall take precedence of the hills; and people shall flow unto it."

As the mountain that was to be plowed as a field, is that which is to be thus restored, it follows that Jerusalem in the regeneration of the earth, is the subject of this prophecy;—as it is expressly affirmed to be of the parallel one, (Isa. 21). And this is confirmed by various predictions. Thus:—

" Zion shall be redeemed with judgment, and her converts," or, as in the margin, they that return of her, "with righteousness." But this is to be when "the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed," Isa. 1:27, 28.

" In that day shall the BRANCH of the Lord be beautified and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence," Isa. 4:2-5.

When "the earth is utterly broken down," and "clean dissolved," it "shall come to pass in that day that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth

idea of heaven, that it is an airy nothing, with no recognition of time or space, without employment, the inhabitants listless and idle, and the doubt whether acquaintances here will know each other there, have rendered many skeptical respecting what the Bible says of the new creation. Views of the future at variance with the written word, need to be modified by more scriptural teachings.

It is objected to the use of food, in that state, that our resurrection bodies will be subject to no decay, and therefore will have no waste to be supplied by nourishment; and that to eat for the pleasure of eating, will be carnal. In reply to this, it can only be said that the future can be seen only through a glass, darkly. It is certain that the resurrection bodies of the saints will know no weakness or decay; but may not the use of the fruits of the earth, from an unfailing supply,—if not among the appointed means for preserving youthful vigor, be among the blessings provided for the redeemed? In Eden, Adam was immortal, and would ever have thus continued had he not sinned. He was not, more than the resurrected saints will be, subject to decay, and yet the Lord said to him, (Gen. 1:20) "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." When the angel visited Abraham, who dressed a calf and made cakes for them, it is recorded, (Gen. 18:8,) that "they did eat." Also for the two angels that visited Lot in Sodom, (19:3,) "he made them a feast, and did bake unleavened bread, and they did eat." It is written of those in the wilderness, Psa. 78:25, that "man did eat angels' food." The Savior, after his resurrection from Joseph's tomb, asked for meat, Luke 24:42,43, "And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them." It is given as evidence of his resurrection, Acts 10:41, that the disciples "did eat" and drink with him after his resurrection from the dead." At the last supper before the crucifixion, the Savior said, Matt. 25:29, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

The Meetings at Providence.

The Annual Meeting of the A. E. A. Conference, which was held in Providence on the 13th and 14th inst. and that of the A. M. Association, which met on the 15th and 16th, were very pleasant and profitable occasions. The delegation was not large, but the meetings were very well attended, and the churches of this faith very generally communicated by letter. Very excellent discourses were preached by Elders Fassett, Pearson, Gunner and Litch; and they were attentively listened to by those of other views present.

We have just received the report from the Secretary, but can give no portion of it in this Herald. Shall commence in our next.

One evening was very pleasantly occupied with an exercise by the Sabbath School, followed by an address to the children very appropriate and much to the point by Eld. Robinson.

The school connected with the church of the Coming One in P. is a model school—having a good superintendent, intelligent teachers, and studious scholars, with parents interested in their studies and progress—the elements specified by Eld. R. as essential to a good S. School.

The readiness with which questions on the Scriptures were answered, with their accuracy and intelligibility, was truly commendable, and worthy of imitation. And the comprehensiveness of the synopsis given of many of the books in the Bible, would have done credit to much older minds. That given of the Apocalypse and also of the others could not have been excelled by many whose studies are exclusively Biblical; and a designation on an outline map of all the places visited by the Apostle Paul in his travels, showed a great familiarity with the subject. This service was one of the most interesting of the series of meetings.

The brethren came together with great unanimity of feeling and purpose, and nothing occurred to mar the interest of the occasion.

On one afternoon the time was spent in a discussion on the millennium, arranged beforehand, in which some of the clergy of the city took part and defended their own sentiments.

The next annual meeting is appointed at Newburyport, Mass.

EXPERIMENTING WITH A NEW CAR BRAKE.—On our way to Providence on the 13th inst. a trial was made of a new safety-car brake, which operated on being wound up each time of its use, and set in motion by the engineer, who detached a pin by pulling a cord. It was used some six or eight times, stopping the train in a very short distance. It is intended as a safe-guard in case of an accident; but it brought the train to with a tremendous jerk, and with a sensation much as if the train was in danger. Its use may

be a safety, but the sensation produced is not agreeable.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

I. C. Wellcome. Will give your notice of the Livermore Conference in our next.

A. Phelps. Will give your very kind and encouraging note soon.

S. Chapman. Received, and will insert.

ITEMS AND NEWS.

Mr. William Wirte. The President, or lessee and manager of the Albany Northern Railroad, was arraigned before the Grand Jury in session in Troy, N. Y. on a charge of criminal negligence in the case of the late terrible slaughter at the Schaghticoke bridge. The evidence adduced is understood to have been clear and indisputable, showing the utter rottenness and unsafety of the bridge, which had been fully brought to the knowledge of the accused.—The jury, nevertheless, refused to find a bill of indictment for manslaughter, the vote being ten to eight, lacking two of the requisite number of jurors to indict.

On a recent Saturday evening, as the evening train coming west, on the Cleveland and Pittsburg Railroad, was running near Earliville, Ohio, the front wheels of the locomotive struck a "chair" which had been placed on the rail. The chair was jerked backwards, and caught between two spokes of the driving wheel. As the wheel came round, the projecting corner of the chair cut a hole in the casing of the boiler, so that the water could escape. In running a few rods, every drop of water in the boiler was blown out through the hole, and the train came to a stand still without any damage being done.

As Eli Chapman and Andrew Norton were riding from Waterbury to Plymouth Hollow, Conn., on Wednesday morning the 6th inst. Chapman attempted to get out, when a gun lying in the wagon was accidentally discharged, and the contents entering his heart and killing him instantly.

Willis Thayer of Williamsburg who was passing through Chicopee with a load of settees, on his way to Salem Ct. was beset by a parcel of boys who climbed on to his wagon, which moved part of the settees out of place, and while fixing them his horse took fright and ran, upsetting the wagon and throwing him to the ground; one wheel passing over his leg broke it below the knee. Mr. Thayer was so much injured that he died at Williamsburg.

An old Grecian philosopher advises all men to know themselves. That's advising a good many to form very low and disreputable acquaintances.

The King of Sardinia does not intend to give up his position without a struggle. He has sent an order for 100,000 muskets, with a request that the "goods shall be forwarded as soon as completed."

The Anti-Sabbatarians held their first formal public meeting at the Volks Garte, in the Bowery N. Y. last week. The N. Y. Times says it was largely attended, mainly by Germans. An elaborate series of resolutions was submitted and adopted, and many speeches were made, the burden of which was an emphatic condemnation of all efforts to enforce Sunday laws.

New York, Sept. 14. A revolution in Costa Rica took place on the morning of August 14, when two officers of the garrison named Soltero Rodriguez and Luis Pecheco went to the palace and asked to see the President on urgent business. On being admitted, they told him that his presence was immediately required at the barracks, to put down a riot that had broken out, and that Col. Salassar, the commander had sent for him. The President gave some orders relative to the matter and told them that he would go down after he had taken his coffee and dressed himself, and was about to retire when the officers seized him, and told him he was a prisoner and even struck him with their swords when he offered to resist. From the palace the President was immediately taken to the barracks, and before the people knew any thing about the matter the revolution was over.

An aerial ship called the "City of New York," intended for a trans-Atlantic voyage, has been in the course of construction for some months in the vicinity of New York, and is now so nearly completed that she will be ready to undertake the trip in Oct. The aeronaut who has charge of the enterprise is Mr. Lowe of New Hampshire, who has made several successful ascensions. The dimensions of the air ship are greater than those of any balloon previously built. The capacity of the gas receiver is 725,000 cubic feet; the aggregate height of the balloon from the valve to the bottom of the boat, is upwards of 130 feet. Mr. Lowe proposes to go directly from

New York to London in forty-eight to sixty-four hours.

The Pennsylvania Rock Oil Company own some valuable property in Titusville, Pa., if a letter in the New York Tribune is correct. The letter states that last week the agent of the company, while boring for salt, or to find the source of the oil which is so common along the banks of Oil Creek, at the depth of 71 feet tapped a vein of water and oil, which yields 400 gallons of pure oil every 24 hours. The pump throws five gallons per minute of water and oil into a vat, when the oil rises to the top and the water is drained off at the bottom.

The people of Portland are making extensive preparations for the reception and entertainment of the Great Eastern, and the throng that will be gathered to see the great wonder of the deep. The city council have passed orders providing for a public dinner and ball, a general illumination, a display of fireworks, harbor excursions, a military encampment, if the military will agree, salutes, ringing of bells, &c., &c. It has also been agreed to extend invitations to the President of the United States and his Cabinet, to Lieut. General Winfield Scott, to the Governors of the several States in the Union, to the Governor General of Canada and Ministry, to Gen. Williams, Commander-in-Chief of the British forces in North America, and to the Governors and Ministers of Nova Scotia and New Brunswick.

The Troy (N. Y.) Times reports that a fragment of the meteor which fell May 11, has been found by Mr. W. and identified. It fell on the farm of a Dutchman, in the village of Jericho. The man, together with his family and neighbors, distinctly heard the explosion, and were somewhat startled by it, and about two minutes after the stone in question fell. When found it was somewhat warm, and had a strong sulphurous odor. In size, the stone is about the dimensions of a pigeon's egg, and in shape is irregular and angular. The surfaces of the stone present a fresh, clean fracture, as if recently separated from a large mass. The stone is understood to have been bought for nearly its weight in gold, by the authority of Gov. Morgan, for the State cabinet.

The London Shipping Gazette of the 3d says:

"The latest advices from Gibraltar speak of an outbreak between the Moors and the Spanish garrison of Ceuta, on the African shore. Ceuta is some seventeen miles from Gibraltar, on the other side of the Strait, and has belonged to Spain for more than 200 years. The origin of the question is said to be some dispute respecting a boundary, in which it would seem the Spaniards, by erecting breastworks outside the works of Ceuta, had trespassed upon the sacred soil of Morocco. However this may be, the Moors assailed the fortress on the 24th, and being subsequently reinforced, fought for several hours with the garrison that had turned out to meet them, and at the date of the advices referred to, 10,000 Spanish troops were under orders for Ceuta, charged with the duty of inflicting exemplary punishment upon the offenders."

Foreign News.

The Anglo-Saxon arrived at Quebec on the 12th inst. with European intelligence to the 31st ult. but of little importance. The following are the principal details:

Russia, according to the Hamburg News, is pressing on the Cabinet at Vienna the necessity of a Congress, and has charged M. de Balabine, its Minister in that city, to enter into negotiations on the subject with Count de Rechberg. The Cologne Gazette states that the French Government has sent to Vienna dispatches expressing the opinion that a Congress will be the best means of regulating the Italian question. A private letter from St. Petersburg states that the dethroned Italian Princes have applied to the Emperor of Russia to assist in restoring them, and that he has promised to do so in a Congress, provided the restoration can be effected by pacific means.

FRANCE. The Emperor remained in retirement in the Pyrenees. It was asserted that he would shortly proceed to Cherbourg, and also pay a second visit to the Chalons Camp.

The Constitutionnel, in a leading article, says the Emperor will fulfil loyally his Villafranca agreement for the restoration of the former reigning Princes of the Duchies, but if he should not succeed in re-uniting the Princes and the people in mutual accord it is not his intention to force either one or the other.

ITALY. There was no change in the situation of affairs in Italy.

A deputation of the National Assembly of Modena had gone to Paris on a special mission to Napoleon.

The people of Naples were much excited in regard to the high price of corn.

An earthquake at Sorcia killed two hundred persons, and injured a large number of others.

The Parma Gazette publishes a decree which regulates the composition of the future Assembly of

that Duchy. A deputy will be named for every 8000 inhabitants, and the Constituent Chamber will consequently be composed of 63 members, thus divided by provinces: Parma, 19; Piacenza, 18; Borgo San Domino, 16; Valditaro, 6; and Lugo, 4.

Advices from Bologna, of the 28th inst. state that the elections throughout the Romagna had taken place with the greatest tranquillity and order. The first results are the following:

Count Bentivoglio, Prince Herculani, Prince Simonetti, Count Marsili, Signor Minchetti, and Signor Alessandrini.

The troops of Gen. Mezzacapo have made a movement in advance in the direction of Catholica, and have been replaced at Bologna by Tuscan troops.

The Tuscan Government has addressed to the Cabinets of Europe a memorandum on the affairs of the Grand Duchy. Tuscany, it is declared in this document, regretted the termination of the war, which left the independence of Italy incomplete, but it coincided in the generous policy of the Emperor of the French. The Tuscan Assembly, in declaring for the annexation of the duchy to Piedmont, has only exercised its right, for the restoration of the grand ducal dynasty was impossible, and the programme of the Grand Duke Ferdinand illusory. In this state of things the wishes of the Tuscans cannot be repelled without giving rise to regrettable consequences. The memorandum concludes by an expression of gratitude to the great Powers and a protest against foreign intervention.

A late Berne telegram says that the reports current as to the proceedings of the Zurich Conference were quite contradictory, and that there was every reason to believe that the Sardinian Plenipotentiary would not affix his signature to any protocol in favor of the return of the deposed rulers of the Italian Duchies.

Garibaldi, was at Modena on the 22d. Most of his troops are already marching for the Po.

A letter from Rome, of the 14th, in the Emancipation of Brussels, gives some details which are quite at variance with the information previously received. It says:

"There has been much said here lately of a memorandum or ultimatum which the Emperor Napoleon has addressed to the Pope. What is true in this affair is, that Napoleon III has lately sent to his Holiness a very long autograph letter, in which, in the most respectful terms, he invites the Pope to accept the honorary Presidentship of the Italian Confederation, the entirely separate administration for the Legations of the Romagna, and other propositions. The Pope replied to the first point that he should first wish to know with whom he should be co-federated, since three of the Italian princes had been banished from their States, and that of the two who remain one only was in friendly relations with the Holy See, the other maintaining a hostile attitude towards Rome. He is also said to have objected that, not being able to appear in the Confederation except as Sovereign of a portion of his States the other part still being under the pressure of a usurping power, it was not consistent with his dignity to accept it at the present moment.

"His Holiness consequently demanded as a primary measure the restoration of the princes and of the legitimate authorities in the duchies and in the Romagna, and the re-establishment of friendly relations between the Holy See and Piedmont. As to the secularization of offices, the Pope would be disposed to accept it in cases which may not be incompatible with the conditions of laymen, and provided his subjects do not demand the reinstatement of priests in such offices, as happened after the restoration of 1849. As to the separation of the administration of Bologna and Romagna, his Holiness refused to accede to it, on the ground that it was an infringement of his prerogatives as a Sovereign and also incompatible with his duty. His Holiness has, therefore, replied to this letter in the most precise and categorical manner, accepting what he thought acceptable, refusing what he could not admit, reserving the right of more maturely examining that which might be doubtful, and requiring explanations on what did not appear to him sufficiently clear."

The Rome (Aug. 20) correspondent of the N. Y. Post confirms the previous rumors respecting the determination of the Papal government to subdue the revolted Legations by force of arms. With regard to the forces likely to be engaged, it is said the Bolognesi have about 22,000 men, principally, however, volunteers, and a respectable force of artillery.

The Pope's warriors would not amount to much more than one half this number, but then a large proportion of them consists of Swiss regiments well trained and used to service. About 2000 of these have been carefully gathered from the troops lately disbanded in Naples. Garibaldi, however, is on the borders of the threatened scene of conflict, and is more likely than not to mingle in the fray.

We doubt if the church will gain much by this resort to arms.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Queries

OF THOSE ADDRESSED IN THE "CALL OF ZION"

O ye heralds! will you tell us
Why so earnestly you call?
Why this invitation giving,
You should press on one and all?
Why you bid us turn from pleasures
We so heartily enjoy?
Why you tell us that earth's treasures
Are the basest of alloy?

Why you bid us ne'er be seeking
For her honors—treasures here?
Why you tell us they are fading,
And that soon they'll disappear?
Why you call to join that company
Composing Zion's train;

Why you tell us they are princes,
And in glory soon they'll reign?
By confession they are strangers,
And we see them mourn and weep;

And they say there's many dangers
In the way they toiling keep.

Why should we give up our joys,—
Our hopes and treasures leaving,

With doubts and fears to be perplexed,

With troubles always grieving?

REPLY OF THE HERALDS.

O ye lovers of pleasure! we hear you inquire,
Why so urgent the call we are making;
Why we tell earth's pleasures you so much desire,
Her honors and joys are now doomed to the fire,
And not worth the pains you are taking;
Why we tell you her hopes are all destined to fall,
And urge you to flee her embraces;
Why we tell you the company heeding the call
Of Zion, are Princes, whose hopes cannot fall,
And that earth will soon ring with their praises.
You say they confess they are but strangers here,
And oft are cast down with much sorrow;
That weeping and toiling they often appear,
While doubts which perplex them, and dangers they
fear;
Make them anxiously sigh for the morrow.

And you ask us, Why should we then give up our
joys,
From our hopes and our treasures departing,
To be harassed with doubts which forever annoy,
While troubled with fears that we cannot enjoy.
The hopes that you would be imparting?

'Tis the word of our God, bids us earnestly call
On the people to listen to our message;
It tells us the earth with its glory shall fall
In a chaos of fire, engulfing it all;
And signs now its coming presage.

It tells us earth's hopes will then all depart,
Like a dream at the waking of morning,
Leaving those who indulged them to sorrow of heart,
Lamenting her treasures, from which they must part,
To receive the desert of their scorning.

It tells us that those who have heeded the call
Now are princes, and then comes the reigning;
And though they lament the effects of the fall,
And now mourn for sins that have troubled them all,
There their triumph will end their complaining.

True, it tells us they are strangers,
But enlisted in the strife;
Which, though full of toil, and danger,
Is the way that leads to life:
To the life that's never-ending:

In the regions of the blest;
Where the wicked cease from troubling,
And the weary are at rest."

Where the clouds that gather round us
Shall fore'er have passed away,
And the darkness of the present
Shall give place to endless day:
That bright day of fadeless glory,

Which shall usher on our view
The long-promised consummation—

All creation made anew.
When the flow'rs and vines of Paradise

The rough' thistle shall displace,
And the places where the thorn is
Shall the fir and myrtle grace;
Where the lamb and lion together,
Rest in peace upon the mead.

And in "silken bands" the tiger
A little infant child shall lead.
The way into that country
No lion's whelp hath trod;

No vulture's eye hath seen it—
'Twas cast up by our God;
And all the ransomed, walk there,
From every land they come—

From every tribe and kindred—
To gain a glorious home.

For the surety of the pledges,
And the threatenings of that word,

Were the oath, and mighty promise, Y. w. of

Jehovah, Israel's God.

Then come and join these strangers;

You will triumph in the strife,

And win that blest inheritance;

And a crown of endless life. D.B.

Feith—Fayth—Faith.

The following translations of Paul's definition of Faith (Heb. 11:1, 2) show what changes have taken place in the English language during the last five centuries; and also show what faith is:

Wycliff's Translation—1380.

"But feith is the substance of things that ben to be hoped, and an argument of thingsis not aperynge, and in this feith cold men han getun witnessinge, and in this feith cold men han getun witnessinge."

Tyndale—1534.

"Fayth is a sure confydence of thynegs which are hoped for, and a certayntie of thynegs which are not seen. For by it the elders were reported of."

Cranmer—1539.

"Fayth is a sure confydence of thynegs which are hoped for, and a certayntie of thynegs which are not seen. For by it the elders obtayned a good report."

Genevan—1557.

"Fayth is that which causeth those things to appear indeed which are hoped for, and sheweth evidently the things which are not seen. For by it our elders were wel reported of."

Rheims—1582.

"And fayth is the substance of things to be hoped for, the argument of things not appearing. For in this the old men obtained testimonie."

King James—1611.

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report."

Whiting—1848.

"Now faith is the certain persuasion of things hoped for, the demonstration of things not seen, for by it the elders obtained a good testimony."

Sawyer—1858.

"But faith is a confidence in respect to things hoped for, a conviction of things not seen. For by it the ancients obtained a good report."

Here we see that Paul gives a better definition of Faith than we find in the dictionaries. The word occurs in the New Testament 214 times; in 143 instances, it is used by Paul; and in most cases where found, it is used in exhortation to faith. Now if faith is a confidence in things expected, or hoped for, and a conviction of things not seen, through which the ancients obtained a good reputation before God, had not we better see that we have some of it? Real Bible faith is what this generation lacks. Is it not one sign that we are at the end of this age? For Christ says, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke 18:8. O, give us Faith!

Portsmouth, N. H. S.D.B.

It seems to be highly important that those whom God hath set as watchmen on the walls of Zion in these last days, should be active in warning the people of the coming storm, that is so visibly gathering, and threatening destruction to a sinful and polluted world. Yet there are some who hold the doctrine of the resurrection, and personal reign of Christ on the earth, that are comparatively silent on this subject.

This seems to be the case with some of the present day, who stand connected, and are laboring with other churches (not of the Advent faith). They will stand in the sacred desk, Sabbath after Sabbath, to expound the word of God to the people; but they seldom if ever speak of the coming of Christ, or warn the people of the shortness of time, or point out the signs that are so visibly marking the nearness of the Advent of the King of kings, to set up and establish his kingdom; which will break in pieces and subdue all other kingdoms and stand forever. Can they say with Paul, "I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of God?" Acts 20:26,27.

They that preach Christ crucified, should preach Christ the resurrection from the dead; and especially the coming of Jesus. For the time is short—the coming of the Lord draweth nigh. What is to be done, must be done quickly. The heavens are fast gathering blackness; and the storm is just ready to burst upon a guilty world. We see distress of nations, and men's hearts failing them for fear, and looking for those things that are coming upon the earth. The war, that has so recently shed the blood of its thousands in Europe, looks to me like the harbinger sent before, to prepare the way for the speedy coming of the Lord to destroy the reign of anti-christ, and set up his everlasting kingdom in the new earth.

The day in all probability is not far distant, when the last great battle will be fought, and the angel

that John saw standing in the sun, will say with a

loud voice, to all the fowls that fly in the midst of

heaven, saying, "Come and gather yourselves toge-

ther unto the supper of the great God; that ye may

eat the flesh of kings, and the flesh of captains, and

the flesh of mighty men; and the flesh of horses, and

of them that sit on them, and the flesh of all men,

both free and bond, both small and great." Rev.

19:17,18. It is highly necessary that all who are

called to labor for the cause of our soon coming

King, should sound the alarm, and warn the people

of the coming danger, whether they will hear, or

whether they will forbear, let them clear their gar-

ments from the blood of all men.

He also informs us that it shall be consumed by

the spirit of His mouth, "to emit to nothing."

Query! Are the ten European kingdoms the spir-

it of His mouth?

But it is further argued that the ten horns are to

hate and burn her, &c., (17:16). Hate and burn

what? Not the "beast," but his rider, the "wo-

man." Is a lady one and the same with the animal

upon which she sits? "Oh no," it is replied; "but

the woman is ecclesiastic and the beast civil Rome."

That is, the lady is not the animal, but the most es-

sential part of the animal. Besides, this woman

possesses abundant civil power in herself.

She reigns over the kings of the earth and the

beast an ecclesiastical element, for "He opened his

mouth in blasphemy against God, &c., (18:6). Writers mix a strange mass who employ those sev-

eral symbols and figures interchangeably, tangling

the man of sin, the mystic woman and the beast,

with his two-horned contemporary, all up together

and then Christen the strange conglomeration "Pa-

pacy."

According to this, Papacy must be burned with

fire by ten kings; and yet it must exist in strength

until the advent. It must be "utterly burned," so

as to "be found no more at all," in time to allow

of a general commercial panic before the end; and

yet lead the kings of the earth clear up to the final

conflict.

All this confusion may be avoided by allowing the

revealing angel to interpret his own symbol.

The woman which thou sawest is that great city,"

and the seat of the ruling empire of earth at the time of

her judgment (17:18); a city hated and destroyed by

the beast and the ten kings, (v. 16 see Whiting) be-

cause she is an anti-papal city, whose destruction is

absolutely necessary to his predicted sway.

A symbolic woman, who has long been seated upon

the beast, reigning and curbing and saying to him,

"Thus far shalt thou go, and no farther."

That sitting upon the beast implies an oppressive control

over him, is clear from the fact that of the people

and nations upon whom this woman is sit (v. 16)

it is said that she "reigneth over them," (v. 18).

That she is anti-papal, is further evident, because

papacy everywhere tends to cripple and enfeeble all

commercial enterprise. But Babylon at the time of

her utter burning is the great commercial emporium

of the world, and the source of modern commercial

prosperity. "That great city wherein are made

rich all that have ships in the sea;" and by the un-

ited voice of the entire body of mercantile men it is

declared by the expression, "What city is like unto

that great city?" Most emphatically that no other

city equals her in that regard. Read 18:11-17.

MORRIS FULLER,

North Creek, N. Y., Sept. 1, 1859.

Dear sir—I like the Herald very well, especially your views on the conscious state of the dead and eternal punishment of the wicked. I think your great error is in supposing the whole of the wicked will be destroyed at Christ's coming. From many years' study of the subject, I think the race will be perpetuated on the renewed earth for ever. This is the only way I can account for those that are left on the earth, Zech. 14; also for the thousands of generations in Ex. 20, and in many places in the Psalms. In the Hebrew it reads: To eternity, and through all the generations of eternity. This shows who will build the houses and plant the vineyards on the new earth—not the resurrected saints, for they will be equal to the angels, and will not labor in that way, I think. You see my views are the same as those of Mr. Lord, Seiss, Cumming, and many others. I should like to write you much more on the subject, if I had time; but I fear perhaps what I have written will tire your patience in reading. If not, perhaps I will write more at a future time. In the meantime, I wish you would give in the Herald your views on the last chapter of Isaiah, from verse 15th to the end of the chapter.

In relation to the personal reign of Christ, I believe as you do, and have no faith in the world's conversion. I rejoice that so many are writing on the subject, and that there seems to be a much greater interest taken in it than formerly. But I must close. In hope of His soon appearing, I remain

your brother in Christ,

J. J. CRAFTS.

Cooperstown, N. Y.

Ans. We have delayed some time in answering this, but without any apology, we will proceed to comply with our correspondent's wishes. (See editorial columns—also the Exposition of Zech. 14.)

(Concluded.)

am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail, by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families who also have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37, East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents.

Aug 13—

LEONARD'S Patent Portable Grist Mills, and French Burr Mill Stones, of all sizes, from twenty-inch to six feet diameter. Also, Scourers, Bolters, &c., manufactured and for sale at No. 22 Water street, Bridgeport, Conn., nearly opposite the R. R. Depot (formerly occupied by Hall and Beardsley). Ware Room 203 Broadway, New York. All the above are warranted equal if not superior to any in use. Prices low, and terms easy. All orders or letters of inquiry promptly attended to, by addressing the Proprietor, B. W. Leonard, Bridgeport, Conn., or J. A. Reed, No. 203 Broadway, New York.

State or Shop Rights for Leonard's Patent Burrton Grist Mill for sale or exchange for good property.

Aug 20—6m.

B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for.

J. V. Himes."

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of 1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin pitcher before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: **THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING.** Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street,

Providence, R. I. (954, pd. to 999)

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

To now to date, 1859, 1000 copies.

BOSTON, SEPTEMBER 24, 1859.

Books of the Bible.

When and by whom were the books of the Old Testament first collected and arranged?

By Ezra, about 450 years before Christ. The five books of Moses had been kept with the Ark of the Covenant (Deut. 31: 24-26), and Joshua had written the portion of Scripture bearing his name "in the book of the law of God." Josh. 8, and 24:26.

What are the most prominent translations of the Bible that have been made?

The Septuagint, the Vulgate, the Douay, and the English, or King James' Bible.

What is the meaning of the word Sep-

tuagint?

Seventy. The translation was so called because it was made by seventy, or, more strictly, by seventy-two men; six having been chosen from each of the twelve tribes of Israel for this purpose.

When and where was this translation made?

At Alexandria in Egypt, about two hundred years before Christ. It was a translation of the Old Testament only, from the Hebrew into the Greek.

How was this translation regarded by the Jews in the time of Christ?

It was regarded with peculiar reverence. Our Saviour and the apostles in their discourses generally quoted from this version.

What is the Vulgate translation?

It is a Latin translation of the Septuagint, not of the Hebrew, and is called the Vulgate, because, being the only version which the Roman Catholic church holds to be reliable, it is in that church the common version.

When and by whom was this translation made?

By Jerome, about the year A. D. 400. It was hastily made, and became very incorrect by many changes.

What of the Douay Bible?

It is an English translation of the Vulgate, with notes and comments, and is the only English Bible approved by the Roman Catholic church.

From what did it receive its name?

From the place where it was first published—Douay, a town in France.

When was it published?

In the year 1610.

Why does it differ so much from our English Bible?

Because it was made, not from the original Hebrew, but from the Vulgate, which was, from the Septuagint, and was very imperfect. It could not be as correct as a translation made from the Hebrew.

Why is our English version called "King James' Bible?"

Because it was made during the reign of James I., King of England.

When was it begun, and when completed?

In the year 1607 the work was commenced, and was finished in about three years, and published in 1611.

By whom was the translation made?

Fifty-four of the most learned men of the kingdom were appointed for the task. Seven of these did not serve, leaving forty-seven as the number who were actually engaged in the work.

How was the labor apportioned among this number?

They were divided into six classes; to each of which a certain portion of the Bible was given to translate, not from the Latin nor from the Septuagint, but directly from the original Hebrew and Greek.

How will our English translation compare with other versions of the Bible?

It is said by the most competent judges to be better than any other.

What was the earliest division of the Bible?

That which is supposed to have been made by Ezra. The books of the Old Testament were divided into three classes: the Law, the Prophets, and "the Writings," or the Psalms. To this our Savior refers, Luke 24:44, "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me."

What books were embraced in these three divisions?

The Law included the first five books; the Psalms, or writings, included the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. "The Prophets" included all the remaining books.

When and by whom was the Bible first divided into chapters?

This is generally said to have been done by Cardinal Hugo, A. D. 1240. But as early as the middle of the third century, the four Gospels had been divided into chapters.

When and by whom were the chapters divided into verses?

By Robert Stephens, in the year 1551. It is said that he performed the greater part of this laborious task while on horseback, on a journey from Paris to Lyons.

A Child's Testimony.

When Mr. Whitefield was preaching in New England, a lady became the subject

of divine grace, and her spirit was peculiarly drawn out in prayer for others. She could persuade no one to pray with her, but her little daughter, about ten years of age. After a time it pleased God to touch the heart of the child, and give her the hope of salvation. In a transport of holy joy she exclaimed:

"O mother, if all the world knew this! I wish I could tell everybody. Pray, mother, let me run to some of the neighbors, and tell them that they may be happy and love my Saviour!"

"Ah, my child," said the mother, "that would be useless; for, I suppose, were you to tell your experience, there is no one within many miles who would not laugh at you, and say it was all a delusion."

"O mother!" replied the little girl, "I think they would believe me. I must go over to the shoemaker and tell him; he will believe me."

She ran over, and found him at work in his shop. She began by telling him that he must die, and that he was a sinner; and that she was a sinner, but that her blessed Saviour had heard her mother's prayers, and had forgiven all her sins; and that now she was so happy she did not know how to tell it.

The shoemaker was struck with surprise, and his tears flowed down like rain; he threw aside his work, and by prayer and supplication sought mercy. The neighborhood was awakened, and in a few months more than fifty persons were brought to the knowledge of Jesus, and to rejoice in his power and grace.

Walking in the country one morning, in early spring-time, we seated ourselves to rest on a large stone near an orchard-gate. Very soon we observed a large man hanging to the topmost limbs of a small apple-tree, with one hand, while with the other he was cutting off twigs and branches.

We bade him good morning. He answered cheerfully; and we ventured to him that the tree he had climbed bore a heavy burden.

"Yes," he said, "the trees all need pruning; but I can only attend to a few of them. The others wouldn't bear my weight."

"Why don't you fasten your saw to a pole, stand on the ground, and prune such limbs as most require it?" we asked.

"Well, I declare," he answered, "that would do—I didn't think of it."

There was a valuable lesson in that confession—"I didn't think of it." It explained why, in many respects, the farmer was not prosperous. He was a hard worker. He endeavored to be economical; but he was always behind. His orchard didn't yield abundantly—his cattle had disease—his grain was often poor—and he could only sell at a low price, because he didn't think. He had never learned forethought—he did not know what it is to consider—he did not understand how judicious head-work assists hand-work.

Didn't think, that is the sorry explanation of much error, of many a crime, of many a failure, of many a hardship, and many an abuse.

Little boys and girls, bear in mind that whatever advantage you may have at home, in school, in business, or in society, unless you think, your lives will be sad, and your efforts unsuccessful. Learn, then, while you are young, the art of thinking. To be great and good, you must understand the art of reflection, as well as appreciate the pleasures of memory.

RECEIPTS.

A. Spalding—It was rec'd, and paid you to 937. J. Kelsey, \$6. Sent books the 17th. D. Bosworth—Have cr. S. Corey to 971, and ch'd you, which leaves \$3 due you on the books of the B. A. Chapel Association, and subject to your direction.

Geo. Wise—We can't conceive how the Herald should fail to reach you regularly, as we direct it to "No. 2 W. Pratt street." Have sent the missing No.

T. Smith—J. F. M., of L. still owes the amount of the bill you name.

S. B. Gleason, \$1. Rec'd from you Aug. 20th, which paid you to 971, or Jan. 1st, 1860.

DELINQUENTS.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrears, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Ed. P. A. STRABEL stops his paper, owing... \$1. Dr. S. P. TOWNSEND refuses to take his paper from the office. He owes... \$1.40.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1857, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, SEPTEMBER 20, 1859.

G. H. Child.....\$2.

Collection at the meeting of the A. M. A. in Providence to complete the payment of Life Membership for R. Hutchinson—ten dollars having been advanced in Chapel Stock by J. Pearce of C. W.....\$15.

Messrs. Grant, Warren & Co., four shares of Stock in the Boston (Chapel) Association, at \$50 per share, \$200.

Agents of the Advent Herald.

Albany, N. Y.....Wm. Nichols, 185 Lydius-street.

Bridgeport, Ct.....Ati Andrews.

Burlington, Iowa.....James S. Brandenburg.

Barre, Hancock County, Illinois.....Wm. S. Moore.

Bristol, Vt.....D. Bosworth.

Chazy, Clinton Co., N. Y.....C. P. Dow.

Cabot, (Lower Branch), Vt.....Dr. M. P. Wallace.

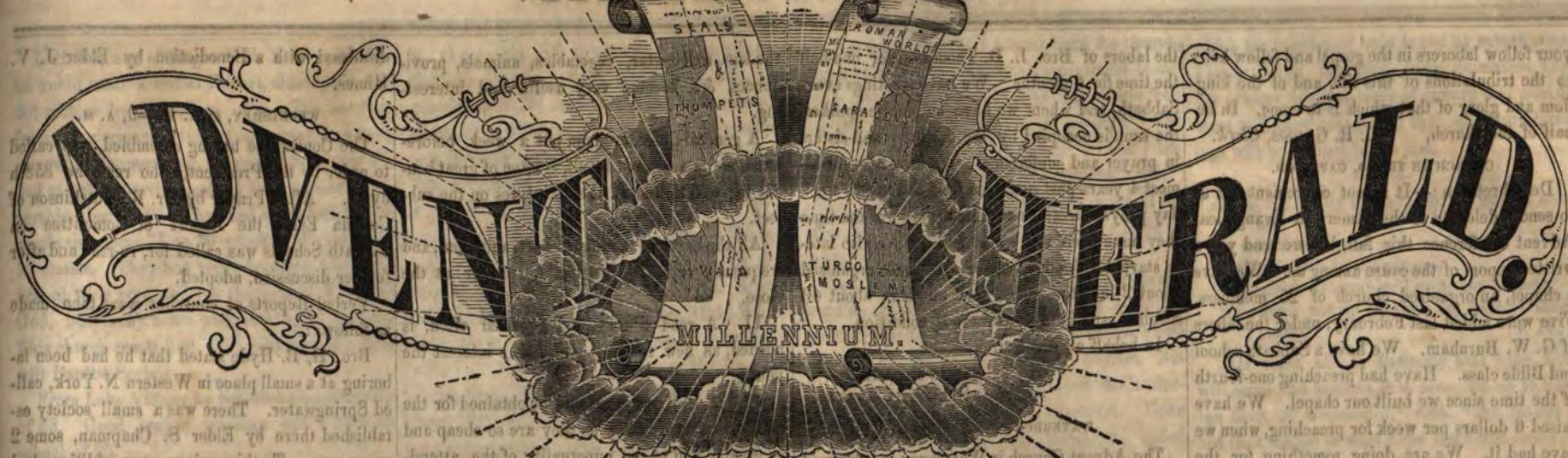
Cordova, Rock Island Co., Ill.....O. N. Whitcomb.

De Kalb Centre, Ill.....Charles E. Needham.

Cincinnati, O.....Joseph Wilson.

Dunham, C. E.....D. W. Sornberger.

Durham, C. E.....J. M. Orrock.



WHOLE NO. 958.

BOSTON, SATURDAY, OCTOBER 1, 1859.

VOLUME XX. NO. 38.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.

J. V. HIMES, *Committee on Publication*.
J. PEARSON, JR. *on Publication*.

TERMS.

\$1, in advance, for six months, or \$1 per year.

\$5, or \$10 will pay for six copies, sent to one address, for six months.

\$10, or \$15, for thirteen months.

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1, amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

THE AURORA BOREALIS.

The North! the North! from out the North,
What founts of light are breaking forth,
And streaming up these evening skies,
A glorious wonder to our eyes.

It mounts, it spreads, it parts, it plays,
A thousand forms, a thousand ways.
The moon, to hide her silver crown,
Behind the hills is sinking down:
The silent stars more fixed appear,
To watch the blazing o'er their sphere.
The North! the North! ah! who can tell
What fires in thy cold bosom dwell,
Or e'er the grand arcana know,
Such scenery o'er the heavens to throw?

It fades! it shifts! and now appears
An army, bright with shields and spears,
That, winding on in proud array,
Up the blue heights pursue their way,
With waving plumes and banners, where
No eagle's wing e'er cleaved the air.
In serried ranks they're seen awhile;
Then, twining off, in thin defile.
Battalions, now again they march
Beneath the high triumphal arch,
And while the vast pavilion spreads,
Gold-fringed and tasseled, o'er their heads,
A zenith loop superbly holds.
Its emerald, green, and purple folds.

'Tis changed! a city looms to sight,
With towers and temples shining white!
Behind it snowy mountains rise—
Before, a foaming ocean lies,
And eager throngs impetuous sweep
Fast downward to that yawning deep;
Then pressing on the crumbling shore,
Drop off, and all are seen no more!
Their mansions melt in waning fire,
While fast the mound and sea retire.
The North! O, who can view aright
But He who said "Let there be light"—
Himself a glorious mystery,
Throned in His calm eternity?

H. F. GOULD.

American Evangelical Advent Conference.

The First Annual Meeting of the American Evangelical Conference convened at Providence, R. I., in the church of Yahweh, on Tuesday, Sept. 13th, 1859, at half-past 10 o'clock, with Elder L. Osler, Vice President, in the chair.

The opening services were conducted by Eld. D. I. Robinson, of New York.

The Recording Secretary, F. Gunner, being called upon to state before the Conference the reason assigned for the absence of the President, proceeded to read a telegram informing the Conference that owing to a sudden death in the Church at Newburyport, he would be detained until the afternoon. Whereupon the Secretary

read the President's opening address, forwarded to him by letter.

PRESIDENT'S ADDRESS.

By the mercies of a Divine Providence, we are permitted to assemble as the annual Conference of believers in the speedy return of the Lord Jesus Christ.

These gatherings have, from the first, exerted a strong salutary influence on the best interests of our cause at large.

In the beginning of our existence as a people, when the glorious doctrines we profess were acknowledged by multitudes, these conferences were marked by an interest perhaps without a parallel in the history of any religious sect of modern times. But when the freshness and fervency of these truths had passed away, it became evident that many were like the one described in the parable of the sower; "who received the seed into stony places; the same that heareth the word and anon with joy receiveth it, yet hath not root in himself: for when tribulation and persecution ariseth because of the word, he is offended."

Also extraneous questions, elevated to an undue importance, have served to distract, and sunder from the main body numerous little factions, each with their own sectional purpose. Hence for some years we have convened under circumstances of considerable discouragement; yet not without profit, and the hope of better days.

In our ministerial hopes we have not been disappointed. The past year has been one of uncommon prosperity. God has seemed to set his seal of approval to our work of permanently organizing this Conference, and the bringing into existence the A. M. A. for the better support and more efficient promulgation of the blessed truths we hold so dear. New churches have been raised up; many sinners have been converted, and new fields of labor opening for our improvement, and young men are consecrating themselves to the public service of this holy enterprise; and our organ at Boston is being better sustained.

Hence we gather to this convocation under circumstances of much encouragement. And we most earnestly and devoutly invoke the presence and blessing of our Head, that we may have a successful, harmonious conference—able to devise such measures as will be for the welfare of our mission; that we may enjoy a gracious outpouring of the Holy Spirit in our midst; that this community may derive some benefit from our public services; that this church and its pastor be comforted, and that we may return to our different charges and homes, filled with love to him who is the fountain of all our spiritual enjoyments.

The minutes of the conference were then called for, read and received. It was then

Voted, That Messrs. Robinson, Child, and J. G. L. Himes be appointed a committee to ascertain the names and address, and to examine the credentials of delegates to this conference.

The Conference now sung the hymn 701.

On motion, Resolved, That the letters and reports sent from various churches, &c., to this conference be read by the Recording Secretary.

Letters were then read from churches as follows:

LOW HAMPTON, (N. Y.) CHURCH.

Dear brethren: Feeling a lively interest in the

welfare of our common cause, it is our desire and shall be our prayer, that God may direct you in all your deliberations to his own glory.

Bro. H. Bundy, who is our pastor, is the delegate of our choice, who will fully represent our present state of prosperity. Our church numbers forty-nine members. It was organized in 1850, under the labors of Elder D. Bosworth, who officiated as our pastor and labored efficiently in maintaining the interests of the church till the spring of 1855; at which time Elder J. P. Farrar became pastor. He labored with us two years and a quarter, and was very highly esteemed by all. Last fall our present pastor commenced labor with us. The Lord blessed us with the outpouring of his Spirit, and a number were converted to God.

At different times we have been favored with the labors of others, who have been instrumental of much good. As a people we have been exalted to heaven in point of privilege. Our Christian graces hardly correspond with our light. It is hoped that there may be more consecration to the work of God, that others seeing our good works, may be led to glorify Him.

Prejudices which formerly existed have mostly passed away. Our new chapel became too strait for us, and we now worship in the old Baptist house. The community generally are interested to hear. On the whole, we consider our future prospects cheering.

We have an interesting Sabbath school and Bible classes. In behalf of the church,

W. M. S. MILLER.

H. BUCKLEY.

CHURCH IN BOSTON, MASS.

The Evangelical Advent church worshipping at the corner of Hudson and Kneeland streets, Boston, numbers 125 members. Of these 77 reside in the city, and 48 are living in places adjoining, or at a distance.

For a year or more past, this church has been without the labors of a settled pastor; but under the occasional ministrations of Eld. Himes, (who has performed the duties of a pastor when at home) and transient supplies, the church has been preserved, without diminution in numbers or interest. They still feel, that by God's grace they will fulfil their part in the proclamation of the gospel of the kingdom to the end.

JOHN G. L. HIMES, Clerk.

CHURCH IN PROVIDENCE, R. I.

Beloved brethren:—In the name of our Lord Jesus Christ we greet you.

We welcome you to our city, our church, our homes and our hearts. We hail you as co-laborers in a common cause. Long and nobly have many of you been contending for the claims of your coming Messiah, and amid discouragements and gloom your faith has been manifested so that our hearts have been cheered by your consistent steadfastness. Some of you have more recently espoused this cause, which by men may be despised, but which has ever been dear to him whose gospel you preach, and whose coming you proclaim.

Our prayers have ascended the throne, that your visit with us would be a mutual blessing, and that the cause we so much love, would be greatly advanced by your deliberations and decisions.

The church in this place feel under renewed

obligations to the great Head of the church for the measure of success which has crowned the efforts of his people, by additions to our number from time to time, of such, we hope, as shall be saved in the everlasting kingdom of our Lord and Savior.

For the last four months we have seen no very marked manifestations of the workings of the Divine Spirit among us. Our social meetings for the most of the time, have been characterized by a good degree of spirituality.

Since our last report, we have no deaths to record. That fell monster has not been permitted to invade our ranks, to take one of our numbers. We have added by letter 12, on profession 17. Total added 29. Dismissed, 4. Dropped, 2. Excluded, 2; leaving our present number 164. In behalf of the church,

ANTHONY PEARCE, Clerk.

CHURCH IN SALEM.

This church the past year, has been under the pastoral care of F. Gunner, who has been faithful in holding forth the Word of Life.

During this time there have been added to our numbers 7; three have fallen asleep in Jesus; one dismissed; present No. 105.

On Lord's day, we have in the morning, a prayer and conference meeting. Preaching afternoon and evening, with good congregations. We have a weekly prayer meeting, generally well attended and interesting. We have a Sabbath school (including two Bible classes) numbering 52, under the superintendence of Bro. Isaac Winchester. We have had our trials in common with the household of faith, but we are hoping to enter that rest that "remaineth to the people of God," at the appearing of Him who is our life.

CHAS. G. WILLEY, Clerk.

WESTBORO' (MASS.) CHURCH.

Dear brethren:—The past year to us, has been one of prosperity and unparalleled success in our community. Some more than one year ago, we erected a commodious place of worship, and secured the labors of Elder O. R. Fassett, who is now our pastor.

In him we are perfectly united, there are no schisms or divisions of any kind among us. We are a happy people, united in the bonds of peace and love, striving together for the hope of the gospel, and to bring mankind to a knowledge of the truth as it is in Jesus, that they may be saved in the day of the Lord.

The number of members at the present time is fifty-five, seventeen of which have been added the past year under the labors of our much esteemed and devoted pastor. Some of our number during the year have removed from us to other churches, but the angel of death has taken none. For this we praise the Lord.

We have a flourishing Sabbath school connected with our church, under the superintendence of our Bro. G. H. Child, whose interest and labors for the school are fully appreciated. The school numbers 50, and is doing well. Our meetings are well sustained, both as regards numbers and interest. The Lord has given us favor in the eyes of the people and we feel that the way is now open for enlarged usefulness, and to sow the seed, which shall produce an abundant harvest.

With hearts of love for the church universal, and waiting with you for the redemption to be brought at the revelation of Jesus Christ, we are

your fellow laborers in the gospel and fellow heirs to the tribulations of this life, and of the kingdom and glory of that which is to come. In behalf of the church, C. R. GRIGGS, Clerk.

CHURCH IN TRURO, CAPE COD.

Dear brethren:—It is not convenient for us to send a delegate to the American Evangelical Advent Conference this fall, but we send you a written report of the cause among us. We have a chapel, an organized church of 25 members. Five were added last February, under the labors of G. W. Burnham. We have a Sabbath school and Bible class. Have had preaching one-fourth of the time since we built our chapel. We have raised 6 dollars per week for preaching, when we have had it. We are doing something for the cause of missions. This year we have \$30 subscribed, of which one half is collected. We held our regular prayer and conference meeting through the year. We greatly desire a preacher to commence labors with us the first of December and continue three or four months, or as long as we can support one. Bro. G. W. Burnham is the one we desire, as he is acquainted with the nature of the cause among us, and highly esteemed by all, especially the young. Prejudice is yielding to the truth, many begin to see that we are not following cunningly devised fables, but are building on the foundation of the prophets and apostles, Jesus Christ being the chief corner stone. The way is open in other places, and a desire to hear of that faith which was once delivered to the saints. D. RICH.

The following came in subsequently.

CHURCH IN NORTH ABINGTON, MASS.

Beloved brethren:—We submit the following particulars relative to ourselves as a people. Our organization was effected by the assistance of Elder I. R. Gates, about ten years ago, comprising sixteen members. We mutually covenanted to take the Scriptures as our only rule of faith and practice. We number at the present 33 members—11 males and 22 females. Dismissed during the past year, 7. Expelled 2. Received, 8. One has recently been converted among us, who will probably unite with the church. This, with clear indications of the Holy Spirit's work on the hearts of others, encourages to labor without fainting, to save the lost.

In our Sabbath school, which numbers about 25 scholars and 5 teachers, more interest is felt than formerly. As a church, we have been too indifferent in this important branch of christian labor. We will try to be more faithful.

Brother Chase Taylor, who has been our pastor for the last nine years, and a faithful servant for Jesus' sake, is highly respected in the community, and warmly esteemed by the people of his charge.

In consequence of our congregation being locally quite scattered, the attendance on Sabbath is rather small. Another probable cause for this is the inconvenience of our place of worship.

Prejudice does not exist to any great extent against us; and we hope with the divine blessing to see the cause of our coming Lord more abundantly prosper in this section.

AMBROSE HOLLIS, Clerk.

CHURCH IN NORTH SPRINGFIELD, VT.

Dear Brethren:—The advent Church in this place commenced its existence in December 1855, under the labors of Horace Bundy, at which time the church was organized by Bro. I. H. Shipman and something like 44 joined. We have had frequent additions to the church ever since and it now numbers in all 69 members, 5 have died, and we trust gone to their reward, and 3 have left us, leaving our present number 61 members. The church have had some trials to pass through and some are rather low in their views; but still they are mostly trying to live for the heavenly land.

We lost our place of worship by fire in the spring of 1856. The society was small and poor at the time, and it seemed about impossible to raise funds sufficient to build a house of worship—but we finally, with the blessing of God erected a convenient house of worship and it is all paid for.

We have had preaching for a great part of the time for the 3 past years; have lately secured

the labors of Bro. L. D. Thompson for one-half the time for 6 months. We have meetings every Sabbath, and when we have no public speaker, the time is occupied by the brethren and sisters in prayer and conference. We have also for almost 4 years past sustained from one to two week day prayer-meetings and for the most of the time they have been well sustained. Have also lately started a Sunday School. It was organized about 2 months since, now numbers about 40 scholars, and is in a prosperous condition.

In behalf of the church,

ORIN ROBERTS.
SYLVESTER BURKE.

WATERBURY (VT.) CHURCH.

The Advent Church in Waterbury is composed of about 60 members, and has preaching half of the time regularly, and occasionally the other half is supplied. The balance of the time we have a meeting and Sabbath school. Our Sabbath school, and Bible classes, consist of most of the adult members of the church and about 20 to 25 children; 4 teachers for children and 2 for Bible classes. We have a small Library.

It is our wish and intention to have a settled pastor as soon as a proper one can be secured. G. J. COLBY, Superintendent of Sabbath Sch.

Prayer was then offered by Rev. R. H. Conklin of Providence.

On motion it was

Resolved, That all ministers and lay brethren in sympathy with the objects of this Conference are invited to take seats with us and participate in our deliberations.

Adjourned with benediction until 2-12 o'clock p. m.

The opening services of the afternoon devotional session were conducted by I. H. Shipman, of Sugar Hill, N. H. and Lemuel Osler of Providence.

O. R. Fassett of Westboro', preached an excellent discourse upon the "Ministry" founded upon Matt. 9:37, 38.

After the Benediction, the Conference held a business session, and listened to a report from the Committee on Sabbath Schools, which was adopted and variously discussed, by Bro. J. V. Himes, Osler, Child, Wells, Gunner, Bliss, Clark, Phelps, Robinson, Clapp, and Bosworth.

The Conference was unanimous in the opinion that Sabbath School Excursions needed some restrictions, much caution and guardianship in order to avoid evil results.

The following is the Report of Committee on Sabbath Schools.

The Best mode of Conducting Sabbath Schools.

1. They should be opened punctually at the time.

2. They should be commenced by singing a few verses in a lively, brisk tune; not slow, dull, dragging.

3. A few verses of Scripture should be read plainly, and but a few. No long chapters. Prayer, but short, varied, earnest.

4. An explanation, or application, if brief and pointed, adds to the interest of the service.

5. The lessons then should follow for 30 to 40 minutes, each teacher constantly doing their best to instruct, interest, and impress the class with the great truth of the lesson.

6. During this time the Librarian should quietly pass books to each teacher, exchange.

7. Order and quiet should be kept by each teacher over his class and by the Supt. over all; which is best done by so occupying and interesting as to keep attention.

Usually it is best to have question books, as scholars can study their lessons better, and but few teachers have time, or the talent on the occasion to draw out the sense, and keep the interest of the class up.

9. Question books should be obtained and used in such order as to give a connected instead of a desultory course of study.

10. When the time is expired, it is useful to question the school on the lesson and have simultaneous answers from the whole school, if on the same lessons, or by classes, if in different lessons. These questions should be such as they can answer, if they have well studied the lesson. Questions sometimes on the objects of nature, as

the sun, moon, star, vegetables, animals, providences, &c. become very useful and interesting.

A general question given out a week beforehand, to be answered by all, is often of great benefit for each to find all the scriptures on the subject.

All the services should be short, animated, and frequently varied. Singing or prayer at the close.

11. A good library, and renewed often, is needed, as new reading and books interest the young.

12. A S. S. paper should be obtained for the children of each family as they are so cheap and so greatly add to the punctuality of the attendance.

13. They all should be Bible classes properly, and old and young should attend them; as the example of parents is more influential than precept, and the grown up need the benefit as much as the young.

14. Visitors should be invited to attend and address the school, and facts and narratives from other schools given.

15. Exhibitions occasionally, (if not for display but to give a fair view to the public of what the school has done and is doing) may be of use to community and the school.

16. Excursions are of doubtful value unless carefully conducted, as they are expensive, and very apt to degenerate into a mere jolly, rude time. If the expense were laid out in the school it would be better.

17. All should aim at the immediate salvation of the scholars, by the truth and grace, and nothing to dissipate this feeling should be countenanced, but prayer and constant effort for it should be made. In order to this, whenever possible, all the officers and teachers should be persons of living and active piety.

18. A teachers' meeting should be held often whenever practicable, to study the lessons, and to consult, and adopt means for more effective operations.

19. The preacher should attend and overlook the school often, and occasionally address the school and preach to the young.

20. Still, a school will not be raised or flourish if the superintendent, teachers and parents do not love the work, and feel their responsibility; and thus unitedly, zealously and patiently enter into it.

21. Surely the motives are urgent enough, and the interests near and dear enough, to move every heart that loves God to work.

22. A constant sense of dependence on God and faith in his blessing, are requisite, and it is important to have a deep sense of the depravity and dangers of the young—especially in our day. This keeps us steady and cheerful in the work.

God's blessings have been wonderfully given to the S. School. 100,000 precious souls, the past year, are the fruits, in our land; and yet that is not a 20th of the scholars; and these are but about one third of the children of the land—not one half who should and might attend.

23. Maps, charts, prints, &c. are of great use in illustrating many subjects to the eye.

24. Collections should be taken for its benefit.

25. A monthly review is a profitable exercise.

The Conference adjourned to meet Wednesday at 9 a. m. and was dismissed with prayer and benediction by Eld. D. I. Robinson.

In the evening there was a Sabbath School exercise in the body of the church, and a discourse on Sabbath Schools by Elder D. I. Robinson, of New York.

The Sabbath School Exercise was deeply interesting and creditable to all concerned. At its opening 3 youthful members repeated the prayer of Solomon, offered at the Dedication of the Jewish Temple. The throne of Grace was then addressed by F. Gunner, of Salem. Then followed a series of Historical and Expository Recitations interspersed with sacred songs. At the close of the address, by request, Rev. R. H. Conklin of Providence offered a few well chosen and appropriate remarks. And the meeting was

dismissed with a Benediction by Elder J. V. Himes.

WEDNESDAY, SEPT. 14—9, A. M.

The Conference having assembled, was called to order by the President, who read the 858th hymn. After Prayer by Dr. R. Hutchinson of Canada East, the Report of Committee on Sabbath Schools was called for, re-read and after further discussion, adopted.

Verbal Reports of churches were then made as follows:

Bro. H. B. Hyde stated that he had been laboring at a small place in Western N. York, called Springwater. There was a small society established there by Elder S. Chapman, some 2 years ago. To this society some additions had been made. 4 members were added last Fall. Present No. about 23. They have regular preaching in private houses, or in the various churches of the place. Their Prayer and Conference meetings were quite interesting. They were united in spirit. No schisms, and were waiting in company with those of like precious faith for the coming Lord.

Deacon Lunt of Newburyport stated that at a meeting of the church in that city it was voted that any of the brethren of the church who may attend the Conference at Providence R. I., be authorized to act as delegates in behalf of the church.

The condition of the church in Newburyport was good. The interest was thought to be increasing. They had changed their plan of services for the Sabbath and found that the plan worked well. The morning was occupied in a general Bible class, the Pastor presiding. Preaching in the afternoon, and prayer and conference in the evening.

They had a Sabbath School of about 75 members, and were united.

Elder H. Bundy from Mt. Holly, Vt. said the church there numbered over 60 members and was prospering. The attendance on Sabbath was large, and their place of worship was well filled. Additions the last year, 13. Expelled 1. In the prayer meetings there was good interest when he left home. At their last meeting one was hopefully converted and one was seeking for peace with God.

D. Bosworth reported the condition of the church in Brooksville, Vt. as promising. Membership, 39. Dismissed 1. No deaths. They had been called to meet very strong prejudices, but were gaining a position, and hoped yet to live and to be strong in God. He also reported the church in Bristol as numbering 40 members, but at present without regular preaching.

G. W. Burnham stated that he had been laboring as a missionary in various places, but was not prepared to present any Report direct to the Conference now in session. He would be ready to report the result of his labors in proper time and place to the Massachusetts Missionary Society. He would say however that in Templeton and Haverhill the churches were expecting better days.

Elder J. H. Clark arose to report in general respecting the cause in N. Hampshire, but as the verbal reports then being received were from particular churches, the President ruled that such report would not be in order at that stage of the proceedings.

Father Coburn stated that the church in Haverhill felt much encouraged in view of the future good of the cause of Christ among them, and he hoped that their recent organization would become efficient. Bro J. H. Clark had been preaching for them the last few Sabbaths and was to visit them again.

Bro. A. H. Brown reported from the church in N. York. Present membership was about 40. The church was living in harmony and felt disposed to persevere to the end. The members lived at a distance, but came out to hear the word. Since May last Elder D. I. Robinson has been their Pastor. The congregation had about doubled. Additions for the year 7. The church had decided to hold meetings in Brooklyn, Williamsburg, and Jersey city.

Elder Robinson conducted an interesting Bible class, but at present they were without any Sabbath School.

I. H. Shipman of Sugar Hill, N. H., said that he would make a verbal Report, although it was not such as he desired to offer. The reaction from the glorious revival of last year, had been somewhat discouraging, although 5 had been added to their church—making their present membership about 200. They had a Sabbath school numbering some 75 to 80 scholars, divided into 12 classes. They had many brethren who were firm at their post, and felt thankful to Almighty God, but many more were lacking in interest. This church meets half the time with the Free will Baptist Society.

From Lake Village he reported a membership of 53. Good prayer meetings and a Sabbath school of 25.

In Whitefield the church was comparatively prosperous under the labors of their pastor, Eld.

W. H. Eastman, who, although in full sympathy with the A. E. A. C., was not present to report. They have a Sabbath school, Bible class, and an improving choir. Also at Merideth Neck, N. H., there was a small church striving to uphold the truth of the gospel. Occasionally he gave them a call. They have preaching but a part of the time.

The committee on church order begged leave to report in part, and submitted the following, as a church compact.

The committee on churches beg leave to submit the following as a covenant for the use of churches.

CHURCH COMPACT.

Having, as we trust, been called into the grace of our Lord Jesus Christ, we regard it our duty to unite together according to the teachings of the New Testament and practices of the Apostolic church, as a church of God, for the advancement of truth, the salvation of men, and the performance of all the duties enjoined on disciples by the Great Head of the church.

In view of these things we hereby declare our faith in the Bible, as being a creed sufficient under God's blessing to regulate the belief, experience and practice of the church, and we therefore covenant together in the presence of God and the elect angels, that by the grace given to us, we will walk according to the teachings of Christ and his apostles; submitting ourselves to one another, according to the same rule.

The report of this committee was recommitted.

The Committee on "Missions," begged leave to submit a report in part, and asked for an extension of time, which was granted.

Extracts from the following letters were then read by Elder Pearson, who added some verbal statements:

Dear Bro.---I believe there has been no census taken in Canada since 1851; at that time, according to the published report, there were in Canada East 1369 Adventists, in Canada West 663, and in both Provinces 94 Millerites; making a total of 2126. Of these 726 were in Stanstead Co., C. E. How the statistics would stand now, I know not; but should think there has been an increase within eight years. There are at least 12 organized churches in the Eastern Province, beside a number of societies not regularly organized that sustain prayer-meetings and preaching a portion of the time. It is doubtful if more than half these churches have a Sunday school connected with them. There is a great lack of ministerial labor, and of a systematic course of action. Could efficient laborers be obtained for this field, they would be supported, and much good would be done.

J. M. ORROCK.

Dear Bro. Osler:—I am unable to give you the information you desire in relation to churches, Sabbath schools, pastors of churches, &c., from the fact that our brethren are in the habit of reporting verbally at our conferences, without statistical definiteness; therefore I am not in possession of the information you need.

Cheerfully would I aid you if in my power.

Yours truly, T. M. PREBLE.

Dear Bro. Osler:—There are many societies and companies in Maine who are Adventists not organized. There are about 20 churches organized—viz. 1st, in Richmond, 15 members, and about 8 more as good, but do not join church; 2d, Hallowell, 11 members, no Sabbath schools

in either now, 3d, Brunswick, 17 members, a Sabbath school of about 15 scholars, 4th, Yarmouth, about 30 members, a Sabbath school, of about 50 to 60; 5th, Poland, about 30 members—a Sabbath school; 6th, Raymond, 40 members, 7th, Livermore 39 members, 8th, Belgrade, just organized, only some 5 or 6, but will be 30 or more, who are now ready to join—a Sabbath school; 9th, Augusta, about 20, but lately divided by Cummingsism—no school; 10, Bristol, 12; 11th, Newcastle 7 members, 12th, Whitefield, about 10; 13th, Somerville, 8 members, a school of about 20; 14, Brewer or Holden, 15th South Hope, about 20, 16th, Hartford, 17 members, 17th, East Livermore, a new society, but not yet organized; 18th, Portland, 19th, Kennebunk, 20th, North Port, 21st, Sears Port.

There are besides these about 25 or 30 towns where they either stately or occasionally hold meetings and have more or less Advent society. Some of them have stated preaching. I am not able to say how many. Of the churches organized, there are few with pastors. I have served as pastor in Richmond church, 5 years, yet as an Evangelist all over the State. Several others do the same; but I may say about 10 of the churches have stated preaching, and 6 have pastors.

We have but one superannuated preacher—Bro. N. Smith. But many of us soon will be, if we work and drive 6 days and preach the 7th. Yours in the blessed hope, I. C. WELLCOME.

At this stage, the chairman of committee on church order stated that he was prepared to report in full. His report was read, and the 1st part, or church compact, after amendment, was adopted. The 2d. part, a church covenant with Articles of Faith, was read, and voted to be laid upon the table, with the provision that it should be called up in the P. M. Session.

Anthony Pearce, Treasurer of the A. E. A. C., submitted his report, as follows:

TREASURER'S REPORT.

1858.	Dr.	
Nov. 4 To amount paid J. V. Himes, bill,	5.12	
F. Gunner, bill, 2		
L. Osler, bill, 3		
G. W. Burnham, bill 1.50		
D. I. Robinson, bill, .75		
Dec. 18 Blank book	1.12	
1859.	Dr.	
Sept. 10 " Cook & Danielson bill for adv. conference 2		
Knowles & Anth'y bill 2.50		
13 Balance to new account	4.35	
1858.	Cr.	
Nov. 4 By collection at Worcester conf. 12.34		
Dec. " am't rec'd of Haverhill church, 5.		
1859. " " Salem 5.		
Sept. 7 " " " 5.		
Sept. 13 By balance (bro't down) 4.35		
JOHN PEARSON JR., Pres't.		
F. GUNNER, Sec'y.		
(Concluded next week.)		

He is no Judge of Preaching.

The North Carolina Christian Advocate, published at Raleigh, in its issue of 21st ult., gives the following anecdote of Gen. Jackson, in illustration of his extraordinary knowledge of human nature. It was given to Gov. Ellis by President Buchanan during his recent visit in North Carolina, and was told by Gov. Ellis in an address to the students of Trinity College at the late commencement:

When President Jackson appointed Mr. Buchanan Minister to Russia, the friends of a certain gentleman solicited for him an appointment as secretary of legation. Although the qualifications of the gentleman were unquestionable, and his friends numerous and influential, Gen.

Jackson pertinaciously refused to give him the appointment. And he explained this refusal to Mr. Buchanan by saying, "He is no judge of preaching." "How is that?" asked Mr. Buchanan. "Why," said Jackson, "I attended the Methodist church a Sunday or two ago, and heard a most able and eloquent sermon by Dr. Durbin. It was the logic of the gospel, set on fire by the fervid zeal of devotion to Christ. The effect was very great upon the congregation. All

the eternal God. As I passed from the church, this gentleman for whom the appointment is solicited joined me, and broke upon the solemn feeling the sermon had inspired by saying: "The preacher has given us a very poor sermon; nothing new in it, only a mere declamation." "Sir," added the old General, "that man is not fit for office, he is not fit to be trusted, because he is no judge of preaching."

And Gen. Jackson did not appoint him to the legation of Russia. How he was to infer disqualification for the office from want of just views of a sermon, the President did not explain. But the future history of the man proved the instinctive foresight of Jackson into character. Upon Mr. Buchanan's return from Russia, he called upon the President, whose first words, after the salutation, were, "I told you that man was not to be trusted, because he was no judge of preaching, and sure enough he has been unfaithful to the trusts reposed in him." And so is was, the gentleman had become guilty of a breach of all the principles which are dear to a man of honor and integrity.

This incident gives us an interesting glimpse of the peculiar character of Gen. Jackson, and is quite suggestive to persons who make or hear criticisms on sermons.

Religion at the Sandwich Islands.

A missionary says in a recent letter:

"There has been manifested by many a disposition to return to their old heathenish practices; especially on the island of Oahu. One of these is the Hula, or dancing. The whole influence of the Hula is most demoralizing and degrading. The dress of the performers, the dance, and the song are all alike debasing. The dress of the dancers is most shameful, their movements abominable, and their songs lascivious. And it has been publicly asserted that these dances are more objectionable, as now practised, than in the time of the deepest heathen darkness—and that they tend to promote licentiousness, to foster idleness and ignorance, to cause poverty, famine, disease and death; as it is licensed at Honolulu, it will not be confined there. The prevalence of the Hula has been quite general on Oahu, and everywhere with like results. To attend the Hula, the native has left his cattle uncared for, and his house, through which the rain found its way, unrepaired. Children have left their schools, and church members the religious meeting, to be present at the Hula. The number of church members found at the Hula has, however, been comparatively small.

"This letter will doubtless surprise many who have been accustomed to regard the Hawaiians as a Christian people, far advanced in civilization; but the friends of these islands wish to know the truth, and they ought to know the truth, how much soever it may conflict with cherished ideas and hopes."

EXPOSITORY.

(Concluded.)

Prophecy of Zechariah.

BY THE EDITOR.

CHAPTER XIV.

And it shall be that whoever, Of all the families of the earth, Will not go up to Jerusalem To bow down to the King Jehovah of hosts, Even on them shall be no rain." v. 17.

Dr. Moore admits that "It is not meant to be implied that at the time predicted there shall be such disobedient persons, for in v. 16, it is clearly implied that there shall be none of such."

As "it shall come to pass that every one that is left of all the nations," shall "go up from year to year," it surely follows that there can be none remaining who will refuse thus to go up. Those who would have refused, had they remained, must therefore be all destroyed in the predicted "plague," with which the Lord will fight against those nations.

The withholding of rain produces famine. God now sends rain on the just and unjust; but then the good and evil will be separated, and the good alone will share in the promised blessings—for

which the sending of rain is put by substitution. This scripture, therefore, is an intimation, that the present mingled state of reward and punishment will have ended, and that all future blessings will be limited to the just.

"And if the family of Egypt go not up and come not,

So will there not be rain on them, But there will be the plague, Wherewith Jehovah will smite the nations, Who come not up to keep the feast of tabernacles." v. 18.

This verse affirms distinctly that "the Lord will smite the heathen that come not up to keep the feast of tabernacles," with "the plague;" but that plague is what "the Lord will smite all the people" with "that fought against Jerusalem"—every one that is left of which "shall even go up from year to year to worship the King." Their election, whether to go up thus to worship or not, is made before the Lord goes forth to fight against them. If they know not God or obey not the gospel, the plague consumes them, and they have no share in the blessings bestowed on the justified. But those who accept of the offered mercy will be the left of all nations, and will participate in the promised rain—the blessings which will be denied those who are gathered out of the kingdom.

"This will be the punishment of Egypt, And the punishment of all nations Who come not up to keep the feast of tabernacles." v. 19.

The "punishment" here referred to, is evidently the "plague" spoken of in the previous verse. It will be alike the portion of Egypt and of all nations, who refuse the offered gospel of the kingdom. The "rain" is the portion of the just and the "plague," that of the unjust—Egypt being prominently mentioned, because it has been prominent as an oppressor. The plague to one and the rain to the other, are thus the respective portions of the children of the wicked one, and the children of the kingdom, when the wicked shall be severed from among the just, and they each enter on their eternal reward.

"In that day shall there be on the bells of the horses, Holiness to Jehovah; And the pots in Jehovah's house Shall be like the bowls before the altar, And every pot in Jerusalem and in Judah Shall be Holiness to Jehovah of hosts: And those who sacrifice shall come and take from them, and boil in them: And in that day, there shall be no more a Canaanite in the house of Jehovah of hosts." vs. 20, 21.

Such is the glorious finale of Zechariah's vision of Israel's future—a condition of perfect and uninterrupted holiness.

"Bells" for "horses," were partly for ornament and partly to find the animals easily when they strayed. The marginal reading is "bridles," or trappings of the horses, "as the Chaldees explains" the Hebrew word—(Lowth.) "Holiness to the Lord," was an inscription graven on a plate of gold and worn on the forehead of the Jewish high priest (Ex. 28:38); and it was significant of his being consecrated to the Lord's service. The same inscription on articles of trifling value, indicates that, in the glorious period here predicted, the most insignificant, as well as things of greater importance, will be equally consecrated to the service of Jehovah. It thus brings to view a period of perfect holiness, of entire sinlessness.

The farther affirmation that even the "pots," used for boiling, receiving ashes &c., shall be like the bowls before the altar, confirms the foregoing interpretation, that all things are thenceforth alike sacred, and that there is no longer to be any distinction between things sacred and things profane. Even the most common and insignificant vessel, will be equally holy with the consecrated. There will then be absolute and universal consecration to Jehovah; so that sacred rites will no longer be limited to the office of the priest, but all will be priests; and any vessel will be equally appropriate for sacred purposes, as if they had been specially consecrated to such service.

The word "Canaanite" often means merchant or trafficker. It is here so rendered in the Chaldee

and Latin Vulgate, and most expositors so understand it. If such were its meaning, it would imply such plenty at home, as no longer to need supplies from abroad—it being a time when the "mountains shall drop down new wine, and the hills shall flow with milk," (Joel 4:18); when "the plowman shall overtake the reaper, and the treader of grapes him that soweth seeds. . . . and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them," Amos 9:13. The "Canaanite," however, was to the Jew an alien, who had no right to a residence there. When the Lord led Israel to the "land flowing with milk and honey," he said (Ex. 33:2) "I will send an angel before thee, and I will drive out the Canaanite," &c. The Israelites were forbidden to make any covenant, or to intermarry with them; and for disobeying God's requirements, the Lord left some of the Canaanites in the land to be scourges in their sides and thorns in their eyes, and did not utterly drive them out: and so "the Canaanites would dwell in that land,"—remaining a snare and a plague to Israel. The declaration, then, that "there shall be no more the Canaanites in the house of the Lord of hosts," is an affirmation that there shall not be an enemy, or an unbeliever there;—"house" by a metonymy, being put for the people of Jehovah.—Corresponding to this, is the declaration of John (Rev. 21:27), "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

The period predicted in this closing chapter, is identical with that in the closing chapters of John's vision in Patmos. Both bring to view the restored or recreated earth, the removal of the curse, the absence of all the ungodly, a condition of universal righteousness on earth, the Lord as the King over all the earth, and all the glorified saints as his eternal subjects. Sorrow will then have ceased, because there will be no sin; death, the consequence of sin, will no longer claim its victims; and tears, which are the outgushings of sorrow, will be forever wiped away. The groans of earth will have given place to exultant joy, the trail of the Serpent will be gone forever, and Eden restored will have succeeded to Eden lost. The kingdom of God will then have come, his will, will be done on earth as it is in heaven, the earth will be filled with his glory, and the righteous will shine forth as the sun in the kingdom of their Father. Blessed, happy day! may its coming be hastened, that all the redeemed may share its glad fruition,—at "the redemption of the purchased possession," Eph. 1:14, "ready to be revealed in the last time," 1 Pet. 1:5.



ADVENT HERALD.

BOSTON, OCTOBER 1, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Escaped of the Nations.

In our last we attempted compliance with the request of a correspondent to give him our view of a part of the last chapter of Isaiah; but by an error gave an exposition of a part of the 65th, instead of the 66th. We now redeem the pledge then given, and comply with our correspondent's wishes.

For, behold, the Lord will come with fire, And with his chariots like a whirlwind, To render his anger with fury, and his rebuke with flames of fire. For by fire and by the sword will the Lord plead with all flesh.

And the slain of the Lord shall be many—vs. 15, 16.

The "chariots," "sword," &c., of the Lord are elliptical metaphors, illustrating the instrumentalities by which the wicked will be destroyed. The figure is drawn from the ancient modes of warfare, in which chariots were an important agency. They were constructed so as to contain from one to twenty men, who discharged arrows and javelins from them, or, when driven into the midst of an enemy, leaped from them to cut down with the sword.—Long iron knives, or scythes, often extended from the ends of the axles, and spears in front of the horses; and when driven furiously into an enemy's ranks, they did great execution—the impetuosity of the attack, and the clouds of dust that were raised being illustrated by the simile of a whirlwind. Psa. 68:17—"The chariots of God are twenty thousand even thousands of angels." 2 Thess. 1:7-10—"To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

To plead, is here used in the sense of judgment, i. e. by the exercise of the predicted instrumentalities will be demonstrated the moral condition of all the human race—in their destruction or salvation—the great majority being those who will be slain.

They that sanctify themselves, and purify themselves In the gardens behind one tree in the midst, Eating swine's flesh, and the abomination, and the mouse, Shall be consumed together, saith the Lord.—v. 17.

Reference is here made to one of the heathen modes of purification or lustration, many of which were copied by the Jews. The word "tree," is not in the original; and "behind one," reads in the margin, "one after another,"—the meaning of which is not very obvious. Gardens and groves were favorite places of heathen resort for idolatrous purposes; and it is supposed by many that reference is made to the Syrian god Adad—the signification of which is One, and was their name for the sun. "In the midst," was in the most hidden part of the shades or groves where they worshipped, and performed their rites. As a part of their ceremonies, they ate the flesh of swine, and other abominable things of which the mouse was one. Lev. 11:29—"These also shall be unclean unto you among the creeping things that creep upon the earth, the weasel and the mouse, and the tortoise;" (v. 41) "and every creeping thing that creepeth upon the earth shall be an abomination;" (v. 7), "and the swine he is unclean to you." "Jamblichus

Syrus, in Photius, cod. 94, reckons mice among the several sorts of animals by which the heathens practised magic or divination . . . and Maimonides observes of the Zabians that they used "to offer to the sun," seven bats and seven mice."—Wm. Lowth.

"Vitrina," says Dr. Barnes, "supposes that the description in this verse is applicable to the time of Herod, and that it refers to the number of heathen customs and institutions which were introduced under his auspices." Taken in connection with the previous portion of the chapter, vs. 1-9, the idea is not improbable. In harmony with this view, the prophet, after showing in those verses the condition of the Jewish nation and the sudden enlargement of the christian church, brings to view, in verses 12-16, the reward of the saints and the destruction of the wicked. And then in this text he reverts again to the rebellious Jews and affirms their destruction;—which would naturally have followed (v. 11), had not verses 12-16 been introduced parenthetically, as an encouragement to the lovers of Zion.

For I know their works and their thoughts: It shall come, that I will gather all nations and tongues:

And they shall come, and see my glory.—v. 18.

The word "know" is not in the original, but is introduced by the translators to complete the sense—being found in the Syriac and Septuagint. Notwithstanding they sought concealment in the deepest recesses of the groves, for the practise of their rites, and thought to hide from God their rebellious purposes, yet He knew all their works and thoughts and therefore, as in 65:15, he would "slay" them "and call his servants by another name."

The gathering "of all nations and tongues," says Wm. Lowth, "may most probably be understood of the gathering of the Jews and Gentiles into one church." "Tongues" are put by a metonymy for the persons speaking different languages. Till this epoch, one nation had been the repository of God's law and the witnesses of glory; but having been tried and rejected, the church is to be recruited from all lands. The angel, (Rev. 14:6), was to "fly in the midst of heaven, having the everlasting gospel to

preach unto them that dwell on the earth and to every nation and kindred, and tongue, and people." Their coming to see God's glory, is a declaration that the redeemed from among them, and not the pious of one nation merely, will participate in and be the witnesses of the "abundance" of "glory" promised Jerusalem in v. 11, and of the infliction of the judgments on the wicked. As they are to be thus gathered, there is next presented the means, the use of which would result in their gathering.

And I will set a sign among them, And I will send those that escape of them unto the nations,

To Tarshish, Pul, and Lud, that draw the bow, To Tubal, and Javan, to the isles afar off; That have not heard my fame, neither have seen my glory;

And they shall declare my glory among the Gentiles. —v. 19.

It is a tenet in mixed-millenarianism, that those sent to the nations, are those that escape the destruction inflicted on the wicked at the end of the gospel age, predicted in verses 15, 16. This view however contradicts the express teachings of the Savior that the end will not come till all the nations have had the gospel preached to them. His words are, Matt. 24:14—"This gospel of the kingdom shall be preached in all the world as a witness to all nations; and then shall the end come." And the command which he gave his disciples, when about to send them to all nations, was (Mark 16:15) "Go ye into all the world and preach the gospel to every creature." As it is positively affirmed that this is to be done before the end, there cannot, at that epoch, be existing any nations to whom the gospel will not have been proclaimed. Those, who in accordance with this prediction were sent to the nations, could not be sent subsequent to the gathering of all nations to see God's glory; for when all nations should have been once thus gathered, as in v. 18, there would be none remaining, that would not have heard his fame nor seen his glory. At Christ's coming, (Rev. 1:7,) "every eye shall see him"—so that his glory will be visible to all. And farther, that no wicked nations will survive that epoch, for the gospel to be subsequently sent to, is evident from the entire discomfiture which is then affirmed of all God's enemies. Christ is to be revealed from heaven (2 Thess. 1:8) "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." And, at "the end of this world," (Matt. 13:41-43,) "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth: Then shall the righteous shine forth as the sun in the kingdom of their Father."

From what then do those escape who were to be sent to the nations? Said Peter, in declaring that Jesus was the prophet predicted by Moses to be raised up to the Jews, Acts 3:22,23, "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. By rejecting Christ, the Jews had subjected themselves to great temporal evils which were swift coming on them, and to eternal death,—to escape which was the great burden of the apostle's preaching. The Savior asked the Pharisees, (Matt. 23:33,) "How can ye escape the damnation of hell?" And Paul inquired (Heb. 2:3,4) "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with sign and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

The believing Jews did not neglect the words of Christ, and so escaped the temporal and eternal doom of their nation. When predicting the destruction of Jerusalem, the Savior commanded his disciples (Matt. 24:16,) to "flee to the mountains;" and it is a matter of history that not one perished in the siege: every Christian escaped, when the blood of other Jews flowed like water in the streets of Jerusalem; and they, with those who had before departed from that city, were the ones who were instrumental in evangelizing the nations who are mentioned in the text.

To "set a sign" among them was, by substitution to give them evidence by which all should know that those sent to the nations were apostolically commissioned. The Savior himself, Luke 2:34, "was set for the fall and rising again of many in Israel and for a sign which shall be spoken against." And when he said to his disciples, Mark 16:15—"Go ye into all the world and preach the gospel to every creature," he added vs. 17,18.—"And these signs shall follow them that believe: In my name shall they cast out devils; they speak with new tongues;

they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Those signs did follow: On the day of Pentecost the apostolic seal was given by the descent of the Holy Spirit, visibly symbolized by flames of fire. Acts 2:2-4—"Suddenly there came a sound from heaven, as of a rushing mighty wind, and filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

To be continued.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

I. C. Wellecome. Will insert soon.

C. M. Goodenough. It has not been overlooked, and will soon appear.

A. Brown. The other has been inserted, but will give this a place.

Thos. Hasebury. Will give in our next.

OUR FINANCES.—We have hardly alluded this year to the question of finance. We are however now in a season of the year when receipts are few, and when every dollar counts. Will those who are Stewards of the Lord, and have a heart to aid in heralding his appearing, set apart for this purpose their thank offerings as the Lord has prospered them?

A SOLEMN THOUGHT.—That we are all as a race, lost and unworthy sinners—that no one of us could ever hope to be saved by reason of any merit of our own—that pardon is freely offered to us through the gospel of the Son of God—but that God will forgive no one his trespasses, who does not from the heart freely forgive each and every one who may trespass against him.

May the Lord enable each and all of us ever so to pray the prayer He has taught us, that as you and we, dear reader, may lay our heads upon our pillows, all our burdens may be borne by One whose ear is ever open to the cry of all who truly call on him.

A CORRECTION.—In the Herald of Sept. 10, in announcing that Elder Himes came off triumphant at Exeter, we gave the impression that his detention in the house of the Sheriff "will not have been to his personal discomfort or pecuniary loss, as was evidently hoped for by his retaliating opponent."

Our impression was based on the letter of his son that followed: but a note from Elder H. in this paper makes the "pecuniary loss" and discomfort more than we anticipated, and we hasten to correct.

We had received from Elder H. an extended extract from his statement in the *Atlas and Bee*, giving more full particulars than the previous letters given in the Herald; but the doings of the Conference, and other matters prepared for this No., made it impossible to find room for it in the present issue. We therefore arranged for its insertion in the next Herald, but he has recalled it, and given the article referred to, which will correct any mis-impression that we may have unintentionally conveyed.

Bro. Bliss:—I wish to say a word to the friends of the Advent cause, in reference to the results of the outrage lately committed upon me at E. Kingston, N. H.

As regards the government, it has done good, by exposing the corruption of certain State and County officials. For the church, it has turned out to the furtherance of the gospel. For myself, it has given a triumphant vindication of my character, as well as of the wisdom of the course pursued in the affair. But to my family, it has been a sad affliction. Some of them have been very sick, and in need of the care of physicians, since the day of the arrest; and what the result will be, I know not.

My own confinement,—the loss of time, the expenses of sickness in my family, and those attendant upon my defence and release, with the damage to my business, (to say nothing of the sufferings of myself and family)—would not be made good by two hundred dollars.

I have been advised to prosecute the parties for damages, and have the means of doing so, without any doubt of success. But I could not do it, as a Christian: "Vengeance is mine, and I will repay," saith the Lord. I choose rather to suffer, than to retaliate.

I hope at some future day to be able to make my brethren and friends all abroad better acquainted with the facts of this singular case.

J. V. Himes.

Boston, Sept. 26, 1859.

The State of Europe.

The Herald's readers may think this a standing heading, and wonder what can be said that is new respecting it. It must be confessed that but little can be said definitely; but whatever can be said, to such conclusions as can be safely formed, should be duly communicated.

The Herald was not an alarmist during the continuance of the war; and it cannot now go the other extreme, and regard all the past issues as definitely arranged, when only doubt and uncertainty attend them. It would be very easy to fill a paper with surmises, and even with declarations made by sensational writers; but it is well understood that many prominent newspapers employ writers in their own offices to pen such, which are dated in various parts of the world, though coined out of their own imaginations, and are written to make the papers sell. A careful journalist will avoid copying these, and give his readers only such intelligence as may be relied on as fact, and such conclusions as may be safely based on it.

The cautiousness of the Herald respecting the aspects of the late European war was seen in the opinion advanced after the receipt of intelligence of the great battle of Solferino, and before news of the armistice that followed, that this battle must lead to an early peace, or that a general war with other powers would follow. The conclusion was justified before the issue of the next number of the Herald by the receipt of intelligence, first of the armistice, and then of peace—Napoleon giving as the reason for his course, that he could not otherwise avoid a general contest.

It would have been very easy, during that war, to have continually written, "It is the last war there will ever be."

"There will never be peace again."

"This war will extend to the consummation."

"The Lord will come before it closes."

"It is the war of Armageddon."

"Those have lost their faith who do not affirm it."

&c. &c. But the readers of the Herald are doubtless better satisfied not to have been misled by such vain and random statements, and not to have had their hopes excited by mere surmises; and they have doubtless learned to place more confidence in the statements that are here made, than they would be if they had been continually thus misguided.

It is purposed in the Herald still to continue this safe and prudent policy—to give all well authenticated facts as they appear, but to avoid flying off at a tangent on every mere random affirmation guessed at, or deliberately made by some hired writer of sensation articles. In accordance with this judgment of what is the proper course for a journalist to pursue, there is but little in the present aspect of affairs to indicate whether the European nations will, or will not, arrange the questions that are now at issue among them.

The last intelligence is by the Arabia, which left Liverpool on the 10th inst. This announces the suspension of the Zurich Conference. The questions at issue, therefore, remain unsettled, so that they are still uncertain. The report is made in Belgium, but denied in Paris, that England has proposed a European Congress on Italian affairs; it cannot therefore be relied on as correct.

The two great parties in Europe are, the reactionists, who hope to place matters as they were before the war, and the party of progress, who hope for a realization of better things. The reforms promised by Austria are delayed on various frivolous pretenses; and it is even questioned whether any such are seriously contemplated. The Italian States, also, that await the settlement of affairs at Zurich, are in doubt what course it is safe and judicious to pursue. It is plain that they are at the mercy of the rest of Europe, and the question is, how far will they be permitted to go, without being interfered with by France or Austria? It is also a question whether France will interfere in any thing they may do, or will permit Austria to interfere in any emergency. If not interfered with, those states may arrange their affairs as they please; and it now looks as if Napoleon did not design to prevent their so doing, and as if he did not purpose that Austria shall interfere.

There are various warlike rumors in Italy, and the several states are placing themselves on the best possible war footing. This is doubtless their best policy, whether they would thereby secure peace or be prepared for war.

There is reference in the English papers to a mysterious article in the official paper of Napoleon at Paris which has caused some uneasiness.

The London *Times* says the article implies that "in revenge for the conduct of the Duchies, Venetia is to be persecuted;" and it was thought to be "calculated to stimulate the Venetian provinces to a hopeless insurrection." The *Daily News* indignantly criticizes it, and analyzes, in an incredulous spirit the assertions it contains. The *Times*, in the same manner, remarks on the consistency of the Emperor in covering with reproaches the men to whom the destinies of Italy had been intrusted, because

they believed him, and openly declared to Austria that the *sine qua non* of Villafranca shall not be observed at all, but that as an offset she may treat Venice as she likes. The *Advertiser* regards the article as mysterious and ominous.

The following is given in the *Times* as the summary of the article referred to:

"The Emperor of Austria had promised to grant concessions on a large scale to Venetia, but requiring as a condition *sine qua non* the return of the archdukes. The Emperor Napoleon accepted these conditions. It is easy to conceive that if, after the conclusion of peace, the destinies of Italy had been entrusted to men who had more at heart the future of their common fatherland than little partial successes, the aim of their endeavors would have been to develop and not obstruct the consequences of the treaty of Villafranca, and then Venetia would have been placed on the same footing as Luxemburg with Holland. The archdukes will not be established by foreign forces, but that portion of the treaty of Villafranca not having been carried out, Austria will find herself freed from all engagements taken in favor of Venetia. Instead of the policy of reconciliation and peace, defiance and hatred will be seen to reappear, which will entail fresh misfortunes. Much it would appear, is expected from a Congress, which we hail with all our best wishes, but we strongly doubt that Congress would obtain better conditions for Italy. It would not be right to ask from a greater power important concessions without offering equitable compensations. War would be the only way to resolve the difficulty; but Italy must be aware that one power alone makes war for an idea, and that is France, and France has accomplished her mission."

The great difficulty in calculating probabilities at the present time is owing to the fact that so much is dependent on the will of two men—the emperors of France and Austria. Being men, they are liable to sudden changes of opinion, on which may hinge great results; which shows how unsafe and uncertain it is to intrust great questions to the decision of any single individual.

The *Independence Belge* asserts that France is making vigorous naval preparations and coast defenses.

The Paris correspondent of the *London Herald* contradicts the report that twenty frigates were ordered to be built at Cruezot, and the rumor arose from an immense order being given for iron plates intended for embrasures at Cherbourg.

Morocco.—The *Paris Moniteur* announces the death of the Emperor of Morocco. His successor had been proclaimed. Tranquillity prevailed in Algiers.

Turkey.—Disturbances had taken place in Canidia, caused by the collection of certain taxes from the Greeks. Five tax gatherers had been murdered. Two battalions of soldiers had been sent to arrest the ringleaders.

A Circassian deputation had arrived at Constantinople, and presented to the Ambassadors of the several Powers a protest against the invasion of their country by Russia, and stating that the whole of their provinces would be forced to submit, if abandoned by the Porte.

A great fire had occurred at Erzeroum, and the town had again experienced repeated shocks of an earthquake.

Italy.—The conclusion was general on the Continent that the answer of Victor Emmanuel to the Tuscan deputation, in regard to the annexation to Piedmont, was preconcerted with Napoleon.

The Council of the different districts had officially proclaimed to the people of Turin that the Tuscan deputation had presented a deed of annexation to the Sardinian government.

The National Assembly of Bologna, on the 7th, adopted resolutions declaring that the people of the Romagna desire annexation to the Constitutional Kingdom of Sardinia, under the sceptre of Victor Emmanuel. Bologna was illuminated in honor of the event.

The Assembly also authorized its President to present an address to the Emperor Napoleon and the King of Sardinia, expresses sympathies for Venetia, and offering to make peculiar sacrifices in her favor.

The Pope had been attacked with fever, and suspended all audiences for several days. He was recovering and about to proceed to Castle Gondolfo.

A deputation was about to leave Tarin on a mission to the French Government.

It was supposed that the Papal Army was not in condition to act against the forces of Romagna, led by Garibaldi.

The National Assembly of Parma was opened on the 7th with great solemnity. The Dictator Farina delivered an address, reviewing the history of the Bourbons in the Duchies, and terminated amid cries of "Viva Victor Emmanuel!" The city was Enfete.

Several French journals were prohibited in Sar-

dinia, in consequence of advocating the separation of Savoy from Piedmont.

Proposals were pending in the Parma National Assembly to confirm Farina as Dictator, and declare the termination of the Bourbon dynasty.

Spain.—Madrid journals say that the Emperor of Morocco had declared traitors the tribes on the coast who insulted the Spanish flag, and had promised to inflict summary chastisement upon them. The Spanish government, however, doubts the fulfillment of this promise, and preparations for an expedition.

The English government had presented a note, drawn up in friendly terms, requesting explanations as to the object of concentrating troops at Algesiras, in the immediate vicinity of Gibraltar.

The Italian Question.—The following editorial summary from the *European Times* comprises nearly the whole of the latest information on this topic:

"The Zurich Conferences are suspended, and they are hardly likely to be resumed until they resolve themselves into the form of an European Congress. Italy cannot settle down without such intervention. The Tuscans have offered the country to Victor Emmanuel, and the people of Parma and Modena are also anxious that he should reign over them. In the Romagna the population are animated by the same object, and declare that they will submit no longer to the temporal power of the Pope.

It thus appears that the sympathy of Central Italy is clearly and decidedly in favor of an union with Sardinia, but the King hesitates and gives an equivocal answer to the Tuscan representatives who press upon him the government of their beautiful land. Victor Emmanuel is delicately circumstanced. He owes his present position to French influence and to French arms, and he cannot be expected to offend the power which has made him. Austria, on the other hand, cordially detests him, and nothing would pain Francis Joseph so much as to see little Piedmont swelled out by these annexations to the position of a second-rate Power. It is not to be wondered at, therefore, that the Emperor of Austria desires an interview with his royal brother who rules in the Tuilleries. It is reported that this interview will shortly take place at the Castle of Ahrenburg, near Berne, for Switzerland seems to be regarded as convenient neutral ground for these diplomatic controversies.

In the mean time Austria will resist, there can be no doubt, as far as she can, the great Powers being called to settle the points in dispute, for with the exception of Russia, she would stand alone as the advocate of the Italian policy of which she has long been the representative. Russia, it is said, favors the restoration of the Austrian Archdukes, but deprecates force, and without force they can never regain their thrones; while their restoration would revive the chronic disorders of which Central Italy has been cured by the late war. It is a remarkable fact at the present time that the French Minister, M. le. Ferriere, has been recalled from Florence for being too officious—for proceeding too openly and unblushingly to advocate the pretensions of Prince Napoleon to supreme power in Tuscany.

This would seem to indicate a desire on the part of Louis Napoleon that the people of that country should be left unfettered in the choice of their future rulers. Whether or not the two Emperors will have a personal interview, it is considered certain that Prince Metternich will shortly proceed to Paris for the purpose of putting an end, if possible, to the existing complications concerning Italy.

Additional News.—Another arrival from England, just previous to going to press, reports additional intelligence.

There has been a terrible explosion of some part of the steam apparatus on board the *Great Eastern*, by which three men were killed, and others injured. The great structure itself was not materially damaged, and about \$25,000 is supposed to be sufficient to repair it. It is thought that it will not much delay its time of sailing for America. The explosion was the result of sheer carelessness.

Austria.—The Vienna correspondent of the *Times* says that the New Imperial patent relative to the internal constitution of educational affairs, and the political position of the Protestant Church of Hungary, displays far more liberality than was expected.

Intelligence from Austria is satisfactory. The Emperor appears firm in his resolution to carry out the necessary reforms, and he is ably seconded by his minister.

The Florence correspondent of the *London Times* says a treaty was signed on the 26th of August between the Papal Government and the Queen of Spain, by which the latter engages to occupy the Roman States with her troops when the French forces are withdrawn.

The Florence correspondent of the *London Times* says it is reported that Pope Pius had received the extreme unction or sacrament administered to the dying.

China.—There seems to be another Chinese war looming up in the Eastern horizon. By the late treaties with the Chinese, a deputation of English and French were to be permitted to proceed into the interior to Pekin: but on arriving at the mouth of the river Peihe, they found themselves opposed by fortifications, and barriers to impede their progress.

This led to an engagement in which the assailants appear to have been sadly worsted.

The *London Times* sums up the sad affair in some forcible language, from which we extract a few paragraphs:

"The men fought their guns with the courage of British sailors; but in an hour and a half the gun-boats had suffered so severely from the fire that three were sunk or sinking. The Admiral had been obliged to shift his flag twice, and from each vessel he bore a fresh wound, and orders were sent to the depot vessels for the reserves; but the tide was now running down like a millrace. Minute after minute revealed banks of mud below the forts, deep, silmy and glistening.

"In a very minutes after 1.30, the *Opossum* had several of her crew killed or wounded. In the *Plover* the Admiral was severely hit; her gallant commander, Rason, Capt. McKenna of the First Royals, doing duty on the Admiral's staff, were killed, and almost every man of the crew disabled; while the *Haughty*, *Broad*, *Lee*, *Jones*, *Kestrel*, *Bevan*, and *Cormorant*, *Wodenhouse*, were so severely crippled that they were in a sinking state. Still they fought on, lying well up to the forts, and plying them so sharply with their shot that they appeared to have silenced at least some of their guns. So late as 4 o'clock in the evening, the sailors and marines, previously embarked in the boats, received the signal to land and carry the works by assault.

"Here begins another sad episode of that which may be fairly called a tragedy. The boats touched no land, but brought the troops to a bank of mud. As they struggled to gain their legs in the sticky, treacherous mass, the guns, which seemed to have been silenced, opened from all the forts with terrible energy on our troops. Still those who did not sink down to die a horrible death in that slough of despond, advanced through mud so deep that it always took them up to their knees, and often swallowed them in up to their waist; but they went on struggling through this horrid bog, swept down by artillery, to which was added as they approached the walls musketry, Minnie rifles and arrows.

"They passed over a quarter of a mile in this terrible glacis, when they arrived at the first of three wet ditches, of which nothing was known, though they were each ten feet broad and five feet deep.—Imagine such an obstacle to men who had got through the ordeal of the mud; and yet they faced it. In they went, up to their necks, while the water is torn around them by incessant showers of grape and musketry. They emerge with soddened pouches and useless ammunition, but with unflagging courage. With diminished numbers they struggle across another dreary interval, still scorched by incessant fire. Another wet ditch lies before them; the enemy's fire is redoubled in intensity. The second ditch is passed by those who have strength or life for the task. There is another oasis of dubious soil, but it bears them on. A third ditch lies before them close under the walls.

"Is it so wonderful that, of the thousand men who landed, only one hundred are said to have reached the last of these deadly trenches? Is it not all but miraculous that fifty of them got as far as the opposite bank of the third ditch, and were ready to assault the fort, if they had scaling ladders? However, all the scaling ladders but one are broken—the covering fire is failing—darkness sets in, and the retreat is ordered. It is effected from ditch to ditch, in the dark, and in the mud, but still under fire.—By the light of fires, the Chinese throw their flights of grape, and musket balls on the very men who are staggering through the mud, and are searching as they retire for their wounded comrades."

During the conflagration of Canton caused by the bombardment of the British, the extensive medical warehouse of our countryman Dr. J. C. Ayer of Lowell, (the depot of his Cherry Pectoral and Cathartic Pills, for China,) was totally destroyed. He now makes a demand upon our government for indemnity from the loss of his property, and hence will grow another nut to crack with our elder brother Johnny. Stick to it Doctor; and if our Government maintains our rights wherever your Pills are sold, we shall only be unprotected on tracts that are very barren.—*Reformer*, Trenton, N. Y.

Never Despair.—Mr. Jay once remarked to John Newton, in relation to the conversion of a very wicked man, "If this man is a true penitent, I shall never despair of the conversion of any one again." "Oh! I never did," rejoined Mr. Newton, "since God saved me."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Lines.

Husband dear, thou'rt gone forever
From this world of sin and woe;
Gone, where death no more can sever
Hearts, whose fond affections glow.

Yes, thou'rt gone! I am not dreaming,
Time and absence prove it true;
Yet, within my heart is beaming
Hope, to meet again with you.

Yes, thou'rt gone—thy conflict's ended—
No more pain, or toil, or care;
No more fears with hopes are blended;
Gone, the Christian's rest to share.

Gone from earth, so fraught with sadness,
Where dark waters flow a-main;
Where few hearts are cheered with gladness,
Free from sorrow, grief and pain.

Now I'm sad and lone and weary—
Of my earthly all bereft;
Yet the blessed hope doth cheer me;
I the loved ones all shall greet,
When that bright, that glorious morning,
Long foretold, is ushered in;
When the Lord his saints adorning,
On the earth renewed is seen.

When this earth is robed in beauty,
And the holy, ransomed throng
Shall unite, to sing his praises,
I, too, hope to join the song.

Then, dear husband, I shall greet thee;
Not in death, and grave-clothes drear;
Not in sorrow shall I meet thee,
As when last I saw thee here;
But with glory all resplendent,
Thou wilt then arise and shine,
With the ransomed, beauteous millions,
And in sweetest concert join,
In ascribing praise and glory
To the Father and the Son,
And the blessed Holy Spirit,
One in Three, and Three in One.

pass along, it is a task for me to write for the press. A discouraging word therefore from the Editor, or the Publishing Committee, direct to the point, would relieve me from that periodical task: but I forbear.*

After writing from this place July 1st, I remained here over one other Sabbath, laboring very pleasantly in connection with Bro. Osler. Witnessed the baptism of one happy convert, and participated with this dear people in the Lord's supper. It was indeed an interesting day.

Tuesday evening, July 5th, met my appointment at the Advent tabernacle in North Scituate. Many of the brethren had moved away, so that their present number was comparatively small. The Baptists occupied their house for prayer and conference, a portion of the time. By that measure quite a number of them were with us that evening, and nearly filled the house. Being considerably interested, they invited me to meet with them the next evening; to which I readily consented. We think some prejudice was removed; and our brethren were manifestly comforted and strengthened. From there I went to Abington, Ct. (visiting the isolated brethren in S. Killingly and Brooklyn, as I passed). The Abington church was established under my humble labors in '43 (when but an infant in the ministry), then numbering some 40 members. Dr. Huntington of Brooklyn has ministered to them for several years. Quite a number of its members have moved away, and several have died, but the Lord has added others, so that their number holds good, and they are in a prosperous state. I spent some five days there, and visited much. Preached to them on the Sabbath, July 10th, A.M., P.M. and evening; their chapel was full; and the many hearty responses given to the word cheered my own heart exceedingly; and they manifested their love for the cause, and for Bro. C., not in word only. On Monday evening we had an unexpected, but most interesting meeting, which was protracted to a late hour. This closed my labors there, the brethren entreating me to visit them again, if possible, before I go West. Then went to Ashford, where I spent a day or two very pleasantly, and not without profit, in the family of bro. L. Bolles. They are isolated Adventists of the old school. No paper to them like the Advent Herald. Thursday morning, July 12th, returned to Hartford, from which I had been absent eight weeks. Found my son, W.R.C., hard sick with the dysentery. Stayed there several days, till he had so far recovered as to be in his store. Met with our Advent brethren on the Sabbath, and listened to preaching by Eld. E. Burnham.

On Wednesday, July 20th, started on another Eastern tour. Made my first stop at Haydenville, Mass., where I established a small church in the fall of '56. Spent a week in that section, preaching there and in Williamsburg alternately. The word was well received, not only by Adventists, but by others. On the Sabbath I had the satisfaction of baptizing a prominent man by the name of Brooks. The banks were lined with spectators, and it was a solemn and interesting day to all. After the baptism, we attended to the Lord's supper. I then took my leave of the friends at Williamsburg, expecting to leave Haydenville Tuesday morning for Worcester; but before I left, Bro. B. called on me, saying, "My wife, bro. C., is now a happy woman, and she wishes to receive baptism at your hands before you leave." And added, "She says, 'from the time I saw my husband baptized I have felt like an ox unyoked from his mate, and now feeling great peace of mind I wish to be yoked in with him again.'" So I remained there one day longer, baptized sister B., and then left her and her companion happily united in Christ and in "the blessed hope." This, with the removing of prejudice from other minds, added strength to that "little flock," and greatly cheered the heart of Bro. C. Sheldon, their presiding officer. On Wednesday, 27th, came to Worcester, where I designed to spend the coming Sabbath; but finding that both churches had secured preaching for that day, I came on the next day to Westboro' (12 mls. east) where Bro. O. R. Fassett is settled (and much respected as pastor of the Advent church; sister F. also, as an helpmeet indeed). That being their stated evening for worship, their chapel was well filled and we had a refreshing time. Met several evenings for worship; and on the Sabbath, especially, their neat and commodious chapel was full. Bro. F. and I preached alternately. At the close of P.M. service Mr. G., a prominent young man (aged 24) said to his companions, "There, I have made up my mind to seek the Lord." He was very solemn thro' the day and evening. On Monday he called at Bro. Fassett's house several times, to see and converse with us; but Bro. F. and I were out making calls. So he failed to see us that day. Tuesday morning

* Bro. C. need not fear any word of discouragement respecting the admission of his letters. The readers of the Herald would greatly miss them, if deprived of them. Ed.

he called at an early hour; came into my room full of penitence and tears; said he wished me to pray for him. I enquired, "Now, Charles, if I call bro. and sister F., and we pray for you, will you promise to speak a word in prayer for yourself?" He said, "I could not promise to do that." I felt deeply for him, but having an important object in view, I replied, "Then I could not pray for you, Charles!" So I left him weeping, and dropped on to the lounge for a few minutes. For the time being he probably felt as did another, "No man careth for my soul." I then went to him and enquired again, "Now, Charles, on reflection, if I will call in Bro. and sister F., and we pray for you, will you not promise me that you will pray for yourself?" His answer was direct, "I will, Mr. C." They came in, and united prayer was offered. Charles immediately followed, I think, in these words, (weeping profusely) "Oh Lord, won't you hear and answer the fervent prayers they have offered for me, for Christ's sake?" He was instantly relieved of his burden; rose from his knees with a smiling countenance, saying, "The Lord has forgiven all my sins," &c. He immediately left us, and went through the village, telling his companions what a Saviour he had found, and entreating them to come to Christ, repent of their sins, and be prepared to meet the Lord at his coming. This of course produced a deep and solemn impression on the minds of some; for he was much respected, having been a prominent actor in their social circles. In this state of things I left Westboro' very reluctantly, to meet my appointment in Boston that evening (Aug. 2nd). This was my first visit to Boston since I embraced the Advent faith in 1840. We met in their new chapel. After a brief off-hand discourse, Bro. Himes and several of the brethren spoke freely: among whom was Bro. Tanner of Buffalo, N. Y., whom I had long known through the columns of the Herald, but had never seen before. The season was refreshing to myself, and I presume not altogether unprofitable to others.

From Boston I went to Salem, and met my engagements with Bro. Gunner. Preached for his people the first two Sabbaths in August, while he was with Bro. Osler's people in this place. While in S. I received several calls to visit other churches in that section; but as Bro. G. did not return till Friday, I remained in S. over the third Sabbath in August, and had a pleasant time altogether. The Salem church is large, and in a peaceful state; all united in Bro. G. as their pastor, and think much of sister G. as an helpmeet to him in his pastoral charge. My stay in S.—having large and attentive congregations at the chapel, and visiting much from house to house—was very pleasant, and doubtless profitable, at least to some. Held a few extra meetings at a private house, by request of those who were recently confirmed in the Advent faith; and it was cheering to hear them exhort their Orthodox brethren and sisters to search the Scriptures on that all-important subject.

On Wednesday, Aug. 24th, went to the camp-meeting in East Kingston, N. H., which had then been in session two days. Found a large number convened, and a good interest awakened. There I met a hearty greeting from many warm hearts whose faces I had never before seen, so that I felt completely at home in the part allotted me there. All the services were interesting, some precious souls converted, many backsliders reclaimed, much prejudice removed, and the saints exceedingly revived.—But Satan appeared also; he attempted great things, and for the moment we were disheartened; but there were Simeons and Annas there—especially the latter—whose prayers prevailed with God, so that all was overruled for good. The particulars have been given by Bro. Pearson and others. I will not therefore recapitulate.

By special request, I stayed "by the stuff" one week after the camp broke up. Preached three evenings at the Academy hall in Kingston; twice on the Sabbath at the Methodist chapel in East Kingston; one evening at the town house in Kensington; and one evening at the Freehill Baptist chapel in Haverhill. Except in Kensington, we had large and very attentive congregations, and the word was well received. Many said, "Do, bro. C., stay longer, or fail not to come again."

On Tuesday the 5th inst., I came to Boston. Met a large congregation at the Advent chapel that evening. I spoke on a portion of the Lord's prayer, Matt. 6:9, 10. Had usual liberty, and good attention was given to the word. Bro. H. and others say I must visit B. again, and make some stay there. The Lord direct, is my prayer.

The next day took the cars there for Groton (some 40 miles west) to visit a particular friend and benefactor, whose face I had never before seen, though we had held religious correspondence with each other for several years. The interview was pleasant, and doubtless mutually profitable.

On Thursday came to Worcester, and finding no meeting for that evening, spent evening and night in the family of Bro. W. G. Ruggles, with whom I

became intimately acquainted while in Moline, Ill., a few years ago. Glad to find his health improved, and the entire family abiding in the original Advent faith. Several brethren came in, and we had a good time.

Last Friday evening met my appointment at Westboro'. Had a full house and good time. Met again Saturday evening, and three times on the Sabbath. The brethren and others there (having been under Bro. Fassett's teachings) were all ready to receive the word. Four happy converts had received baptism at Bro. Fassett's hands, since I left there a few weeks ago, and five had been added to the church, and sinners are enquiring "What shall we do?" We should have protracted our late effort there some days longer, but the Conference now in session here prevented. The Lord however will bless the word to which they have listened, and may hereafter listen, and save other souls there, I do confidently believe.

Came to Worcester on Monday last, thinking to leave the next day, and be here at the opening of the Conference. But by special request I consented to stay and preach to the Worcester brethren on Tuesday evening. I am glad it was so arranged; for we had a good congregation and a heart-cheering, refreshing time, as many readily testified.

Came to this place yesterday, and found brethren and sisters assembled in Conference from every direction—ministers too numerous to particularise—quite a number of whom I had never before seen. It is now evening. The Conference is about to close.—Everything has passed off in harmony and love.—Have just participated together (some 200 of us) in the Lord's supper—a heavenly season indeed. In the morning we separate, to go our several ways, and many of us will see each other's faces no more till the great gathering day. Oh come, Lord Jesus, and come quickly. Amen.

Yours in hope,

SAM'L CHAPMAN.

Providence, R. I., Sept 15, 1859.

P.S. Expect to be in Hartford, Ct., soon. Let that be my address, care of Wm. R. Chapman.

The Maine Conference.

Met according to appointment, in Yarmouth, September 15th, at 2 o'clock P.M. The first interview was devoted to prayer and social worship. In the evening Eld. Wm. Mitchell preached a good sermon on Mark 14:8 "She hath done what she could."

Friday morning, at 8 o'clock, the ministers met for consultation. At 9 the Conference was called to order by the Secretary, and after prayer was offered stated that the chairman, Eld. T. Smith, could not attend the Conference, owing to sickness in his family, and another should be called, when Eld. H. B. Sevey was chosen chairman. Business being then called for, I. C. Wellcome gave his ideas of a plan for evangelizing, remarking that there were other worthy Brn. who feared to act on such a system as this Conference acts, because we adopt a system not detailed in Bible language, but use our judgment with the Scripture accounts of church order and action, adopting the most proper means, we know, to gain the object of united action, while those brethren ask for a Bible precedent, or example for all business acts connected with our meetings. Eld. R. E. York then presented his ideas of another plan to prosecute the work desired by us all. An interesting discussion then took place, in which Brn. Wellcome, York, Partridge, Howard, Haggard, C. F. Hudson (who had a seat with us,) and others took part. The remainder of the A. M. was spent in prayer and social worship, which was a blessed season to many.

At 2 o'clock Bro. C. F. Hudson preached a good practical sermon, after which the Conference resumed their business. A motion was put to see whether the Conference would adopt Bro. Wellcome's plan of operations or Bro. York's. They adopted the former, and chose I. C. Wellcome, J. Partridge and C. F. Hudson, to draft a form for the consideration and action of Conference.

In the evening Eld. Sevey preached a good discourse. Saturday morning met at 7:1-2 o'clock, and spent a profitable season in prayer. At 9, the Conference was opened, and the report of the committee called for, when the following was presented.

REPORT.

"Brethren, beloved in the Lord:—Being assembled in conference, and surveying our field of labors and the instrumentalities which it seems to us ought to be employed in the spread of the truth, and believing that christian charity extends its aid to the wants of communities abroad, as well as at home; we therefore decide to make an effort to sustain one or more evangelists to preach the gospel of the kingdom in new fields, and destitute places;—to do which, we propose to choose a committee of three, the foreman of which shall be Secretary and Treasurer, and act in concert with the others, to correspond with the churches, with ministers and other

persons, to employ evangelists, to receive all money and donations for that object, and to disburse the same in the support of such men as they employ, and report all their doings to the annual Conference who shall inspect the same. The majority of said committee shall be lay brethren. All said evangelists shall report the character and wants of his mission, receive contributions and subscriptions for the same, and report all their labors and receipts to the committee. We recommend also that all the ministers solicit and take subscriptions and donations for this work, and deliver all such to the treasurer."

The report was accepted, and on motion for its adoption, a very pleasant and spirited discussion followed, by several brethren, after which it was adopted. In pursuance of the above a committee was chosen, composed of the following brn.: I. C. Wellcome, Geo. Humphrey, Ralph Harley.

Conference voted to publish this report in the Herald and the Crisis. Then adjourned its business session, to meet in A. D. 1860, at the call of the chairman and Secretary.

P. M., 2 o'clock. Eld. L. Boutell being present, preached a spirited and timely discourse on our heirship. In the evening I. C. Wellcome preached.

Sunday morning, at 9 o'clock, we met for prayer and conference, and the Lord gave us an abundant blessing, so that I think all could say: "It is good for us to be here." At 11 o'clock Eld. Sevey gave an excellent discourse. At 2 P. M. Bro. Hudson gave another, on "All things are yours." In the evening Eld. E. M. Haggett preached a good discourse on "steadfastness," which was listened to with great attention by a very crowded audience.

Thus closed our conference, which was one of the excellent kind. Love, unity, activity, determination, and harmony characterized it. The brethren and sisters were blessed and strengthened, and a very serious impression rested on all who attended which seemed to say: "These things are so." We do not doubt but God will bring much good out of this meeting. We found it hard to part; but the blessed hope we enjoy of soon meeting with all the saints in the immortal state, when Jesus comes, gave us sweet consolation. During the meeting about \$25 were subscribed and contributed for the mission, to help fill the State of Maine with this doctrine. Others can do likewise. Let us work while the day lasts, and then enter "the rest that remains to the people of God."

H. B. SEVEY, Chairman.

I. C. WELLCOME, Sec'y.

Yarmouth, Maine, Sept. 19th, 1859.

The Livermore Conference.

According to appointment, the brethren met, Sept. 1st. at 2 o'clock P. M., in South Livermore, in a beautiful grove on the land of Bro. C. Dunning. Brethren in the place had taken much pains to prepare the ground for the convenience of the meeting, and had all things well arranged. There was a mind to work; the meeting began and progressed well. The Lord blessed us with good weather, good laborers, good congregations, a good disposition, and with His Holy Spirit to back up the word preached, which made it a blessed and profitable season. The reports from various parts of the field, viz. Mt. Vernon, Belgrade, Rome, Sidney, Richmond, Livermore and Hartford, shew the general prosperity of the cause, and increase of converts, and a devotion to God and truth. The ministers present were Elders Haggett, Hanscomb, Sevey, Dudley, Wellcome, and Howard. The preaching was well calculated to encourage and strengthen the believers, and alarm, awaken, and lead the sinner to Christ for pardon, and hope of eternal life. Our social meetings were well improved, exhibiting life, activity, hope, confidence in the word of God, devotion to Christ and a strong determination to gain the soon coming kingdom of God. On the two last days the congregations were very large (for the place) as also in the evenings, composed of attentive listeners, or devoted worshippers; while those who care not for the Bible and its blessed hope, and who will not listen to the word, stayed away, which gave the room to those who wish to hear. The truth lodged in some hearts, and will bring forth fruit. Several wanderers confessed their sins and returned to God. One young lady arose and confessed her faith in the truths we preach, and her determination to strive to become a Christian and live for God.

The good influence of this meeting will not be lost, but tell for God's glory and the spread of his truth in all that region. It was a feast to the believers, and made us long more earnestly for the coming of the Lord to bring all the family into his kingdom. The friends from abroad were very kindly and hospitably entertained by the church there, and God will abundantly reward them.

Our chairman (Bro. I. Wight) not being present, Bro. E. M. Haggett was chosen chairman; and as no business was presented for our action, the conference

was adjourned to meet in Richmond, Read Meeting House, Thursday, Oct. 27th, at 2 o'clock P. M. and continue over Sabbath.

E. M. HAGGETT, Chairman.
I. C. WELLCOME, Sec'y.
South Livermore, Me., Sept. 7, 1859.

Bro. Bliss:—Will you please give us your views of Rev. 16:16? Who are to be gathered into Armageddon—the kings of the earth and of the whole world; or those who watch and keep their garments?

The armies of the Lord, undoubtedly, are those who are to be thus gathered—this gathering being a symbolization of the position of the unregenerate at the time of the final slaughter.

Dear Bro. Bliss:—I wish to express my sincere gratitude that the Advent Herald has lived, and still lives, to exert a good, salutary and lasting influence in the world. Eternity can only disclose the great amount of good it has been the agent in accomplishing. How many a careworn, toilworn and weary pilgrim, "seeking a better country," has been cheered, encouraged and revived in spirit. How many a careless one has been alarmed at his lost condition, and aroused to their danger, by reading its precious columns,—God only knows!

My prayer is that it may continue to live, and exert a wider and wider influence, as long as time lasts. I hail its weekly visits with interest and delight.

I regard it as the best religious paper for the times. It is my only Advent preacher weekly, as I am situated some eighteen miles distant from regular stated Advent preaching.

I pray God for a more entire consecration to the service of the Lord, as the evidences multiply and thicken around, proclaiming to us in unmistakable language that the coming of the Just and Holy One is nigh at hand. I contemplate with emotions of pleasure the time "When the saints of all ages shall in harmony meet." ALONZO PHELPS.

Orwell, Vt., Sept. 11, 1859.

Bro. Bliss:—Please to continue my paper; for I feel that I cannot well do without it. May the Lord give the means to continue the Herald, and grace and wisdom to discern the signs of the times in which we live, and may you herald them forth to dying men and women. I have been praying for some time to the Lord, that he would send some ministering brother to this place to warn the people to flee from the wrath to come. Oh that the Lord may speedily send some one, who is interested in the glorious advent of our Savior, and in the salvation of souls. As for myself, I feel alone and a stranger in a strange land, without any of like precious faith. Yours in hope of soon seeing the Lord.

ALBERT WHITE.
Middletownpoint, Monmouth Co., N. J.

NOTE.—If there were two thousand prayers daily ascending from two thousand subscribers, that God would give the needed wisdom and grace for the right guidance of the Herald, and that it might weekly come forth laden with words of truth, it would be to it a panoply and shield; for our God is one who heareth and answereth prayer. We are therefore greatly encouraged with every evidence of remembrance at the throne of grace, and solicit a multiplication of such favors.

Prayer, also, is the prescribed means for raising up laborers and directing them into appropriate fields; and will not the Lord hear the prayers of our brother, and there direct the steps of some ministering servant, who waits his Lord's appearing and has love for perishing souls?

OBITUARY.

Our youngest child, MARTHA M. SINCLAIR, aged nearly 21 years, fell beneath the power of death on Monday the 12th inst., in hope of a better world, where the inhabitants will never say they are sick, and where they will die no more, but be equal to the angels.

We very deeply feel our loss at this period of life, and feel that God only can sustain and comfort us. Our hope for the remainder of our pilgrimage here was, that the dear child might have been spared for company for her aged mother, but it has been otherwise ordered, and we submit, knowing that the blessed Lord, without whose knowledge not a sparrow falls to the ground, "Is too wise to err; too good to be unkind."

Will the children of God pray for us, that this affliction may be sanctified to the spiritual and everlasting good of all friends, and especially the parents in their declining years.

THOMAS AND ABIGAIL SMITH.
Eddington, Maine, Sept. 16, 1859.

DIED, at Cedar Rapids, Iowa, Mrs. AMY LEWIS, wife of Lovell Lewis, aged 64 years.

She was formerly of Buffalo, N. Y., and was mother of the deceased Mrs. Henry Tanner.

Our chairman (Bro. I. Wight) not being present, Bro. E. M. Haggett was chosen chairman; and as no business was presented for our action, the conference

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South Livermore, Me., Sept. 7,

am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes." —Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure." —Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another where the face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. —J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37, East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—tf

LEONARD'S Patent Portable Grist Mills, and French Burr Mill Stones, of all sizes, from twenty-inch to six feet diameter. Also, Scourers, Bolters, &c., manufactured and for sale at No. 22 Water street, Bridgeport, Conn., nearly opposite the R. R. Depot (formerly occupied by Hall and Beardsley). Ware Room 203 Broadway, New York. All the above are warranted equal if not superior to any in use.

Prices low and terms easy. All orders or letters of inquiry promptly attended to, by addressing the Proprietor, B. W. Leonard, Bridgeport, Conn., or J. A. Reed, No. 203 Broadway, New York.

State or Shop Rights for Leonard's Patent Burrton Grist Mill for sale or exchange for good property.

Aug 20—6m.

B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for." —J. V. HINES."

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin pitcher before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patenttee and the subscriber offer their new stove to the public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, Providence, R. I.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, OCTOBER 1, 1859.

The Struggle.

"James," said Mr. Holmes, "I am going away, to be absent for several days. I wish you to come home as soon as school is out. Your services may be wanted."

"Very well, sir; I will be sure to come home," said James.

Mr. Holmes lived about half a mile from the village in which the school was taught. James was accustomed to come home as soon as school was out. His father did not wish him to form habits of association with the idle boys of the village.

The first day after his father's departure, James came home as soon as school

was out. The next day, he stopped for a moment at the door of a blacksmith shop, and listened to a rude contest of wit which was going on within between the blacksmith and his neighbor the waggoner. He stopped longer than he intended to, and thought to make up for lost time by running all the way home.

"School kept in longer than usual this afternoon," said his mother. "You are nearly half an hour behind time." James made no reply. He suffered his mother to think that the school had kept in late. After a moment's delay, he said, "The school was larger to-day than usual." This was the fact, and yet, in stating a fact, he really stated an untruth. He stated it with the intention of making his mother think that the school had kept in longer than usual—that is, of deceiving her. It is the intention to deceive which constitutes a lie.

The next day, after school, a number of boys were going a fishing. They had procured a small net, and they promised themselves a great deal of sport and a great many fish. James had a great desire to go. His father had told him to come home as soon as school was out. He could not go without disobeying his father. He hesitated for a long time, but finally went with the boys, persuading himself that his father would give him permission to go if he were at home, and that was about the same as a permission.

It was dark before he got home. "Where have you been all this time?" said his mother.

"I have been a fishing."

"You know your father told you to come home as soon as school was out."

"Yes, ma'am; but I thought he would let me go if he were at home."

"That thought did not take away his command. You have disobeyed your father and have displeased God."

"Father need not know it," said James, timidly.

"God knows it." Some further conversation took place. The result was that James felt very sorry that he had not come home as soon as school was out. He knew he should feel badly when he met his father. He went to his mother and asked her if she would tell his father of his disobedience and tell him he was very sorry for what he had done. His mother told him it would be better for him to tell his father himself. After a long struggle, he made up his mind to do so. He kept his resolution. By so doing, he gained strength to resist temptation in future. There is great power in sincere confession to guard the soul from falling into the same sin again.

The Sailor Boy's Prayer.

The Cordelia was a good ship; but at one time we feared she was on her last voyage. We were but a few days out from the harbor, when a severe storm of five days' continuance overtook us. I must tell you of an act performed by a sailor boy at the height of the storm: He was literally a boy, and far better fitted for thumbing a spelling book than furling a sail in a storm. The ship was rolling fearfully, some of the rigging got entangled at the mainmast head, and it was necessary that some one should go up and put it right. It was a perilous job. I was standing near the mate, and heard him order that boy to do it: he lifted his cap, and glanced at the swimming mast, the boiling sea, at the steady, determined countenance of the mate. He hesitated in silence a moment; then rushing across the deck, he pitched down into the forecastle; perhaps he was gone two minutes, when he returned, laid his hands upon the ratlines, and went up with a will.

My eyes followed him till my head was dizzy, when I returned and remonstrated with the mate for sending the boy aloft. "He will not come down alive, and why did you send him?"

"I did it," replied the mate, "to save life; we've sometimes lost men overboard, but never a boy; see how he holds like a squirrel; he is more careful; he'll come down safe, I hope."

Again I looked till tears dimmed my eyes, and I was compelled to turn away, expecting every moment to catch a glimpse of his last fall.

In about fifteen or twenty minutes he

came down and walked aft with a smile on his countenance.

In the course of the day I took occasion to speak to him, and asked him why he hesitated when ordered aloft.

"I went, sir," said the boy, "to pray."

"Do you pray?"

"Yes, sir; I thought that I might not come down alive, and I went to commit my soul to God."

"Where did you learn to pray?"

"At home; my mother wanted me to go to the Sunday school, and my teacher urged me to pray to God to keep me, and so I do."

"What was that you had in your pocket?"

"My Testament, which my teacher gave me; I thought if I did perish I would have the Word of God close to my heart."

"Chuck full of the Bible."

Not long ago we heard a letter to the youth of a Sabbath school read, in which the writer told of a good boy who went to sea—perhaps he was the cabin boy. One of the counsels which his pious mother gave him when he left home was, "Never drink a drop of rum."

The sailors used strong drink every day, and several times each day. When it stormed, they thought they must use it more freely to keep from taking cold. So they offered it to the boy, for the same reason they drank it themselves; but he refused to drink. During a severe storm, when they were all very wet, they urged the lad very hard to drink. They were afraid that he would take cold and die. But he declared that he would not. Finally, one of the sailors, who had never tried his hand at making the little temperance hero drink, said that he knew he could make him take a dram. So he went to the brave lad, and did his best to induce him to take a little, but he would not touch a drop. He told the old sailor of his mother's counsel, "Never drink a drop of rum," and he quoted Scripture to show that he was doing right, for he had been a good Sabbath school scholar. The sailor never heard so much Bible in his life scarcely, as the little fellow pouted into his ear. All he could reply was, "Your mother never stood watch on deck." He gave it up, however, as a bad job, and went back to his post. On being asked how he succeeded, "O!" said he, "you can't do anything with him, for he is chuck full of the Bible!"

How to Pray.

A very great English statesman was about to die. He had served his king well, but he had not thought of the safety of his soul: he had not served the King of kings. When he was going to die, he sent for a learned man, who had been his teacher when he was young, and he said to him, "What shall I do?"

"You must pray," said his pious friend.

"I do not know how to pray," said the sick man. He made a sign to show that he wished to write something; but before pen and paper could be brought to him, he was no longer able to write. And then he died.

In a far distant island, one of the islands of the West Indies, where missionaries have set up Sunday schools, a little boy came to the missionary and said he had lately been very ill, and that in his sickness he had often wished that his minister had been with him to pray for him.

"But, Thomas," said the missionary, "I hope that you prayed."

"Oh yes, sir."

"Did you repeat the collect that I taught you?"

"I prayed."

"Well, but how did you pray?"

"Why, sir, I begged."

APPOINTMENTS.

The Lord willing, I will preach in South Tunbridge, Vt. Oct. 3; Claremont, N. H., 4th; South Ashburnham, Ms., 5th; Westford, 6th; North Springfield, Vt., Sunday, 10th.

L. D. THOMPSON.

BUSINESS DEPARTMENT

BUSINESS NOTES.

E. G. Newton, \$2. Sent and wrote you on the 21st inst. C. Sheldon. It was rec'd, paid to Jan. 1, and cr. in H. of Aug. 27th.

I. H. S. He was cr. \$2 on the 4th of February to the

1st of April, 1860—No. 984; but we find nothing rec'd since. You were cr. July 7th \$1 to No. 997—the 1st of July, 1860. S. J. was cr. one dollar at the same time to the same No. Sent your book by Ex. the 23d.

E. W. Lewis, \$2. Have cr. 80 cts. the bal. due on old ac't to J. V. H. and \$1.20 on the present volume to No. 950—the 1st of Aug. last. The sum of 80 cts would now pay to the end of this year.

H. Norton. That will be satisfactory. Thank you for your interest in the Herald.

A. M. ASSOCIATION.

The "American Millennial Association" located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

STEVENSON BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, SEPTEMBER 27, 1859.

Artemas Brown \$1.
A Sister in W. 1.
J. Fairbanks 1.
V. Streeter 2.

Friends who may wish to write me, can direct to the Herald office, 46 1/2-2 Kneeland st., Boston.

R. HUTCHINSON.

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